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THE

CHURCH MISSIONARY INTELLIGENCER.

THE

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OF

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THE

CHURCH MISSIONARY INTELLIGENCER.

SIC VOS NON VOBIS.

ALL classical readers, and probably many who make no profession of familiarity with ancient learning, will readily recognize the trite but significant title we have prefixed to this paper. They will remember how the wits of Rome puzzled themselves in vain while attempting to fill up the quatrain which had been left incomplete for their solution, and how the rightful owner of the original compliment to Cæsar obtained his due reward.

The old penthemimer recurs forcibly when we hear and read the statements which are perpetually put forth in the present day about Missionary questions. There

ERRATUM.

WE regret that, owing to the negligence of our Printers, a transposition of the first line was made from page 26 to page 27 in our January Number, rendering two pages at first sight unintelligible. If our readers will kindly make this correction as they read the article, the sense will be complete and satisfactory.

avowedly incapable of recognizing the fact that Christ ... others also, and that there were sheep of His, not of our fold, who were lost and straying, their feet stumbling on the dark mountains. We well remember an incident in the life of an excellent Missionary now gathered to his rest. In his younger days, when the Spirit of God moved him with compassion for the heathen, and he presented himself in much fear and trembling before one, whose age and position peculiarly required of him to stimulate zeal and to promote Missionary enthusiasm, an almost unwilling and reluctant consent was wrung out before he could obtain the object at which he aimed: he was earnestly prayed to reconsider the matter, and not to allow himself to be led away by visionary excitement; but when he would take no denying, with anxious misgivings as to the prudence of the course resolved on, he was suffered to go forth. In those days the Missionaries of the various Societies, who were upheld by the alms and by the prayers of Christ's believing people, were allowed to bear the yoke, to gather wood, to build nests, to make honey if they pleased. In small coteries, in village parishes, interest was felt in their labours, and fervent prayer was offered in their behalf; but the rich, the noble, the wise, the learned, the priest, the Levite, with some few noble exceptions, passed by on the other side, wagging their heads, and did not concern themselves with what the Samaritan was about.

But now a change has come. During many years of coldness and indifference

Missionaries had toiled through good report and evil report in India, in China, in Africa, in New Zealand, in Madagascar, in the Sandwich Islands. They had reached the Arctic zone, they had penetrated into the heart of Africa, they had confronted the giant superstitions of the East, and had demonstrated irrefragably, whithersoever they had gone, that "the fulness of the blessing of the Gospel of Christ," was as communicable to the heathen in the nineteenth century as it was to those to whom St. Peter and St. Paul first preached it. Romance, too, had sprung up and cast a halo round Missionary effort. In an active and enterprising age it was impossible for the dullest and the most careless any longer to ignore what was already in a certain sense, and to a certain extent, success. Demonstration had been adduced that success was possible, and in success there is fascination. There is not in reality, it may be, more difficulty in taking out the heart of stone and substituting the heart of flesh in a Hindu than in an Englishman. In either case it is the work of God, with whom nothing is impossible, and it is not the work of man. But the accessaries in the one case are more remarkable, and are more calculated to arrest attention than in the other. When, then, well authenticated cases of conversion, sometimes affecting multitudes, reached the Church at home, many who had been perfectly indifferent, and some who had scoffed and jeered, began to manifest considerable interest in Missionary matters, and may have perhaps often honestly felt, "this is the Lord's doing, it is marvellous in our eyes." When it was already ascertained that the yoke was not borne in vain, that there were fleeces to be obtained, that sweet honey had been gathered, and that young birds were hanging and twittering about the nests, it seemed a pity not to have some share in these pleasant things. Now in this revulsion of thought there is nothing but what must excite emotions of joy and thankfulness. To see fresh bands of reapers gathering together to go forth into the fields white unto the harvest; to look upon hardy and valiant men trooping together to rescue the poor silly sheep for whom Christ died from the paw of the lion and the bear, is a noble and inspiriting thought. Though there may have been great searchings of heart for the divisions of Reuben, and though Asher may have continued long on the sea shore and abode in their breaches, yet if they came at last, and while there were enemies to be overcome, who would care to bear the past in mind? Assuredly not those who felt that they were taxed beyond their strength, and could not by any possibility overtake the work which their Master had given them to do.

It would, however, have been matter of astonishment to Barak and his company if Reuben and Asher had fallen upon the prey and not upon the enemy. Nor would it be difficult to imagine the bewilderment of labouring men who had toiled through the heat and burden of a summer's day, if, when the swathes were lying all around, fresh reapers, with sickles unbated and strength unwearied, were to enter into the field on which they had been labouring, and proceed to bind up the sheaves for them as their portion of the work, instead of proceeding on into the standing corn.

It is impossible, however, for those who, prompted by duty or inclination, are much conversant with Missionary literature, and are familiar with the progress of Missionary labour, not occasionally mentally to rewrite the unfinished lines of Virgil.

The manner in which this conveyance of the labours of others displays itself is multiform. Sometimes it takes place in pure unconsciousness. Men with preconceived ideas quietly appropriate to organizations in which they delight the labours of organizations to which they are indifferent, and with which they are not familiar. Others, again, do so conscientiously, and under the influence of principles which they deem important and essential. It would be an ungenerous and wrongful insinuation to urge that mean and unworthy motives influence parties who, nevertheless, in a manner which must be held to be unscrupulous, enter into other men's labours, and

deal with them as their own. Such feelings may occasionally influence some, but it is needless to take them into account, and we gladly escape from doing so. Inasmuch, however, as the feelings to which we have previously adverted operate extensively, and we think injuriously, it may be convenient to notice them in our pages.

Of the unconscious transfer of Missionary success to those who were only too ready to disclaim it, a most notable instance has recently occurred: it is memorable for the conspicuous theatre in which it took place, for the dignity of those who were concerned in the transaction, and for its important bearing on questions still at issue within the bosom of own Church. Most of our readers are probably aware that there has recently been held an important convention of the American Episcopal Church at Baltimore. Many, however, may not know that Missionary operations are carried on in that Church by a Board of Missions, consisting of all the bishops and of a selected number of clerical and lay deputies elected triennially. It would, therefore, not be unreasonable to suppose that the able and accomplished leaders of the American Church would be familiar with the elementary facts relating to Missionary effort during the present century. It was into this august assembly that the Bishop of Lichfield, better known as Bishop Selwyn, of New Zealand, was introduced, a highly and deservedly honoured guest. The President of the House, in introducing him to the clergy and *élite* of the American laity, described him in the following glowing language, which, but for the manifest unconsciousness of the speaker, would have been painful to listen to:—

"It is not long since all Christendom was startled by the events which seemed to indicate that the Apostolic days had revived—a nation had been born in a day. A young man, high in social rank, had left his country, and borne aloft the banner of the Gospel in a heathen land. He had preached the love of Christ to a race of savages, noble in their way, but dark and untutored in the road to eternal life. In a little while the labours of that Christian warrior had produced the most fruitful and glorious results. The little Church which he gathered around him grew to a diocese, and that soon expanded into a widespread province, with its Bishops, and its Deans, and numerous clergy. A few years more of hard colonial labour, and this same man was called back to the mother country. His labour—his work—was wanted to help forward the new, teeming life of the grand old Church at home." Turning to his lordship, Dr. Craik then said—"I now have the honour of introducing to you the Lord Bishop of Lichfield, the apostle of New Zealand, the illustrious Selwyn."

It is easy to imagine with what honest and hearty readiness Bishop Selwyn, on rising, disclaimed the unmerited honour which had thus been thrust upon him: the whole chivalrous nature of the man rose up to repudiate titles to which he did not profess to have a claim. He was there standing in his own right, prepared to give account of his own acts, and of what God had wrought by him, but not to parade in a mantle which was not his own. He was neither Marsden nor Williams, and he told the American Church that he was not. He was the Bishop of the Church which they had evangelized, and over which he had been called upon to preside, which he had ruled over according to the best of his judgment, and to which he had devoted the prime of his years and faculties. He told them that he had "simply come to reap what, by God's grace, they had sown," and that "wherever he went on his first Missionary journey and visitation throughout the islands, he found at every night's resting-place a congregation of Native Christians ready to join with him in prayer and in the reading of God's holy word." He told them that "morning and evening in every one of these villages, and every day of the week, on his first visitation throughout the Northern Island of New Zealand, he had the privilege of meeting parties of

Native Christians ready to receive him and to join with him in acts of worship." But what are we to think of the fact, that so influential a person as the President of the Convention of the American Church, most probably a member of the Board of Missions, should have been manifestly unconscious of such things? "There was a little city and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength. Nevertheless the poor man's wisdom is despised, and his words are not heard"—"*Tulit alter honores.*"

When, however, such misappropriations arise from unconsciousness, they would not require notice, unless, as in the instance to which we have been adverting, exceptional circumstances gave importance to them, which in themselves they do not possess. It becomes, however, a different question when such appropriation is or would be intentional. For instance, it has come to our notice that a distinguished speaker, who has spent many years of his life in the colonies, enunciated at a meeting the following proposition:—"The Gospel Propagation Society takes up the work where the Church Missionary Society leaves it." As he is not singular in this notion, but it has a certain vogue and currency, and is extensively prevalent, indeed is a favourite tenet with many, it deserves some consideration at our hands. It is of course a delicate matter to refer in any way to the operations of a sister Society, but we trust to be able to do so with perfect respect and kindly feeling. It is not, then, in the first place, very easy to determine the exact meaning of the speaker. It may possibly imply no more than this, that when a savage people have been Christianized and civilized, and have been instructed to cast their idols to the moles and to the bats, to serve the living and true God, their country then becomes fit for European colonization, and that then that portion of the work, which is not the business of the Church Missionary Society, but is an important branch of the work of the Gospel Propagation Society, begins with the influx of settlers. This may possibly have been the speaker's meaning, but it is enigmatically expressed, and every one is not an Œdipus. The words, however, are susceptible of another and far different meaning. It would imply that the work of evangelization is, up to a certain extent, in the hands of the Church Missionary Society, but that beyond a certain point the agency of the Society is defective, and needs to be supplemented by the operations of the sister Society. Now to this we respectfully demur. In the first place, such a notion could not for one moment be sustained by the assertion of facts. In the next place we are not prepared to admit such deficiency in the agency employed by the Society. The first point need not detain us long. It would be impossible to point to a Mission which has been so abandoned by the Church Missionary Society, and handed over to the venerable Society for the Propagation of the Gospel. The Tinnevelly, and all the Indian Churches, are still in close and intimate union with the Society by whose instrumentality they were called into existence. The Church in Sierra Leone still looks with fond and filial regard to those who founded it, and although now beginning to walk by itself in the strength with which God supplies it, leans on no other arm of flesh. Still less does the Church now being planted up the intricacies of the river Niger. But we need not pass the Society's Missions in review. Even in New Zealand, where complications arise from the intermixture of natives and colonists, Bishop Williams and Bishop Hadfield preside over races called out of savagery into the fold of Christ, through agency which has proceeded from the Society which sent them forth. We know of no transfer of the Missions of the one Society to the other, and, from some acquaintance with the Mission field ourselves, feel assured that the honoured servants of the sister Society whom we have known, would have been the first to disclaim any meddling

interference with the Missions of the Church Missionary Society in any place whatsoever.

There is, however, another notion which may be entertained by some minds, and that is, that there is some defective agency in the Church Missionary Society which needs supplementing in order that Missionary work may be duly carried on. This notion we emphatically repudiate. The Church Missionary Society, as a rule, sends forth duly accredited agents—in most cases, ordained ministers of the Church of England—but, where needful, godly laymen are employed as pioneers; as in Metlahkatlah. These men are faithful ambassadors for Christ, preach the Gospel of Christ in all its fulness to perishing sinners: they teach, they rebuke, they exhort, with all authority committed to them by their Master. When their message is listened to, and men are willing to forsake their sins, and to put on the Lord Jesus Christ, the clergy baptize them into His Church; they provide them with the word of God, which is able to make them wise unto salvation; they invite those who are duly qualified to the table of the Lord, and impart to them "the most comfortable sacrament of the body and blood of Christ;" they teach their children in schools, and watch over their dying beds as they pass away into eternity; wherever practicable, episcopal superintendence is provided for them, and the Society contributes munificently to its support, as in New Zealand and in Africa. What it aims at, and what it strives for, and what in one instance it has already accomplished, and what it would fain, if possible, accomplish in another, is that which has been aptly described as the "euthanasia of Missions," when from being maintained by a foreign Society they merge into self-supporting independent Churches, officered by a native clergy, and superintended by a native bishop, without the pernicious introduction of Europeanized or European heads, under whom nothing but a stunted and mongrel Christianity can be expected to prevail. Till this period arrives, the Society fosters the work which it has taken in hand, and does not transfer it to the agency of any other Society, however venerable and competent it may be for the task. Now we are aware that such a course of procedure clashes with the notions of many excellent persons. To them it seems such a ready mode of testifying zeal in Missionary matters to take possession of and enter into other men's labours, that it completely blinds the conscience to that which is essentially right and wrong. There are, too, individuals so enthusiastically devoted to the maintenance of certain ecclesiastical crochets, that to them all Mission work, unless it has a large top-dressing of the last new fancies springing up at home, seems likely to prove unfruitful and worthless. But there is a large body, both among the clergy and the laity, who are not so imbued with these fancies, and to them we would appeal. They may not in all respects approve the action of the Church Missionary Society: probably, on more intimate acquaintance with its operations, their approval might be greater. But however this may be, we think that with the prospect of a whole world lying in sin and wickedness before them, with large tracts of the earth yet unevangelized, and swarming with heathen ignorant of Christ and His salvation, they can appreciate the necessity of going forth into fresh fields and pastures new. They must surely understand the force of such an appeal as Abraham addressed to Lot, "Is not the whole land before thee; separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." They would be unwilling intentionally to act as the herdsmen of Gerar. They can appreciate the wisdom of the Apostle who cared not to build on other men's foundations. We are unwilling to refer particularly to notable instances which have recently occurred of what is, we think, unwarrantable interference, if not with the Missions of the Church Missionary Society, yet with the Missions of other Societies,

which we deeply deplore. It is impossible, however, to overrate the soreness and irritation caused by such interference; and in the interest of the great Missionary cause we most earnestly deprecate it.

We may not, however, conclude this meditation without one solemn thought. We took as a title to this paper the words "Sic vos non vobis." They aptly allude to views and notions which we deem unprofitable and injurious, and to practices which should not have proceeded, and should not proceed, from those who profess to be the servants of one common Master. But in reviewing the past, and looking forward unto the future of this great work, which is God's work, it becomes needful to change the words into those which are far more suitable and more truly express the relations of Christ's people to their Lord in this matter. "Non nobis, Domine" is the expression of the believing soul when dealing with questions relative to the spread of the Gospel of Christ. It is not for the exaltation of any particular Society, or for the glory of any body of men, that such work is undertaken when it is entered upon and carried out in a right spirit. It is certainly not with such views that it is undertaken by those who manage the affairs of the Church Missionary Society, and who are its main and truest supporters. As they believe that all their sufficiency has been and is from God, so to His name would they ascribe the glory and praise and honour of whatever they have been permitted to accomplish. There are, however, "times to keep silence and times to speak," and where important principles are at stake, and important interests are involved, which, so far as we can judge, affect vitally the steady and harmonious promulgation of the Gospel, it may be needful to vindicate them temporally, and, if possible, to inform those who are willing to be informed, that they may be enabled adequately to comprehend the true posture of affairs, and to approach the discussion of them in an intelligent manner. Much that we have said may, to the friends of the Society, seem uncalled for, but we would fain conciliate the intelligence and good will of many honourable and well-meaning persons who seem liable to be misled into mistakes regarding the true nature and functions of the Church Missionary Society, and, from imperfectly comprehending what it proposes to accomplish, might be tempted to undervalue the blessed results which have flowed from its agency. It is to them more especially that we would fain address the foregoing remarks, and especially commend them to their consideration.

NEWS FROM NORTH-WEST AMERICA.

IN furnishing news from North-West America it may seem strange to begin by referring to the North-East; but there is so much of interest in a recent account published by the Church of the United Brethren of their labours in Labrador during the past hundred years, that we feel assured that our readers will not be sorry if we do so. It is indeed hardly possible adequately to understand what has been done for the evangelization of the Eskimaux without some knowledge of the devoted labours of the Moravian Church. It was in 1771 that the first station was established on the bleak coast of Labrador, at Nain. The pioneer of the Mission had, however, been a pious sailor, named John Christian Ehrhardt, who, in 1750, proposed to commence a Mission there. The Hudson's Bay Company refused to countenance the project, and even Count Zinzendorf did not heartily advocate it. Notwithstanding, through the help of a London merchant named Nisbet, a small vessel, called the "Hope," was fitted out, and Ehrhardt, with four brethren, embarked in it. On reaching Labrador they took possession in the name of King George the Third. The brethren were landed at a spot called Nisbet Harbour, and Ehrhardt, in the ship, sailed up the

coast. Landing, with the captain and five of the crew, they did not return, and the ship had to make her way back to the harbour. The four brethren, after a sojourn of two months in Labrador, were compelled to return to Europe in the ship to help in navigating her, and next year an American captain discovered at Nain seven corpses. As a burying-place was the first possession which God's chosen people had in Canaan, so was it in Labrador. It is a remarkable fact that the first Eskimaux baptism took place, not in Labrador, but at Fulneck, in Yorkshire. The catechumen was a youth of fifteen; he died the next day. Again the smoking flax seemed to be quenched. It was in 1769 that the Unitas Fratrum first, by an Order in Council, obtained a block of land for a Missionary settlement. We cannot undertake to recount the progress of their most interesting Missionary labours. Seven years elapsed before a convert was baptized in Labrador. When some further progress had been made, the Missionaries were sorely tried by the evil influence of Europeans using every effort against them, and by the duplicity and relapses into sin of the converts. But with the beginning of the present century there came times of refreshing from the presence of the Lord. In referring recently to the early pioneers of our Tinnevelly Mission, we had occasion to mention what had been wrought by a poor Brahminy woman who had lived in sin. In the revival at Labrador,

The instrument in God's hand for kindling this blessed fire, and revealing His almighty power to save was not any one Missionary, nor the Missionaries as a body, but a wretched degraded woman, so sunk in every vice that she was almost universally despised and shunned even by her own countrymen. In the winter of the year 1804, Brother Kohlmeister preached on the text, "The Son of man is come to seek and to save that which was lost;" and the words of our Saviour came home to the heart of this heavily-burdened "chief of sinners" with marvellous power. "I am the very worst of all," she said, "but if He came just to seek the lost, even I can be saved." Buried in thought, she remained seated in the church when all had left it; then hurrying forth to the solitude of the bleak hills around the settlement, she cast herself on the ground, and wrestled with the Lord in earnest prayer with deep agony of soul. Her prayer was heard, Jesus, her Saviour, drew near and spoke pardon and peace to her soul; and she, clothed with a new robe of spotless purity and "in her right mind," turned her face homewards, and spent the night in the porch of one of the huts, usually occupied by the dogs, as though, in her humility, she felt unworthy of associating with human beings. The change was complete, the evidence of "the new creature in Christ Jesus" was visible to all who saw her, and her mouth overflowed with thanksgiving for what the Lord had done for her soul.

In a very short time her testimony, accompanied by the blessed influence of the Holy Spirit, made a deep impression on her neighbours. "All wondered, some doubted, not a few scoffed. Among the latter were several of the baptized—established believers, as they deemed themselves; genuine Pharisees, in fact, who trusted in themselves that they were righteous, and despised others. With such an outcast as this poor woman they would have nothing to do. Meanwhile others, who began to feel that they were poor and miserable, and had need of a Saviour, heard her testimony gladly; and thus a real awakening was produced, first among the publicans and sinners, and then among the pharisaical professors. Even of these some were led to ask with deep concern, What must I do to be saved?" The fire of the Lord once kindled, spread from house to house: the children, too, experienced a visitation of the powerful grace of God; as at Herrnhut in the year 1727, the whole congregation partook of the blessing vouchsafed. The Missionaries were now occupied in spiritual labours from morning till night: some came to confess their sins and be directed to Him who pardons freely; others solicited instruction about the one thing needful; others again hastened to tell of the Lord's joy and comfort that was poured into their souls, and to thank them for bringing the precious glad tidings of Christ and His salvation to their solitary coast. Adults and children could often be seen on their knees near the station, praying with great earnestness. In every hut the sound of singing and praying was audible, and the churches could not contain the numbers that flocked to hear the message of salvation, and often received

it with deep emotion and many tears of repentance and joy. "It was indeed," writes Br. Kohlmeister, who was at the time residing at Hopedale, and labouring with great blessing, "it was, indeed, a Pentecost, such as the Labrador Missionaries had never before witnessed, when, after thirty-three years of patient waiting, the promises of God began to be fulfilled, according to the Daily Word (in the Text-book) which cheered them, when they first set foot upon this coast: 'Thou shalt bring them in, and plant them in the mountain of Thine inheritance.' (Exod. xv. 17.)"

In February 1805 the awakening extended from Hopedale to Nain, chiefly through the influence of two young men of most dissolute character, who had gone to Hopedale to carry out some evil designs. On arriving there, they were at once struck with the changed atmosphere by which they they were surrounded, and so deeply impressed by what they saw of the wonderful spiritual life from above in those who had been their associates in evil doing, that they were soon driven with deep anxiety to seek pardon and peace from the Saviour. Truly penitent, they too became partakers of the grace of God, and returned home praising Him for His great salvation. Their testimony, confirmed by their entirely altered conduct, was blessed by the Lord to the awakening and conversion of many souls, who were encouraged to hold fast in the faith and love of Jesus by the visit of several Eskimaux brethren and sisters from Hopedale.

From Nain the revival spread to Okak by means of letters which the Missionaries received from their fellow-labourers and from some of the Eskimaux at Hopedale, and which they communicated to the congregation. Earnest and affectionate exhortations, contained in letters from native helpers in Greenland to the baptized Eskimaux, strengthened the desire of many for the enjoyment of a similar outpouring of the Spirit, and the simple narrative of two converts from Nain, who with the glow of their first love told of their blessed experience, was accompanied with wonderful effect on all who heard it. They were followed by a large company of native brethren and sisters from Nain, who ceased not to commend the love of Jesus with so much affectionate earnestness, that the hearts of many were deeply moved, and they were led to seek pardon for their sins.

In all three congregations great grace abounded. The witness spirit was poured forth on the people, and they testified with power to one another and to strangers of the blessed condition of a poor sinner who has been brought into communion with Jesus. Their testimony was accompanied with the Divine blessing.

What a marvellous correspondence in the method of God's dealings in quarters of the world so remote and different! How distinct a fulfilment is there of the words of the Apostle, that God chooseth the foolish things of the world to confound the wise, and that he chooseth "the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are." One other point of interest connected with this Mission of the United Brethren we must refer to, and then pass on. For more than a hundred years the Missionary ships have been permitted to perform their annual voyage without serious harm of any kind or the loss of a single life. The Lord made a way for them in the sea and a path in the mighty waters.

In reverting to our own Missions we will first present an interesting extract from a letter by the Rev. J. Horden, stationed at Moose Fort, at the southern extremity of Hudson's Bay, giving an account of some incidents in his journey to stations along the east coast of the bay. It is twenty years since Mr. Horden was ordained by Bishop Anderson, and placed in charge of these stations.

The number of miles travelled in my own division of my district is about 4,700, perhaps somewhat more than half the number required to take in the whole of the posts therein [illegible] may not be uninteresting to notice [illegible] stand with respect to [illegible] great R[illegible]" in hand. From Moose, the nearest point will be ten days' journey; Brunswick is within one day's; Flying Post, six miles only; Ma[illegible]akumme, eighteen miles; Matachewun, [illegible]-mile; Whale River, 1,000 miles; Nit[illegible]an, 1,800 miles. The road is being

made now, hundreds of men are at work on it, and I heartily trust that they will not injuriously affect the Indians with whom they come in contact.

At Moose we are progressing: my work here, of course, has now assumed quite a pastoral character: heathenism, as a system, with all its abominations, has departed, and our difficulties are those of more settled communities. Our cry is now, "Awake, thou that sleepest in the bed of indifference, formality, and all those things which deaden Christian life: assume your responsibilities, enjoy your privileges." We are endeavouring to draw out, as much as possible, the sympathy of the people for Mission work, and I am glad to say with as much success as could be at all expected; the contributions to our Church Fund, and for other purposes, averaging about 20*l.* a-year. From other parts of my charge I obtain about another 20*l.*, having now so many churches to furnish. I am not able to increase our fund to the extent I could desire; still we progress.

On June 16 I left for Rupert's House. I had a rapid but very stormy passage; but whatever I may have experienced in the way, I received there the fullest compensation in the joy manifested by all my people, whom I was now able to meet for the first time in a well-built capacious church. But, poor people, they have lately passed through deep trials, death has been very busy among them, and last winter was a very hard one, while the scarcity of furs greatly impoverished them; yet out of their poverty they showed great liberality, and from them I obtained a tolerably large collection. Two matters very deeply interested me: one was the willingness exhibited by those who were at all able to afford it, in adopting the numerous orphans who, within the last two years, have lost their parents; the other circumstance was the sight of two of the officers of the Hon. Hudson's Bay Company kneeling, for the first time, at the table of the Lord, one who for many years had been in a state of estrangement from God; the other, over whose head more than threescore years and ten have passed, who had seen a clergyman but once before in his life, and that thirty years ago. No clergyman ever experienced greater joy among his people than I do from my Rupert's House charge.

From Rupert's House I proceeded to East Main, a Post recently established by the Hudson's Bay Company, and which was formerly one of the most important in the bay; and then went on to Fort George, where I made a long stay, and where I was nearly as much gratified as at Rupert's House. I then went forward to Great Whale River, but made no long stay there, as the Post has now no Indians attached to it, and proceeded on to Little Whale River, where I had much and deeply interesting labour, having three different congregations, Indian, Eskimaux, and the persons connected with the Post in the Hudson's Bay Company's service. Neither the Eskimaux nor the Indians were very numerous; but they all, without exception, endeavoured to make the best use of their opportunity. The Eskimaux especially, were indefatigable. All those I saw are now baptized Christians, and most of the adults can read. My deepest regret is that there is no special Eskimaux Missionary, and that I have no more prepared translations to place in their hands: for those I must yet wait awhile, hoping and praying that those distant but affectionate children of the North will by-and-by be constrained to feel that their brethren in Christ take a deep interest in their eternal welfare. On my way back I was again at Great Whale River and Fort George, and returned to Moose but a few days since.

We now turn to the journal of the Rev. W. W. Kirkby, who is at present stationed at York Fort, on the west side of Hudson's Bay. As specimens of his work when he is at home we quote his description of the trying period between Christmas-day and January 5th, the period when the Indians who had gathered in for the Christmas rejoicings were dispersing to their several homes and occupations.

Dec. 24, 1870—Had a most interesting service to-night, intended chiefly for intending communicants. The schoolroom was packed. Dick read prayers and I preached from Jer. ii. 5, "Come let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten." Spoke to all very earnestly about the temptations which the usual sales of rum would expose them to, and the troubles they had sometimes fallen into in consequence of it. At the close of the service John Keche-kesik and Dick, at my request, spoke a few words of caution and advice on the same subject. Joseph Keche-kesik, brother to John, is to be admitted to the holy communion to-morrow for the first time. He is a thoughtful young

man, and I trust the day may be a blessed one to him. His brother prayed very lovingly for him.

Christmas-day—Indian service at 9 o'clock. The school-room was very crowded, so much so that I had to request some boys to return home, so as to make room for others. At the close of the service forty-four drew near to the table of the Lord to partake of that heavenly feast. I was rejoiced at being able to conduct the whole service in the vernacular, and felt happy in it. English service at 11, far better attended than any morning service before. In the afternoon had three baptisms, so that the two sacraments met together. Mamenochekan read prayers and our old friend David preached. The evening service was also well attended, so that altogether we have had a true and happy day, and my prayer to-night is that the new-born Saviour may have been revealed to many to-day.

Dec. 28—Went to Tin-chilly Creek to visit the Indians there, and found them all, with the exception of David, quite well. Some of the strangers were there, but the greater part have remained at the Fort, in a house given to them to occupy. I am so thankful to find that not one of them as yet (convert or otherwise) has been overcome by drink. I hear on all hands that they were never so orderly and quiet before. To God be all the praise! My house has been full nearly all the evening by parties coming in, some for instruction, others to beg or to buy books.

Jan. 1, 1871: *Lord's-day*—By God's great grace we have been spared to commence another year—a new one, too, in the Mission field. May it prove, more than any former, one of great spiritual comfort to ourselves and of blessed enlargement and success in our work. Indian service at 9, when I read prayers, and Mr. McDonald kindly gave an address from John xv. 1—15, English service at 11, when I preached from Eccl. iii. 15, "God requireth that which is past." The afternoon service was so crowded that when I reached the schoolroom I found more than twenty people outside the door vainly trying to get in They gave way for me, and I then had to send away some of the younger, and pack the others a little closer together, so that all managed to get in. John Keche-kesik read prayers and I addressed them from Phil. i. 8, "For God is my record how greatly I long after you all." A good attendance in the evening, when the parable of the fig-tree furnished us with some solemn and suitable lessons, upon which I trust God's blessing may rest.

Jan. 2—According to appointment, went into a large room where the men all came to pay their respects, and afterwards the Indians. The native preachers and churchwardens dined with us at 10 o'clock, and in the afternoon the Indians all came in by parties of ten each, and had tea, coffee, and cakes. As they went out we gave the needy ones such little presents of clothing, &c., that we had, and doubly rejoiced would those good kind friends have been who placed these precious gifts at our disposal if they could have seen how much they were needed, and how thankfully they were received. The evening we spent at the Fort.

Jan. 5—The last of the Indians left to-day so that we have only our own people again. None left without first coming to say, "Wha chur," so that I have had an opportunity of saying a few words to each before leaving, and I took occasion of telling them how pleased I had been with their conduct during their visit. I am thankful to record this fact, that among the Indians there has not been a case of either drunkenness or quarrelling, and very little among the Europeans. Mr. Parson says he never saw either so steady or orderly before. Had two marriages this morning.

Jan. 13—Very cold, the thermometer at 35 below zero. The Churchill packet arrived, and by it I had a kind letter from Mr. Griffin in reply to one I sent him last fall regarding my visit to his Fort. He gives me a hearty welcome, and has sent four dogs for my use. He says my best time to go will be in April, on the last snow, and remain there until the schooner comes in August. This will take me four months from here, but as it is the only way to see the Indians, and to be of service to them, I have resolved (D. V.) to go accordingly.

The following is his account of his journey to Fort Churchill, a station to the north of York Factory, and, as will be seen from Mr. Kirkby's journal, a remarkably lone and solitary place:—

April 30—By God's mercy we have had another good day, and Gibeault thinks that we have made fully forty miles, that being considered the distance from Stony River to the edge of the "big plain," where we are now encamped. The night is dreadfully cold, but beautifully bright and clear. Countless worlds stud the sky in the shape of brilliant stars, and northward there is a magnificent display of Aurora. The heavens do

indeed declare the glory of God, and the firmament showeth His handiwork. But what one feels so much in travelling in this country is the solitariness of it, and so here, more than elsewhere I think, one feels that "hunger of heart for brotherhood," of which the Duke of Argyll writes so bravely. We are crossing overland, but close to the edge of the coast, the snow being harder there and better for walking over.

April 14—We had a plain about twenty miles wide to pass over this morning. It was as bare as a lake, and the snow on it just as hard and smooth as ice, so that we all ran along without snow-shoes, and got over it very quickly. This helped us along much, and enabled us to make a better day than we did yesterday. We are now encamped in a little bluff of woods near to Whiteway Lake, and Gibeault has cut a "lop-stick," and, as a compliment to myself, has called it "Minister's Bluff." But some of the readers of this may ask what is a lop-stick? I will tell you. The highest and most conspicuous tree is selected. The man ascends with a sharp hatchet in his belt, and, when near the top, he stops and cuts off all the branches as he descends for a space of eight or ten feet. Thus the poor tree stands out prominently from all the rest, with its shaggy head, slender waist, and spreading branches underneath. When the man has finished cutting off the branches he raises a piece of the bark near the foot of the tree, and cuts or writes your initials upon the bared wood, then firing a few shots over the devoted tree he tells you that he hopes you will live longer than it, and the "lop stick" is known afterwards by all who pass that way as yours. Should we have a good day to-morrow we hope to reach the eastern woods. Saw a great many tracks of deer to-day, but no animals.

April 15—By dint of hard travelling to reach the eastern woods in good time to-night, we came to them earlier than we expected. We wished to reach them about six o'clock, so as to have time to make a nice camp in which we could remain all day to-morrow, but we arrived there about five o'clock, and Gibeault, thinking that too soon to stop, proposed our going on as far as the Stachekan Ridge, ten miles further, and only fifteen miles from the Fort, and urged as an additional reason that we should find better woods and a more pleasant encampment; so we came on. We were all tired, as we had walked far to-day, and so it was late before we could get far enough over the ridge to encamp; and just as I began to feel regret that we had come on, we heard a shot fired. We replied. In a little while a man came up who had been sent from the Fort to meet us. Mr. Griffin felt sure we should leave York last Monday, and expected we should try to reach the Fort to-night, and so had sent McPherson with some food for ourselves and the dogs. He said he arrived here about midday, and as we did not come he felt that we should not now arrive, and so he had just made a camp for himself, and intended returning to the Fort in the morning. We were then rejoiced that we had come on. We were soon in the camp, and felt and enjoyed the luxury of having one ready made to step into after the fatigues of the day. McPherson says the people of the Fort were really hoping I might arrive to-night, so as to have service to-morrow; so that instead of remaining here all day as I intended, we have determined to leave early, and arrive there before breakfast. After prayers, retired speedily to rest.

April 16: *Lord's day—Churchill.* Rose early, and, whilst breakfast was boiling, according to our wont, we knelt down to bless the Hand that had been over us for good, day and night; after which we set off and arrived here about eight o'clock A.M. Mr. and Mrs. Griffin received me most kindly, and invited me to join them at breakfast, although I had had mine before. After that I went to my room for a little, and at the proper time had divine service in the mess-room. All were present, when, as God helped me, I preached to them from 2 Cor. x. 14. Service again in the evening at six o'clock. Thus God has permitted me to visit another portion of this great Mission field, and to sow the good seed of the kingdom in it, and to-night I would bless Him for the privilege. May He make me a full blessing to all I may meet here, and may He give efficacy to the blessed Gospel of Jesus, which I hope to proclaim. Mr. and Mrs. Griffin have, in their thoughtful kindness, given me a little house in the Fort with two rooms, one of which I shall live in, and use the other for school, divine service, &c.

April 17—Fine day, but bitterly cold from a north-east wind which is still blowing from the frozen sea. Called upon the people, and as there are about fourteen children, all speaking English, and old enough to come to school, I offered to teach them for two hours every morning, to begin to-morrow. The Fort and its surroundings are in great contrast to those of York. This Fort is some five or six miles from the sea, on a tract of low-lying

swampy ground between the Hayes and North Rivers. Indeed so wet and porous is the soil that the banks just below the Fort wear away some three or four feet each year, to the detriment alike of both land and river. Here the country consists of bold granite ridges running at right angles with the sea; and upon one of the slopes of these the snug little Fort stands facing the river, which is here about two miles wide, and from the top of the rocks, at the back of the Fort, we have a good view of the sea, or rather Hudson's Bay. The three great charms, and I may add, powers of nature, sea, sky, and mountains, are in their vastness and beauty. Yet is it a lonely, solitary place, more so, I think, than any other that I have visited throughout the whole country. The Mackenzie River is more distant, but not so isolated as this place; for there, from Fort Resolution on the one side, to Fort Youcon on the other, canoes, boats, or dog-travellers, are frequently passing; whereas here, from the nature of the coast, only the schooner can come from York, which it does once a-year, and in the winter the men go from here there with the packet. So that really they only have a visit from outsiders once a-year here. Being the only Post there are no passers by. At present I can hardly realize the fact that there is not another habitation between this and the North Pole. Well, here I hope to labour some four months now, and each year that I may stay at York; and one can only hope that in doing so I may be a blessing and be blessed. As a rule, I think, God writes most deeply and rapidly upon the soul when we are most alone with Him.

April 18—Mr. Griffin told me this morning that the Fort House, a really nice or comfortable dwelling, was built by the Company for the Mission here; but when Mr. Gardiner left it, and no one came to supply his place, they moved out of the old house to occupy it. By Mr. Gardiner's thus abandoning the station the Society not only lost the house, but I fear also the 100*l.* per annum which was so generously offered for the Mission here. Had my little school this morning with fifteen in attendance. In the afternoon, Wat-Wat, an Eskimaux, and his wife arrived. They are more of the Greenland type than those I saw in the Mackenzie River. They both expressed themselves anxious to learn, and so I endeavoured to communicate some little knowledge of divine truth to them; but the interpreter is a very imperfect one, and so I am afraid I shall not be able to do much until Ooligbuck arrives. He is an Eskimaux who speaks English well, and was with Dr. Rae and others in their Arctic voyages. Subsequently he lived here as interpreter for the Company, but returned to his people some two or three weeks ago.

April 21—Wat-Wat and his wife have been engaged by Mr. Griffin to remain here, to make some Kyacks, so that I shall hope to acquire a little of their language from them, and to teach them something of our holy faith. To-day, Hassel, the first Chipewyan, arrived, and I was most anxious to see him, to ascertain whether we could understand each other or not. Presently he came to my room, and I was sorry to find a considerable difference between the dialect here and that of Fort Simpson, but the language is essentially the same, which is a great advantage. We shall soon be able to understand each other tolerably well. The marvel is that there should not be a greater difference than there really is: this fact alone shows the wide distribution of the Tinne race. Fort Simpson is at least 2,500 miles from here, and far west of that the same language is spoken. Indeed, as I have elsewhere stated, from the shores of this bay on the east to Behring's Straits on the west, the Tinne family extend in one unbroken line, and are thus the most widely diffused of any tribes on the continent. They are bounded on the north by the Eskimaux, who fringe the coast from one side of the continent to the other; but their southern boundary cannot be so well defined. York is only 200 miles from this, and yet not a Chipewyan ever visits it, nor do the Crees there understand a word of the language; whereas farther west they drop down in detached tribes as far south as the Gulf of Mexico, the Hoopahs dwelling on the Trinity River, being of the same family, and speaking substantially the same language.

April 23: *Lord's-day*—Had the two Eskimaux and Hassel in for instruction at 8 A.M. this morning. I could not call it service, but they were interested in what was taught them. At 11 o'clock had English service, in which I baptized a son of Mr. Griffin and six other children belonging to the servants of the Fort. The Eskimaux and Indian came in again at three o'clock, and we had full service in English again at six this evening. Jesus and Him crucified has again been exalted, and therefore with my God do I confidently leave the issues of this day.

April 25—To my great delight twenty-three Indians arrived to-day. Hassel was soon busy,

and at six o'clock they all came in for divine service. They were much rejoiced in being able to unite together in prayer and praise before God in their own language. It is the first time in their history that they have been enabled to do so, and I thank God for the privilege of helping them to it. I addressed them in broken accents, and in some few instances, where I failed to make myself understood, Hassel helped me out. After the service they expressed a desire to sing the hymns again. I brought a supply of my little books with me. As they can most of them read the characters it took me but a very little time to change the few words they did not know in one or two of the hymns in them. I have great faith in teaching the Indians to sing well, for the blessed truths the hymns contain are not only thus remembered, but, in the process of singing, are dwelt upon and pondered over, and thus may become of the greatest possible advantage to their present comfort, and also to their future hope.

May 1—Five or six Indian women with their families arrived to-day, and joined the others in our service this evening, so that our little room was packed more closely than was comfortable. Wood for building purposes is so difficult to procure here, and Mr. Griffin has some new out-buildings to erect, that if he desired it ever so much he could not build us a little sort of church during the next two or three years. I heartily wish, therefore, that some lover of Jesus, blessed with the means, would, for His dear sake, send out a little iron church for the use of this station. I will refer to this again some time, and therefore will not say more about it here. My thoughts to-night run homeward, and cause me to wonder whether the Society's annual sermon has been preached or not; and if it has, who has been the preacher. These I shall not know until the end of August, when I shall hope to receive the sermon of last year. May-day in England is suggestive of flowers, and spring, and all that is charming in nature. Whereas here, with the exception of three or four warm days last week, the snow and ice, the river and the mountains, look almost as they did in mid-winter: the change, however, will be rapid when it comes.

May 11—Speaking to Mr. Griffin to-day of Genislini. He told me of a sad case which occurred here last spring. A young man was brought suffering from just the same complaint. He had only been married about a year, and his young wife nursed him very attentively, but in a few weeks he died. His wife then went off with her mother-in-law and some others, and it appears that the old woman behaved very badly to her, and said it was her fault that her son had died. As they were travelling along, the young woman had her baby, and whether she resisted the harsh treatment of the old woman, and so fled off, or whether they took advantage of her confinement to leave, but they separated, and for nearly four months she wandered alone, feeding herself as best she could, until one day, late in the autumn, a young man was out hunting and fancied he saw a little smoke in the distance, and thinking it was some of the Deer Lake Indians who had come so far, he went to it, and found this poor creature more than half naked, starved, and frightful in her wildness to look at. Her child had been dead for some time, and she herself was a mere skeleton, and could not have lived much longer. Having his hatchet and gun with him, Mootsese remained with her, hunted partridges, &c., just round there, and when she was strong enough to walk he took her to his party, and made her his wife. They were in, and left here only last Monday, but I did not know this much of their history then.

May 14: *Lord's-day*—For the last five days the wind has been north-east, very cold, with storms of snow and drift, so that there have been no geese to be seen. Mr. Griffin is becoming anxious, and sent off all the Indian men yesterday to hunt for themselves, if they could not find anything for the Fort, so that I had only a few women and children, besides Genislini, at my Indian services to-day. He, poor man, is becoming more and more feeble, and will not, I fear, last long. Poor man, he is very attentive to hear, and anxious to learn all he can about Jesus. His poverty and weakness seem to bring him into sympathy with the homely history of our Lord. English services as usual, and preached with much comfort on "The cities of refuge" in the morning, and on the twenty-third Psalm in the evening, This day last year I was in the luxurious church of Dr. Patterson, in Milwaukee: the difference between it and my little room to-day was as great as could well be imagined, and yet, with my handful of hearers in my little log cabin, I felt as truly happy as I did in the midst of that great congregation.

May 17—Three Eskimaux arrived to-day, and report a larger party behind. Indeed these came on first with knots tied in a bit of seal-skin line, to show Mr. Griffin how many were coming, to ask him to send by them so

many plugs of tobacco, a sort of greeting present, which they are accustomed to receive whenever they come. They are very clean, happy, contented-looking men those who have arrived; and I hear that most of them are the same, and that when they come in the winter, their reindeer dresses are as white as the driven snow. The three came into prayers with Wat-Wat and his wife, but I am afraid they did not understand very much.

Ascension-day—The three Eskimaux returned early this morning to meet their friends. Busy with the school and translations all day, and had service in English at six o'clock for the people of the Fort. Poor Genislini is still getting worse. He is now unable to come out to evening service, so that I always go to him. He loves to hear the Gospel. Tsiyazze has now a pair of crutches, and can move about with them tolerably well. She has a good ear for music, and sings very nicely.

May 20—Still very cold. Twenty-three Eskimaux arrived this afternoon. They are not, as a whole, so fine a race as those of the Mackenzie River, but there are some good-looking men among them. They are to stay here some time now to hunt seals for the Fort. To my great disappointment, they have heard nothing of Ooligbuck, so that I fear that I shall not do much good among them. However, we must try. They were all in at prayers this evening, and were much pleased at hearing Wat-Wat and his wife sing.

May 21—Still very cold. Service for the Indians at eight o'clock, and in English at eleven. In the afternoon had the Eskimaux in and taught them the best we could. Afterwards, in speaking to Genislini, he told me that he felt himself weaker every day, and earnestly requested baptism. He then voluntarily spoke of the joy and comfort he felt in his mind now, as compared with former days, expressed his thankfulness for having come here, and for all that he had heard since. Poor old man, he has not much knowledge, I fear, but one does not know with how little knowledge in the head grace may reign in the heart. However, I was much rejoiced at both his desire and his testimony, and at once complied with his request. Preached with comfort, in the evening, on our Saviour's legacy, John xvi. 33.

May 25—The seal-hunt has begun, and fourteen Eskimos came up this morning with loads to trade. The skins are cut up into lines, the fat is made into oil, and the flesh is dried for the dogs' food in the winter. By the time the men had done trading a number of women and children came, and before they returned home I had them in for an hour. They pretty well know the tune and first verse of one of the hymns I have written for them. It runs thus:—

The book-man has come	Ig-she-ga-u-ak tukeekpuk
He'll tell us good news	Tamna okoktuk pechak
Of Jesus our Lord	Jeso awoho oomaruk
And all He has done,	Tamagamik anaya.

May 28—A little band of eight Indians at early service this morning. They sung so sweetly a little melody I heard at my good friend, Mr. Layard's, of Wembly, sung there to Cowper's hymn, "There is a fountain filled with blood," with the chorus, "I do believe, I can believe." I have written an Indian hymn for it, the refrain of which is—

Jesus nega elthe nisthon,
Elthe nisthnon wale,
E Jesus tidde dzinne ka,
Elthon nisthon sele.

The very thought of the Redeemer's praise thus being sung from the extreme east of this great continent to our dear brother M'Donald in the far West, is exhilarating, and helps us to look forward with hope to the time when all "the dwellers in the wilderness shall kneel before Him." May god hasten it!

May 29—Visited Genislini this morning and had prayers with him. After I left he sat up a little, but I had not been in my room more than twenty minutes when a messenger came to say that the poor old man had gone. I hastened to the house, but found life quite extinct. He thus passed away very suddenly, but his end, I trust, was peace. I am glad that Hassell was with him.

May 31—Buried the remains of Genislini in the little grave-yard belonging to the Fort. It is a pretty little spot, on the side of a hill. A great many graves are there, and I doubt not the Saviour has some sleeping ones in them who, at last, will rise up to call Him blessed. After we had returned from the funeral the men came with a sled load of geese from the Indians, and brought a request from them for me to pay them a visit. They are only about twenty-five miles off, and as the ice on the river is yet as solid as ever and quite bare (the snow having melted off and run into the cracks), the travelling is good, and so I hope to return with the men to-morrow. This evening fifteen Eskimos came up, and were at service to-night.

June 1—The sleds left about five o'clock this morning. I awoke at six, my usual time of rising, and felt much disappointed that they had gone without me, and could not understand how it was, for the men knew I

wished to go; and, moreover, they promised to call me early, so as to be ready for them. The morning was fine, but rather dull, so that I was completely puzzled; but about twelve o'clock it began to rain heavily, and has continued to do so since, so that the people here feel sure that the men knew by the appearance of the morning the rain was coming, and so would not take me, as they have no tent or shelter of any kind.

June 2—Busy with my school and the translations all the morning. In the afternoon seventeen Eskimos came, whom I had in for an hour. Towards evening the men returned with more geese, and, on asking them why they did not call me according to their promise yesterday morning, they told me that, from the appearance of the sun at rising, they felt sure it would rain very much before the day was over, and so they did not wish me to go; and it was well I did not, as it not only rained all the afternoon, but continued all night. Poor men, they must have had a dreadful trip of it. This rain will raise the water so much in the river that the ice will now soon break.

June 7—More Indians arrived to-day, and all the families, so that my room has been pretty well filled the whole day. Baptized six infants at evening service, and spoke very earnestly to all present upon the duty and privilege of becoming disciples of Jesus. Told them also of Genislini's baptism and testimony. Although not understanding many of the words, they have been very diligent with their little books since they were here. They can read much better than they did, and the hymns and prayers I had corrected for them they know well. The former most of them can sing very well, and are delighted to do so.

June 8—Ten Eskimaux came up this morning, and as I had had early service with the Indians, and, moreover, neglected the Eskimaux the other day, when they came I had them in for the rest of the morning. The Indians came in during the afternoon, and, in parties, read until prayer-time this evening; so that, by God's help, I have had another good, hard, useful day. Some way or other, I like to be on full stretch, doing all I can for my Master.

June 9—Early service with the Indians as usual. The ice on the river broke up last night, but in a very different style from what it used to do on the Mackenzie. There the breaking up of the ice in a favourable season was one of the grand sights of the year. The heaving, rending, and grinding of the vast masses of ice was a sight as terrific as it was grand. It used also to put us, and indeed the whole Fort, in a little jeopardy, for the water used to rise so very suddenly that, if the ice became blocked at a short distance below the Fort, there was great danger of our being flooded out. Once or twice the water rose some thirty feet in as many hours, so that vast masses of ice, of enormous size and weight, were tossed up as playthings to within a few yards of our house, and the water came very nearly over the banks of the river. Here, however, the river is so wide and the current so slow that the ice has broken up in a very inglorious way. The school and Indians occupied all the day. In the afternoon four of them went off to hunt.

June 11: *Lord's-day*—A very pleasant service with the Indians in the morning; English at eleven o'clock. The Indians again at three P.M., and at evening service to-night catechised the children. They answered quite as well as I expected, though one or two of them were diffident. At the close of the service they sung very nicely the little melody I had previously taught them, beginning—

"Come let us sing our parting hymn, about the blessed Jesus,
He is our Prophet, Priest, and King, from endless death He saves us.
Jesus, my Jesus, I love the name of Jesus,
It sounds melodious in my ear, the precious name of Jesus."

June 15—So cold and variable is the climate here, that this is the first time I have been able to go the whole day without fire. The least wind from sea brings a cold chill at once, no matter how warm it may have been before. In this respect the equable climate of Fort Simpson, although so much further north, contrasts most favourably with this. In the middle of the day six Eskimaux brought a middle-aged man, very ill, with the hope that I would do something for him. Like Genislini, he was in an advanced stage of consumption, so that I could really afford him no relief beyond directing him, as I did, to the great Physician of souls, and commend his to His care. Poor man, he came into service with the rest, leaning upon one of their shoulders, and in the evening they took him to their tents again in a little boat.

June 16—More Eskimaux up to-day. The sick man got down all safe last night, but is very weak to-day. Finished, this evening, the composition of the little manual, and shall now only have to put it into the syllabic characters. It consists of twenty hymns, the Lord's Prayer, Creed, and Decalogue, Morn-

ing and Evening Devotions for a person in private, ditto for a family, and Sunday morning service, with a few omissions, from the Book of Common Prayer, and for Sunday evening service, the Litany. Then come short chapters on the following subjects: God and Providence, Sin and Redemption, the Sabbath and the Scriptures, Heaven and Hell, the Saviour and the Christian, the Way to Heaven and the Angels, Life and Death, the Resurrection and the Judgment, the Creation and the Fall, the Recovery and the Deluge, the Birth of Christ, the Baptism of Christ, the Life of Christ, the Death of Christ, the Resurrection of Christ, the Ascension of Christ, and the Teaching of Christ; then follows a catechism, something like the simple one of Dr. Watts. The whole will form a nice little book of about 106 pages, and one I trust that, with God's blessing, will do much good here.

June 18: *Lord's-day*—Only five Indians for service this morning, but there were a few Eskimaux here, and so I had them both together. English at eleven o'clock. In the afternoon the Indians and Eskimaux came in again, after which two of the men of the Fort came in to read their Bibles for an hour. Service this evening as usual. The day has not passed without some blessing from the Lord. Preached in the morning from Phil. i. 21, "For me to live is Christ, and to die is gain:" I preached from the same words once or twice in England, but not with greater comfort than I did this morning. In the evening we had Jacob at Bethel for our meditation.

June 20—Thirteen Eskimaux came up to-day, and I was truly sorry to hear from them that the poor man they brought up last week was dead. He died it seems on Sunday night, and they buried him yesterday. Poor fellow, once, and only once, did he join us in our simple worship; once, and once only, in his life did his lips join in singing the praises of his God. What effect that had upon him I cannot tell; but it is a saddening thought that the heathen should be thus passing away without so much as knowing of Him who loved them, and gave Himself for their salvation.

June 25: *Lord's-day*—Another calm, quiet Sabbath-day. Very few Indians for morning service. Spoke to them on the commandments of God. To the English from 2 Tim. i. 10, and this evening from Jacob at Shalem. The men came in to read in the afternoon as they did last Sunday. I feel sorry that there were no Eskimaux up to-day; but I have now told them specially to come on Sundays, as with the Indian and English services I could not devote much time to them, and then, poor people, one can do so little for them from our imperfect knowledge. The ice is broken far out in the bay, so that we can now hear what has been aptly called "the immense conversation of the sea."

June 28—Being a fine day, and hearing that several of the Eskimaux were ill, I walked down to their encampment, which is close to the old Fort, and about five miles from here. I found about sixteen tents of them: they were not unlike the Indian tents in appearance, but rather more comfortless inside. The fresh seals' meat upon which they are living has caused dysentery among them, and I found four or five of them very ill indeed. Mr. Griffin was rather afraid of my giving them any medicines, lest it should cause any misunderstanding or difficulty afterwards, for they are a suspicious race, as their system of shamanism goes to prove; but as they were not only willing to take it, but even requested some, I gave them a dose each of opium, peppermint, and chalk, and left a little vial of essence of peppermint with them for future use. Before leaving, all who were well came to a little spot which I selected, and, seating themselves in a semicircle, we had a nice little service of prayer and praise. Some of the elder children can begin to sing the hymns pretty well now. The old Fort is certainly a marvel for this country, and one could scarcely have believed that such a building existed in it. Out of Red River, all the Company's Forts, and Mission stations too, are log buildings: there they are built with limestone, but this old fort consists of an immense wall, about 150 yards square, and twenty feet high, built with large granite stones, beautifully dressed on the outside. There is only one doorway, and that in the front. We entered this, and, to my astonishment, found that the walls were about eight feet in thickness. These dwelling-houses (built of limestone) were on each side of us as we entered, with a space of about twenty feet in front of them. Between the houses and the wall is an embankment of earth broader than the wall itself, but just level with it, so that there is quite a promenade on the top, and on it are lying, rusting away, twenty or thirty guns, fully ten feet long, and of good bore. They bear the initials G.R., but have no date. A large number of balls for their use are lying near to them. The Fort stands

in a grand position, just at the entrance of the river, and was evidently well able to resist a vigorous attack. But it is said that when La Perouse's ship hove in sight, the gentleman in charge was so frightened, that he made no attempt at resistance whatever, but, with his men, vacated the Fort, and allowed the Frenchman to come in and plunder the whole place. La Perouse afterwards said, that if a single shot had been fired against him, he never could have taken the place. This must have been somewhere about 1780, and, I imagine, very soon after the Fort had been finished; for with the few men and appliances that they must have had, and the shortness of the season here in which they could build, such a massive structure must have been an immense labour, and the work of many years. I have no means of ascertaining when it was built, as there are no records here of any kind; but I saw several names cut on the stones of the walls of the Fort, the earliest bearing date 1752, and the latest 1759; but whether these were cut by the workmen when building, or subsequently by the Company's servants, I cannot tell, but my opinion inclines to the former, because I noticed that the earliest was nearest to the ground, and the latest nearest to the top. Then, too, three of the names have added "from Rotherhithe," which would show they were tradesmen, as the Company does not bring out any labourers from England. They may, however, have done so then. After La Perouse had ransacked the Fort, the Company never established it again, but came and built here a few simple houses of wood, with no defence whatever save a few wooden pickets around them; but though so unpretentious in appearance, this Fort is a far more comfortable residence than its more stately neighbour could ever have been. It must have been terribly cold and cheerless to live within those heavy prison-like walls, with not a window, or even a loophole in them. The building altogether must have astonished the natives not a little, as we know it did, for throughout all the Tinne tribes, from here to the Rocky Mountains, up to this day the English are called "Theotinne," stone-people, from having built a house of stones.

July 2: *Lord's-day*—A few Eskimaux were up to-day, so that I had them and the five or six Indians who are here in at service together, having prayers with one and then the other, and addressing each in turn—the former through my imperfect interpreter. The English services as usual. The two men also came in to read again, and so has passed by another Sabbath: how quickly they seem to come and go! One would suppose, in a dreary out-of-the-way place like this, that time would hang very heavily upon one's hands; but I have certainly found it, thus far, the reverse of that. May the Lord more and more prepare me for the speedy coming of that eternal Sabbath whose sun will never go down, and where there will be no cessation in the service of our God.

July 6—Sixteen Eskimaux came up to-day, and I was truly sorry to hear from them that another of their number has passed away: the medicine I gave them did them good for the time, but not having more to give, some of them are still very ill, and the night before last a woman died, leaving a husband and two young children to mourn her loss. They appear to be an affectionate people, and are very fond of each other, and especially of their children. They say that an old man, too, is not expected to live. I would fain go to see them, but I can say so little to them, that it would really be of no use, and the interpreter has not time to go with me, having nets to attend to daily.

July 11—Eight Eskimaux came up to-day. The ice is pretty well out of the river and far into the bay, so that they are killing but few seals. In a little while they will go to Seal River to commence their whale hunt. The poor old man who was so very ill died on Sunday night. This is now the third death among them since they have been here; but I am thankful to hear that there are no more bad cases among them now, although several still remain very ill.

July 19—Ten Eskimaux came up to-day. There being now but few seals to be had, they do not visit the Fort so frequently as they used to do. The sick ones are recovering, I am thankful to hear; but they are still far from well.

July 21—The mosquitos being kept down by a fresh breeze blowing in from sea, I went down to visit the Eskimaux at their tents. Owing to the recent deaths I found that they had removed their encampment and were two miles further off. So I had a walk of six miles there and the same back. I found seven or eight of them very ill, and two men especially so. Their friends think them better than they are, and so I did not discourage or grieve them by expressing my thoughts of their state. Unfortunately I had nothing to give them, and so they must be left entirely

in the good hands of our God. Poor people, they must often suffer very much. Last winter, of a party who were in, a poor woman had a very sore breast, which was so painful that she could scarcely bear any clothing upon it. The weather was cold when they left the Fort, and from the mouth of the river they struck across a bay to a point about sixteen miles off; but when about half-way over a violent storm broke out, and they were obliged to stay there for the night, sheltered as best they could under some blocks of ice which had been upheaved in the fall. In the morning the weather had moderated, and they prepared to start again, when to their grief they found the poor woman above mentioned frozen to death, seated to the leeward of a hummock of ice, where she had sought shelter the previous evening. Again, when other people were coming in this spring, a party of some six or eight was together, most of them suffering from snow-blindness, but one woman particularly so. A little boy was leading her along, and in crossing one of the large fissures in the ice they must have fallen in and perished. They being last, the others did not miss them for two or three hours. At length they did so, and waited, thinking they would come up; but after waiting a long time, and neither woman nor boy appearing, they went back to look for them, but could not find them anywhere, and so concluded that they had both perished together. The poor father and husband were sadly distressed about it, the more so as the bodies could nowhere be found.

July 23: *Lord's-day*—Some Indians came to the other side of the river yesterday afternoon and made a smoke, their usual signal for a boat to be sent over for them; but the tide not serving until very late at night, the men could not go, and so were obliged to fetch them this morning. Three or four men came over, and the families will come to-morrow. I am rejoiced to see them again, and hope that our God will make me very useful to them, and bless the poor words that I may speak to their souls' good. Had English services as usual.

To the foregoing passages from his journal, which we have furnished at some length, we will add one more extract, in which Mr. Kirkby prefers a request which we trust will, in some quarter or another, meet with attention. He is very anxious that it should be clearly and distinctly put forward, and, in deference to the wishes of a most laborious and devoted Missionary, "whose praise is in all the Churches," we give it as much prominence as we can in our pages. There has been, as will have been seen, a previous allusion to it in the journal, but in the following extract he enters into details, and sets his wants fairly and fully before those who are interested in the cause of Missions.

July 26—More Indians arrived to-day, so that my little room was well filled to-night at evening service. A few Eskimaux were also up to-day; so that I was glad to see again my little room was overcrowded, so that I do hope some kind friend will, for the sake of Jesus, send us a little church by the Hudson's Bay Company's ship next year. Perhaps it would be well here to state the size and kind that would be suitable for us. One 25 feet by 15, would do nicely. I should like to have the door in the centre of one end, and four little lancet windows on each side. The other end to be blank. Of that end a little platform four feet wide should be raised one foot above the other floor, to serve for chancel, reading-desk, and pulpit. The windows would have to be adjusted from this, and not from the entire length of the building. No seats need be sent, as we could have little benches made here. On the outer edge of the platform, from the pulpit to the desk, a nice little rail should go, with a gate in the centre. The cost of such a little building could not be very much, and I am sure there are hundreds of people in England who would gladly give it for the use of the poor people, if only their minds were directed to it. Of course the freight here will have to be considered; but I hope the Committee would some way or other meet that. We would do all we could towards it here, and by labour, furs, blubber, &c., we could raise 20*l.* I think, at least, we would try to do so. I have great faith in giving for the Lord's sake, and fully believe that others have also.

Commending this matter to those who are able and willing to help, and who know and value Mr. Kirkby's zealous and successful exertions, both at home and abroad, in the Redeemer's cause, we take our leave of him for the present, and do not dwell

upon the incidents of his return home. It will be seen, however, from the journals we have quoted, that, while the harvestmen in Labrador have been gathering in the corn and reaping the ears with their arms, yet the gleaning grapes which have been left of the Eskimaux, as the shaking of an olive-tree, two or three berries in the top of the uttermost boughs, four or five in the outmost fruitful branches, have been tended and cared for by devoted servants of Christ, enlisted in the service of the Church Missionary Society.

THE CHINESE DILEMMA.

UNDER ordinary circumstances Versailles is a dull place. The *ennui* which devoured the mighty monarch who erected the gorgeous halls there seems to have made the palace of Louis XIV. its permanent abode. Still it has been the scene of some signal manifestations of human pomp and splendour, and has witnessed some notable incidents recorded in the page of history. The palmy days of its grandeur were no doubt in the lifetime of its founder; but no one who has ever opened the page of history can forget the fearful events which there heralded the horrors of the French Revolution; nor will any living man, capable of comprehending contemporaneous events, ever obliterate from his memory the profound abasement of France, when the long galleries of Versailles resounded to the clank of the Prussian spur and sabre, and sick and wounded Teutons were luxuriously reposing in the Walhalla of the Latin race. Curiously enough, too, Versailles has witnessed at intervals as remote as the days of Louis XIV. and the Prussian occupation, the only two embassies which China ever despatched to France. About the first embassy, if we remember right, there was more than a flavour of suspicion: as Pseudatarbas presented himself before the Athenian people, so it was surmised that Paris had furnished from its store of inimitable actors the Celestials who prostrated themselves before the magnificent king. In the recent case, we do not doubt that genuine Chinamen were the bearers to the President of the French Republic of the regrets and apologies of the Emperor of the "Middle Kingdom;" but whether they were not even more consummate actors, in the original and true meaning of the term "hypocrites," may be fairly deemed an open question. However, on November 23, the Chinese ambassadors, three in number, were presented to M. Thiers, in the great Reception Hall, with as much state as so impromptu a sovereignty could readily command. Had the ambassadors, who, when they left their home were delegated to the Emperor Napoleon, arrived some few months earlier, they might have met the ruler of France in the same halls a still more abject suppliant than themselves, and constrained to accept harder terms than were, or could be, imposed upon them. The chief ambassador, in due form, read an address in Chinese, which was interpreted as follows:—"The Emperor of China expresses his regret for the massacre at Tien-tsin, and announces that twenty-four Chinese have been executed, and a large number banished. The Emperor promises that similar crimes shall not be repeated. Moreover, he hopes that the relations between France and China will not be disturbed." To this M. Thiers replied—"I learn with satisfaction that your Sovereign regrets the crimes committed by his subjects. I hope that the relations between the two nations will be conducted henceforward without danger and without dispute. It would be a wise measure to establish a regular embassy in France." We subjoin * the full text of what

* At the reception of the Chinese Ambassadors by the President of the Republic, at Versailles, on Thursday, the Chief Ambassador, Tchong Haou, delivered the following speech, which was translated by an interpreter attached to the Foreign Office:—

"M. le President,—I, Tchong Haou, Ambassador of the great empire of Tsing, have

actually transpired, as related in the columns of the *Times* for November 25th, deeming the actual text to be of some historical importance, and more accessible to Missionary readers when transferred to our pages, than when buried in the multitude of heterogeneous matter constituting the contents of the great daily journal. What may be the actual value of the reparation thus ostensibly offered, how many Rago-

received orders from my august Emperor to come here to salute, in his name, the illustrious President of the great French nation, and respectfully to present to him an Imperial letter. On the 21st of June of last year some wicked men, having stolen children at Tien-tsin, were the cause of a disturbance there, The Emperor sent Tseng Kaou Faun, one of his Ministers, Secretary of State, Viceroy, Governor-General of Tche-li, and other officers, to inquire into everything with equity and justice. At the same time he promulgated a decree, addressed to the Viceroys, Governors of Provinces, and local authorities, to assure security to all who had a right to it. Tseng Kaou Faun, and his assistants, after having removed the two magistrates, Tchang and Lien, for having been wanting in their duties, handed them over to the Department of Justice, which condemned them to transportation to Tartary. With respect to the rioters, twenty culprits were beheaded, and twenty-five others were transported. Another decree enjoined the local authorities of Provinces to issue proclamations to the people in order that there might not be any further disorders, the Emperor declaring his firm will that the French in China shall enjoy peace and tranquillity. The Emperor, my master, while regretting that affair, trusts that, after its satisfactory and definitive settlement, it will cause no injury to the relations between the two countries. Adopting, therefore, as a basis that which had been agreed to upon the subject between the Chargé d'Affaires of France, D. Rochechouart, and the Minister for Foreign Affairs at Pekin, I have considered the subject with the French Plenipotentiary, De Geofroy, and as I found in him a spirit of equity, justice, and liberality, that affair has been terminated in a satisfactory manner. I have therefore the honour, as Ambassador, to hand to the illustious President the Imperial letter of which I am the bearer. I also offer him at the same time, in the stead and place of my august master, thanks for the liberal reception which has been given me. The friendship between the two nations will be on that account only more firm and durable. If the illustrious President has a national letter to forward, or any words to be communicated to my august master, I, his Ambassador, am prepared to take charge of them."

M. Thiers replied in the following terms:—

"Monsieur l'Ambassadeur,—I receive with satisfaction the letter which you have presented to me on the part of your Sovereign. It is to me a proof of the regret which he has felt for the deplorable events at Tien-tsin, and of his sincere desire to prevent a recurrence of such scenes. You tell me of the numerous punishments inflicted upon the guilty. The French nation is too humane to take pleasure in the shedding of blood. It demands only that severity which is necessary to restrain the wicked, and it believes that to rigorous measures others of a different character must be added. It is the duty of Governments, while repressing the excesses of the populace, to calm its passions, to dispel its prejudices, and to bring it to listen to the voice of reason and humanity. Your Government is too enlightened not to appreciate the merits of those Missionaries, men of great worth, who expatriate themselves in order to spread abroad throughout the world the principles of civilization, against whom evil-disposed persons have not feared recently to excite the popular hatred. Let it proclaim it in decrees, let it seize every occasion to bear solemn witness to it; the people will respect the foreigners when they shall see their own magistrates treating them with respect. We will also suppose that the Chinese people have not comprehended the enormity of the crime that was committed when a hand was raised against a Consul of France. It is, again, the province of the Chinese Government to show, by its attitude and by its proceedings, with respect to diplomatic and consular agents, the extent of the special consideration which is due to their public character by virtue of the rules universally received among all nations. It is only upon these conditions, and when your Government shall frankly have entered upon that course, that we can arrive at a sincere application of treaties, and that we shall avoid fresh incidents which might seriously compromise the relations between the West and the East. I will reply to your Emperor, and I will forward my letter to him through the Minister of the Republic at Peking. In the meantime, assure him of our earnest desire to live upon good terms, to multiply the relations between us, and, consequently, to increase our mutual confidence and esteem. I should consider that for that end it would be useful if a Chinese Legation were permanently established in France, as also a French Legation at Peking. If this plan should be adopted, we cannot but hope to see at the head of the future Mission a high functionary who shall resemble you, M. l'Ambassadeur, who shall possess the same spirit of justice, the same cordial disposition of which you have given proof, and which I am glad to acknowledge in this place."

The Ambassador, in reply, simply said—

"On my return to China I will communicate to the Emperor the words of the President of the Republic."

zines may have been decapitated to make up the full tale of heads, or how far the Emperor has any earnest intention of stifling fresh outbreaks by the stern administration of justice, we cannot actually determine. In semblance, however, if not in letter, the Chinese potentate has observed the Eighth Article of the Treaty of Tientsin, for if persons professing the Christian religion have not been protected by the authorities, they have been avenged; and although they have been "persecuted and interfered with," retribution has fallen upon some assumed, if not proved, to have been guilty. The Chinese have acted wisely and prudently in thus admitting and professing to atone for the crime committed. A salve has been applied to the wounds inflicted upon French honour, and it has become possible for M. Thiers, at a very critical period, to retreat with a fair show of dignity from the prosecution of a war at the uttermost ends of the earth, while Prussian helmets were still gleaming in French cities. To us, too, it is a matter of no small importance that this ugly quarrel has so far been adjusted. It would have been hard upon us to have had to undertake a war for injuries done to the citizens of another nation, and yet we were so far implicated, that it would not have been easy to refrain, and to leave such monstrous misdeeds unnoticed. We are thankful, then, so far, that for the present, peace seems likely to remain unbroken, and that some breathing time is afforded which will enable us to review carefully, in all their bearings, the difficulties of the case. Most fervently do we trust that God will inspire our statesmen with such wisdom and sound judgment as the crisis demands, and that nothing will be done rashly, or feebly, or prejudicially to the promotion of genuine Christianity among the teeming multitudes of the vast empire of China. For it would be impossible for the most sanguine temperament to conclude that we have heard the last of such painful complications with the Chinese and their authorities; nay, the very advance of Christian Missions, of which indications are apparent, may possibly some time or other bring about a fresh and more formidable collision, unless a firm and temperate course of policy is resolved upon and consistently upheld. We wish we could feel satisfied that there is a probability of this, and are anxious to offer some remarks upon the position of affairs. The most convenient method of doing so may be, perhaps, by referring to a remarkable leading article which appeared in the *Times* of October 31st, and which was written, of course, previous to the reception of the Chinese embassy by M. Thiers. We have no means of knowing how far it may have been what is technically termed "inspired," and put out with the intention of gauging rather than guiding public feeling while the result of diplomatic intervention might yet be uncertain. If it were, of course additional importance would be due to it; but, as it stands, it comes before the public with considerable prestige, and deserves serious consideration.

We do not reproduce it, because it is easily accessible; and if, in any way, we misrepresent its purport, there is no difficulty in convicting us of misstatement. The gist, then, of the article is this. England is an Asiatic power; Chinese trade is an important element in our national wealth. It is of more consequence to us than to other nations if any thing imperils that trade; but this would be the least peril: any failure of success in military operations there might encourage insurrection in our Indian empire. And yet, as it is impossible to fix responsibility anywhere in China, an appeal to arms seems the only possible means of redress. It is therefore important to review our foreign policy in China, and to see whether it is in any way based on unsound principles, as it is hard to say how long the Chinese Government, even if well disposed, may be able to restrain the populace from acts of violence. The animosity of the people is said to be founded on unreasoning superstitions, and it is

asserted that Missionaries in China have been more conspicuous for zeal than discretion. Whatever is advanced in proof of this allegation is gathered from the proceedings of Romish Missionaries in China. There is a general statement added, but no alleged proof, that Protestant Missionaries, although not so persistent and annoying, have sometimes been troublesome to the authorities. It would seem, therefore, in the judgment of the writer, matter to regret that the Western "Powers which have obtained a footing in China by treaty have identified themselves with those well-intentioned but irritating efforts at proselytism, and have involved the political relations of the Western Powers with the Chinese in the loathing with which the Chinese regard the religion of the foreigner. Our own line of policy, then, would seem to be very clear. Unfortunately there is a clause in the Tien-tsin treaty which seems to make us as a nation responsible for the actions of Protestant Missionaries. This clause ought to be erased, and "we should still have the right to guard their lives and property as British subjects, and it is hardly fair to ask the Chinese for more than this." *Solvuntur tabulæ.* Nothing can be simpler, nothing can be easier: put aside the troublesome Protestant Missionaries, peace and plenteousness will prevail. Our merchants will be multiplied "above the stars of heaven;" and a commercial millennium will set in: but ———. Unfortunately there is so often a "but." With a stroke of the pen it would be possible to erase the word "Protestant" from the treaty, BUT it would not be such a facile operation to obliterate the word "Catholic." Nay, it would be in the last degree improbable that Pius IX., Father Becker, and M. Thiers, would be disposed to take so practical and common-sense a view. They are merchants, too, but not so much in gold and silver and precious stones, and what else St. John beheld in his vision; they are more especially merchants of "the souls of men." A qualm, therefore, comes over the spirit of the journalist. We might discourage all our own Missionary operations, and keep Bibles impounded; but would it be practicable to keep French Jesuits from irritating interference, and the French Government from backing them with fire and sword as soon as M. Thiers has the leisure and the means? There might thus be, in our attempts at gaining security, and also what the writer in the *Times* oddly calls "a clear conscience" not only "disgrace and dishonour," but also, after all, "infinite loss;" for, as he ruefully adds, "if the Roman Catholic Missions pursue their meddlesome intrigues, riots which the Chinese Government now predict will break out, and a Chinese mob will not trouble itself to make a distinction between Catholics and Protestants, between Missionaries and *merchants*." Those who have never sold a Bible in their lives, and whose only stock-in-trade is opium, might be involved in one common ruin with French Jesuits, and their warehouses sacked and gutted as readily as if they were nunneries. It might, moreover, also happen that, at the bidding of the General of the Jesuits, Englishmen and English women, Irishmen and Irish women, might be partners in these "meddlesome intrigues;" and if their persons were outraged and their lives were forfeited despite all our struggles after a clear conscience, we might have to cast in our lot with the French intriguers, to endanger our Indian possessions by failure in war; moreover, to forfeit the wealth gained by our important Chinese trade. At the close of his article the journalist wakes up, like Alnaschar from his dream, shuddering at the thought that, Bible or no Bible, Missionary or no Missionary, from Protestant countries, a ruder arbitrament may, nevertheless, after all, be forced upon us. His problem has been carefully and skilfully worked out; all disturbing elements have been scrupulously eliminated, and it has come out—wrong. The only conclusion to which his reasoning has led him is, that though, for the sake of security, and no doubt still more so for a clear conscience, it might be most important and essential to throw Jonah overboard, there is

not the smallest prospect that the storm would cease, that the sea would cease from raging, and that the ship would reach Tarshish without serious loss or damage, if at all. It might then be a fair question whether Jonah might not be let alone.

How far the Protestant Missionary difficulty, and how far, if it is a difficulty, it ought to be met will deserve, in its place, due consideration. But in commenting upon the views enunciated in the *Times* article, which we have taken as a convenient, as it is an able exposé of our relations with China from the worldly and political point of view, we prefer handling the Romish question first, and putting it in the foremost place. We premise what we have to say by distinctly admitting that genuine Christianity is, and must be, obnoxious to the unconverted Chinaman; it is so to the unconverted Englishman: the carnal mind is enmity with God. Apart, however, from all religious influences, we may be quite content to accept the description given by the writer in the *Times* that the proceedings of the Romish priests have been, and we think justly are, obnoxious to the Chinese authorities, and a matter of great, although mistaken, suspicion on the part of the people. We have no wish to undervalue the services rendered by the Jesuits in China to the cause of science, and possibly of humanity, nor to withhold the tribute due to their self-devotion. Ricci, Schaal, Virbiest, Amyot, Gaubil, may have been worthy of all honours, as faithful servants of the Chinese dynasty, and may have introduced many useful arts into the country. "The incense urns, the candlesticks, and flower-jars cut in marble and arranged in the order followed in all Buddhist temples, symbols of Buddhist idolatry, may be well-merited, as they are most appropriate memorials before the tombs of Ricci and his companions. But when the time came for the expulsion of the Romish teachers, and the lands which had been bestowed on them were, towards the end of last century, resumed and distributed, as at the period of our own Reformation, we can hardly wonder that much soreness and much jealous suspicion arises now in China when the restoration of them is insisted upon: it would not be difficult to create a similar religious difficulty in England if a corresponding process were attempted by the Church of Rome, upheld by French influence and French arms. But we hold it to be a misuse of language to charge on Missionary operations disorders provoked by jealousy of such arrogant claims, or to lose sight of the real distinction which exists. We could not find space to enter into all such questions in detail; we can only advert to the groundless suspicion entertained by the populace of malpractices on the part of the nuns in their treatment of children. There can be no doubt that these ladies are not chargeable with cruelty or neglect of the infants whom they get hold of; we look with compassion upon the foolish superstition which induces them to employ such questionable means for compassing their ends; but it is easy to understand how frequent deaths in foundling hospitals managed by foreigners may provoke jealousy and popular excitement. It is curious, by the way, to see such strange retributions falling upon the Romish Church at the other end of the world, when we remember the cruel persecutions suffered by the Jews at the hands of Romish authorities under similar misapprehension, in the middle ages: the legend of Hugh of Lincoln will be one familiar instance out of many. Our chief, indeed our only concern with such things, for to their own Master they stand and fall, is the hindrance thus raised to genuine Missionary operations. But who will cause *them* to desist? In former days the Pope himself strove to regulate Missions in China, and well nigh failed in doing so, so pertinacious was the Jesuit opposition to the interference of his Holiness. Whatever may be the faults of the Jesuits, their worst enemies do not charge them with being chary of their lives in the prosecution of their ends, and if they resolutely determine to run the risk it will not be the diplomacy of our Foreign Office which will induce

them to turn aside one hair's-breadth from their purpose. It may be asked, then, in sober and solemn earnest, upon what principle, except of the very lowest and most humbling expediency, would it, because of such practices, be needful to interfere with Protestant Missions, which are as different as light from darkness from Jesuit intrigues and Romish superstitions? The Chinese are acute and intelligent enough readily to detect the difference, and, in point of fact, as the Tien-tsin massacre bore witness, actually, in all the heat of their excitement, did not fail to bear it in mind. It does not follow that because both Protestants and Romanists are to send Missionaries, that there is not an easily recognizable distinction between them; and if this were the only reason why Protestant Missions were to be disowned, we should not hesitate to pronounce it an unworthy act, because Romanists would persist in doing wrong to hinder Protestants from doing what is right. We quote a few sentences from the preface to Mr. Williamson's "Journeys in North China," a book which we heartily commend to the attention of our readers; they seem to bear conclusively upon this point, and have been tested by his own experience while engaged in Bible distribution, during extensive travels throughout the heart of the country.

"It will be seen that there is no hostility on the part of the people of North China towards Protestant Missionaries; and, moreover, that our passports are invariably acknowledged, and aid given, when required, even in the most distant places. The presumption, therefore, is, that were the matter of inland residences likewise made a provision in treaty engagements, there would be little or no difficulty in peaceably carrying it out.

"I know that the Roman Catholics are very much distressed in some places on account of the outrages committed by French soldiers during the last war; in other places in consequence of the assumption of the priests, and also owing to the violent way in which they have insisted upon the restoration of property confiscated at the close of the last century, and the injudicious manner in which they have sometimes built upon the ground reoccupied by them. All these causes operate in Peking. But no charge of this kind can be brought against Protestant Missionaries, as is proved by the repeated admissions of the Chinese Foreign Office itself.

"It seems ungenerous to say aught against our gallant allies and religionists, who aim at the same end as ourselves; but there are times when the whole truth must be told, and this appears to be one of them, seeing that charges which are valid only against Romanists are—in the Blue Book just referred to—made the basis of an argument against the extension of privileges to Protestants.

"It is true that the Mandarins have been much less civil to foreigners during the past year; that one premeditated and unprovoked attack, near Tien-tsin, resulting in the murder of a foreigner, has been permitted; that two or three serious acts of persecution have been perpetrated; and that alarming rumours, pointing to the expulsion of foreigners from Peking and other places, have spread far and wide; *but these things have occurred in consequence of the ultra liberal policy of our Government, and especially of that outburst of hostile criticism in the spring of* 1869, *on the part of our leading politicians and writers at home, all of which was duly communicated to the Chinese authorities, leading them to believe either that we were shorn of our strength, or had lost all interest in our countrymen in China.*" *

Apart, then, from these Romish intrigues, which it does not seem an impossibility for our statesmen and diplomatists to disclaim, even if the Chinese were not themselves sufficiently discriminating, what proof is there that the efforts of Protestant Mis-

* Williamson's Journey in North China, Preface, p. vi.

sionaries are so irritating to them that it is necessary, even in appearance, to withdraw from them the ægis of our power? It would not seem easy to substantiate this from the records of the past. For curiosity sake we have glanced through Mr. Lawrence Oliphant's narrative of Lord Elgin's Mission to China. That war, in which we exposed ourselves to all the perils which the writer in the *Times* conjures up, and at a time when there was actually mutiny in India, was not the result of Romish intrigue, much less of Protestant effort. It is not likely that the author of "Piccadilly" would have failed to throw stones at Missionary effort if he could have found them within his reach. But beyond an occasional sneer throughout, there is no reference to Missions. He tells us that while the terms of the Treaty were being adjusted, by which foreigners were authorized to carry their goods into the interior of the country, the trade in opium was expressly excluded. "The Chinese Commissioners observe that abuses and collisions with the authorities might arise if foreigners were permitted to carry this drug into the country and force it into the markets of the interior. Lord Elgin concurred in this opinion." But no difficulty was apparently raised by anybody about the circulation of Bibles or the preaching of the Gospel. Clearly in 1857 our quarrel with China had nothing to do with disputes about proselytism. We cannot help thinking, that even now commercial jealousy has more to do with the antipathy entertained by the Chinese towards us than our Missionary efforts, notwithstanding the measure of success wherewith God has blessed them. The perusal of Mr. Williamson's most interesting narrative will convince all, we think, who are not blinded by hostile prejudices to Christian Missions, that it is possible for discreet sensible men to traverse the country circulating the Bible and preaching the word of life without much more serious molestation than would be experienced on the Continent, probably with less than they would experience in some Roman Catholic countries; and yet, as Mr. Williamson informs us in papers recently laid before Parliament, April 6, "The inland residence of foreigners has been denounced: the restriction of Missionaries to the ports has been advocated; and even the adaptation of Christianity to its great purpose has been questioned." We are getting fast backwards to the days of Major Scott Waring and the oppressors of Christianity in India. It is a dreary thought that the old battles may have to be fought over again, and that the ancient adversary, after being prostrate on the earth so long, is gathering strength from it, and getting on his feet again. As Mr. Williamson pertinently argues, "The truth is, China can never be truly or permanently opened up without inland residence among the people; and as Protestant Missionaries are centres of light and truth and beneficence, better adapted for salutary pioneer work than any other class, acceptable to the natives, and never guilty of political intrigue, it is clearly the interest of all concerned that provision be made for their legal establishment and unfettered action. I am the more disposed to advocate this, inasmuch as the experiment has been tried with success. Protestant Missionaries, British, German, and American, have been labouring for seven years unmolested in many of their inland cities. The disturbances at Yang-chow and Nyan-king were exceptional, in so far as they were fomented before the citizens had time to understand the character and motives of the Missionaries. My argument is, therefore, that Protestant Missionaries who have proved so useful, although under adverse circumstances, should not be denied rights and privileges which are granted to Roman Catholics and even Mohammedans." *

* Williamson's "Journey in North China," p. viii.

ratified, religious disturbances have burst out on that very spot since, and that religious difficulties have prompted the recent circular of the Chinese Government. We admit it; but we assert once more that these disturbances have not arisen from the proceedings of Protestant Missionaries, and that the Chinese circular makes no substantial complaint of them, though it may glance at them, and though the enforcement of the principles therein enunciated might injuriously affect them. What course, then, ought to be pursued? One answer might be, "We have nothing to do with Christianity; our business is only with Manchester and Birmingham goods and —with opium. So long as our traffic in them is brisk, we have no further concern with the Chinese: if the introduction of Christianity into China hinders our trade in such articles, we must restrict and thwart Christianity, and, if need be, interdict it; our trade is too valuable for us to run any risks for the sake of the Bible." We are unwilling to believe that such an answer will proceed from England, and we are certain that such a spirit does not pervade the English people, nation of shopkeepers as we have been termed. Such crotchets may be ventilated in Blue Books, but they are not the expression of English Christianity which still has an existence. We have many national sins to answer for, but assuredly the nation is not yet ripe for such manifest dereliction of duty to Christ. Love to Christ and obedience to His commandment have not yet so utterly died out from the midst of us. Another, and, we think, a more politic, as it is unquestionably a more honourable course, is open to us. It is competent to us to say, "We will uphold the terms of the treaty which we made, and will keep it ourselves faithfully and honourably; we will take no unfair or undue advantage from it; we will give no needless provocation to the Chinese authorities or people; we will not insult their superstitions, or grasp at their possessions; we will not uphold our Missionaries in wrong-doing; but we will claim for them that reasonable protection which the treaty grants, both for their persons and their office: it may involve us in some difficulties, but so has our traffic in opium. While we will not expose our Missionaries to needless risks, we are quite content that they should, when necessary, endure hardness, as good soldiers of the Lord Jesus Christ; but we will not be ashamed of Him, nor will we be negligent in fulfilling His commands." It may be, superstition in the judgment of some, but we cling to the belief that it is true now, as it ever was of old, that the Lord saith, "Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed; and that when difficulties really do arise from the proclamation of the Gospel, whatever great mountains there may be before Zerubbabel, they will become plains. Even the empire of the world would be dearly purchased at the price of our national Christianity, and the surrender of the obligations which it involves.

We do not, however, anticipate such evils; on the contrary, we think that there is good sense and also sound political wisdom in the view maintained by Mr. Williamson to which we have above adverted. We hold that Missionary enterprise, conducted with sobriety and judgment, as well as zeal, is eminently calculated to win respect and kindly feeling, in the long run, towards those who carry it on. In the period of the Indian mutiny, those who were most faithful to England, and who stood by us throughout, were those who were most familiar with Christianity, and among whom it had been most extensively preached, although multitudes of them had not actually embraced it. We hold that ignorance of the Gospel is more prejudicial to us than acquaintance with it, whether it be in India or in China. We assert, that experience has already proved that there is a willingness on the part of the Chinese to listen to the Gospel message, and that there is a kindly reception of the preachers, although some may scoff, and multitudes remain indifferent and unconvinced, and that

Still it may be urged, that whatever was the case when the treaty of Tien-tsin was nothing but most culpable dereliction of duty on our part, and the exhibition of unworthy fears, would bring about an altered state of feeling. That there may be occasionally need of the intervention of the civil powers to quell street riots and similar disturbances, and that there might be need of occasional representations on the part of our Ambassador and Consuls to secure respect and consideration, may not, under certain circumstances, be impossible. But it would be a curious problem if Protestant Missionaries were willing, under a constraining sense of Christ's command, to venture their lives into the interior of China, to calculate what respect and deference there would be for England if they were to fall unprotected, and no effort be made to show them hearty and adequate support. We do not think that it would want a large spirit of prophecy to augur that the contempt exhibited for the safety and the lives of Protestant Missionaries might extend to Protestant traders if Chinese insolence were to be encouraged by unworthy concession and indifference on our part.

There is yet one other most serious point which deserves consideration, and that is how far, or whether at all, material support can be extended to Chinese converts, beyond the limits of the ports secured to us by treaty. We must confess it is surrounded with many difficulties. It clearly would be wrong in us, upon any religious pretext, to establish an "imperium in imperio" in China. The command of our blessed Lord that we should render unto Cæsar the things that are Cæsar's, and unto God the things that are Gods is as obligatory now as when it was first uttered, and holds as good in China as in Judæa. The instructions given by St. Peter to the Church in his First Epistle, chap. ii. 15—25, are clear and explicit, and seem to meet all the requirements of the case. It ought, therefore, and we trust will be, the constant practice of all Protestant Missionaries carefully to explain to their converts that nothing is further from their intention than to withdraw them from their allegiance to their earthly sovereign; that, on the contrary, they should be examples of dutifulness and loyalty. If, however, persecution should arise in consequence of the profession of Christianity, and life be endangered, we have again the teaching of the Lord Jesus to guide us, as delivered in the Gospel of St. Matthew. When He sent forth His disciples He warned them of the reception which they might meet with, and the spirit of those instructions should be the spirit of the counsel given by those who teach in His name.. If the Chinese will become the disciples of a crucified Saviour they must be content, when necessary, and doubtless the same may be said of the Missionaries also, to take up the cross of their Master and bear it, as He bare it, and, like Him, become "perfect through suffering." The Christianity which could not, when occasion arises, maintain itself against the fiery trial of persecution would indeed be a sickly exotic, hardly worth cultivating, and ought to command little interest or sympathy, It was not in that way that primitive Christianity took root and became a great tree overshadowing the earth. Still we cannot admit that if bitter persecution were to spring up in China, and the cry were to arise as of old, "Christianos ad leones" English Christians should look on unmoved. It would not be travelling beyond the path of plain duty for British authorities to plead and intercede with the Chinese, and, by all honest and lawful means, to sympathize with their co-religionists. Such sympathy should be prudently and judiciously exercised: it should not be perpetually invoked by timid converts, nor be set in motion by their prayers and appeals; it should be spontaneous on our part, and exercised within the limits prescribed by international laws and custom. But we do not think that when so exercised it would be to the detriment of English greatness and renown. Among the acts of the mighty usurper, Cromwell, few have

dwelt more gratefully upon the recollection of his countrymen than when he made his voice heard in the councils of Europe on behalf of God's

> "Slaughtered saints whose bones
> Were scattered on the Alpine mountains cold;
> Even them who kept his truth so pure of old
> When all our fathers worshipp'd stocks and stones."

It would be only in the event of the decadence of our national greatness, as a not unnatural result of national apostacy, that contempt would be manifested even by the Chinese, for such lawful and honourable interference, if interference it could be called. What France has been able to obtain in the nadir of her prosperity would probably be conceded to England in her zenith; but we do not covet it, and we trust the occasion may be far distant when there shall be any call for it. Should tribulation arise for the word's sake, whether to Chinese converts or to Missionaries, due recourse will be had to such earthly means of protection as in the respective cases the providence of God points out, but the true support will be found in the promises of the spiritual kingdom, and in communion with Him who has said—"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is therefore good for nothing, but to be cast out, and to be trodden under foot of men."

We had written thus far when the important documents, which will be found under the head of "Recent Intelligence," were given to the public. We quote them with considerable satisfaction, for they mainly bear out the views which we have striven to enunciate. Earl Granville's letter to Mr. Wade especially maintains, for the most part, that course of action which we think judicious and sufficient. As we read it through, there is but one point affecting Protestant Missions which requires notice, and that is the suggestion that a screen should be placed in churches to separate the sexes, a practice which has been adopted at Fuh-Chau and elsewhere. If this would disarm Chinese prejudice we think it ought to be conceded at once. Surely, in such a case, St. Paul would have said, "Let not your good be evil spoken of," and would, even at some inconvenience, have yielded a point which does not, like caste usages in India, involve sinful compliance injurious to souls. In other points, Earl Granville seems fairly and impartially to uphold the rights of Missionaries, so far as Protestant Churches require his intervention.

We could, however, have wished that Mr. Wade had avoided the confusion of the cause of Protestant with that of the French Romish Missions, which will go far to neutralize, in the minds of the Chinese authorities, the counsel they offer, and prejudice them against the line of policy indicated.

In Mr. Wade's observations we trace a frequent justification and explanation of matters with which Protestant Missionaries have no concern, and we could have wished throughout more clear and explicit statements, that those whom he was commissioned to represent, the subjects of the Crown of England, were not implicated in the aggressive acts of which the Chinese complain. If righteous indignation at the atrocities of the Tien-tsin massacre might fully justify the expression of strong feeling on Mr. Wade's letter to Wen Siang against those who, by neglect or connivance, shared in the guilt of it, other matters, which affect the well-being of Romanism, and do not concern the interests of English Missions, might assuredly be passed over.*

* For want of space in the present number, this letter will be printed in the number for February.

RECENT INTELLIGENCE.

We insert, for the information of our readers, the important state papers on China published in the supplement to the *London Gazette*, Thursday, Dec. 14, 1871.

Mr. Wade to Earl Granville (Received August 15)

Peking, June 8, 1871.

My Lord,—I have the honour to forward your lordship's translations of a note or memorandum addressed by the Tsung-li Yamen, in the first instance, to all foreign representatives resident in Peking, and subsequently to those of all foreign treaty Powers, of eight propositions appended to the memorandum, and of a note addressed by the Minister Wen Siang to Sir R. Alcock shortly before he left Peking in 1869.

The last was doubtless submitted by Sir R. Alcock to Lord Clarendon; but as I have been unable to find a translation of it in the archives, and as the Minister, Wen Siang, has again drawn attention to it, I have had a fresh translation of it made.

The note or memorandum is, in the main, an expansion of the note to Sir R. Alcock.

Admitting that, so far as trade is concerned, the treaties work well enough, the writer complains that their provisions fail entirely in the regulation of the Missionary question, and that, through the unsatisfactory position of this, the whole question of foreign relations is affected.

The promiscuous enlistment of evil men, as well as good, by the Romish Missionaries, and their advocacy of the claims advanced by these ill-conditioned converts, has made Romanism most unpopular; and the people at large do not distinguish between Romanist and Protestant, nor between foreigner and foreigner; not that Government has made no effort to instruct the people, but China is a large empire.

The growing feeling against propagandism had long rendered the Government anxious before the Tien-tsin massacre; and now, although Mandarins have been exiled, criminals executed, indemnities paid, Government still continues anxious, feeling that, if there are to be more such outbreaks, recurrence to such measures will be in each instance more difficult. How, then, about the future?

First, as to the past. The high officers, both of China and of foreign countries, have been sadly to blame for a hand-to-mouth policy in dealing with the Missionary question. Foreigners ask and China concedes what will make things pleasant for the moment. Foreigners also ask what is impracticable in order to place China in an *impassé*. The Chinese Government would have the Missionaries all brought under the same control, as in other countries—amenable to the laws of the land, restrained from undue assumption of status and authority, and from acts that produce scandal. There should be no mystery in what they do (this refers to the Orphelinats), and their conduct should in all respects conform to the doctrine they teach.

At present they constitute in China an *imperium in imperio;* and it is to be apprehended that their followers, seeing how the Tien-tsin massacre has been punished, will presume more than heretofore, and that of this will come an uprising of the people beyond the power of Government to control. The responsibility of foreign Governments will be great if they do not join China in devising precautionary measures.

This is the sum of the note. Appended to it is a memorandum containing eight Articles, in which are set forth various griefs, each Article being supplemented by a note purporting to supply evidence in support of the charge preferred.

Article 1 recommends the entire suppression of the foreign Orphelinats; if this be impossible, the exclusion of all but Christian children; in any case registration of the children, and free admission of their friends. The present secrecy of proceedings in the asylums provokes suspicion. The common people still believe in the removal of the children's hearts and eyes. These Orphelinats, besides, are really not wanted, for similar asylums abound in China.

Article 2 protests against the appearance of women in the same chapels as the men, and against the employment of female Missionaries.

Article 3. assails the Missionaries' independence of the laws, their assumption of power and position, their oppression of the people not Christian, their abuse of Confucianism, by which they exasperate the people.

It complains equally of the assumption of independence by the Christian congregations, their refusal to render certain service as subjects of the empire, to pay revenue to Government, to pay rents to individuals. In all such refusals they are supported by their Missionaries, who interfere in suits before the courts. Betrothals are also repudiated by Christians, and their alienation of property produces family feuds.

Article 4 complains of the demands made for indemnity over and above the punishment of offenders, while Christians offending are withheld from justice by Missionaries. Missionaries so offending should be required to undergo the same punishment as the offender, otherwise to leave the country.

Article 5 would regulate the use of their passports by the Missionaries, prevent their transfer, and limit the area of the holder's movements, the penalty of disobedience being deportation.

Article 6 condemns the reception as converts of

men whose characters cannot be guaranteed. Bad Christians should be expelled, and a return of all Christians should be periodically made.

In the note to this Article some instances are given of the admission of rebel leaders and other disreputable people into the Church, and of their subsequent lawless conduct, in one case quoted, apparently under Missionary protection.

Article 7 denounces the abrogation by Missionaries of official attributions in intercourse and correspondence. They should accept, it urges, the status of Chinese literati in both. Cases are cited in the note of their assuming the use of seals, or titles, or forms of correspondence to which they had no right.

Aarticle 8 and last deals wjth the restitution of property formerly belonging to Christians (and now claimed by the Church under Article VI. of the Convention of 1860). Buildings are demanded back without reference to popular sympathies or prejudices; some that have passed through many hands since the Christians, the original proprietors, sold them; some that their purchasers have greatly improved. The Missionaries will pay nothing, but on the other hand, when a house they claim is in ruins, they seek to exact money for the repair of it.

Had it not been for the strong resemblance between the note addressed to Sir Rutherford Alcock and the memorandum now under review, I should have been disposed to regard the latter, to a certain extent, in the light of a defensive document, put forward in deprecation of any further demands that might be made on the score of the Tien-tsin massacre. This is, to a certain extent, its aim, but not, I am satisfied, its only aim. It is intended to be an *exposé* of a state of things that is sorely irritating the educated class who govern China, and an appeal to foreign Governments to unite in effecting some arrangements by which the causes that provoke this irritation may be controlled.

The papers, especially the supplement, are very badly put together. They contain some statements which will be easily contradicted, and some imputations which cannot be sustained; but, taken with the matter of many a long conversation on the same subject, to which I have listened in the last eight years, they strengthen my conviction that, to secure the Missionary against the hostility of the lettered class, one of two courses must be pursued—either the Missionary must be supported, out and out, by the sword of the protecting Powers, or he must be placed by the protecting Powers under restrictions which, whilst leaving him always as much latitude of action as if simply intent on Christianizing China, he is justified in desiring, will yet enable the Chinese Government to declare to those whose conservatism chafes at the present pretentions of the Missionary that he, the Missionary, is not authorized by the Power protecting him to put forward the pretensions objected to.

That the appeal of the Yamen is feebly drawn up I have already admitted, and I cannot say much for its candour. Its incompleteness, in my eyes, will be seen from the rejoinder I have drafted to the Grand Secretary, Wen Siang, copy of which I enclose. In this I am obliged to impugn the correctness of some of his information, and especially to reject as insufficient the explanation attempted of the Tien-tsin massacre.

The passage, to my taste, the most offensive in the whole paper is that in which credit is taken for the decision of that case as satisfactory, so much too satisfactory that Christians may be emboldened by it to go greater lengths than heretofore.

The papers when first circulated appeared to the French exceedingly aggressive. I am not a convert to this view. The Chinese keep back, as might be expected of them, all reference to the barbarous persecution of converts and Missionaries in various places, if not at the instigation of the Mandarins, at any rate with their full knowledge of what was passing, and they have scanty data for some of their charges of Missionary intervention and pretentiousness. But I do not believe that this appeal is an excuse for some blow that they know is about to be struck.

It is fair to add that, by the testimony of Romish Missionaries in all directions, the Government is doing its best to prevent any collision with Christians. Three-fourths of the Romish Missionaries in China—in all between 400 and 500 persons—are French, and Romanism, in the mouths of non-Christian Chinese, is as popularly termed the religion of the French as the religion of the Lord of Heaven.

A dread of Romish ascendancy, as I have more than once reported, I have heard very frequently allowed; and the fear that the ranks of the Romanists, recruited by all who wish to set their own Government at naught, will presently outnumber the well-affected, or that the Romish community, without attaining such proportions, will throw itself for support upon the French, although it is not avowed in the memorandam, is, in my belief, the suggesting cause of its production.—I have, &c., (Signed) T. F. WADE.

EARL GRANVILLE TO MR. WADE,

Foreign Office, August 21, 1871.

SIR,—Her Majesty's Government have hitherto abstained from offering any observations upon the circular of the Chinese Government on the subject of religious Missions, of which a translation has been communicated to them by the French Chargé d'Affaires, in the expectation that they might have received some reports from you regarding it. As, however, they learn from your telegraphic despatches that it will be some time before they will be in possession of your views, they consider that they cannot allow this important paper to remain longer unnoticed, and I have accordingly now to state to you the impression which has been made by it upon her Majesty's Government.

Her Majesty's Government must, in the first place, protest against the general assertions contained in the circular and accompanying regulations, with regard to Missionary enterprise in China, no distinction being made between the proceedings of Missionaries over whom her Majesty's Government have no control, and of the British Missionaries, for whose actions alone can Great Britain be held responsible. They must, moreover, remark that, of the instances of the alleged abuses cited, there is not one which is in any way connected with any British Missionary establishment.

Her Majesty's Government might, accordingly, have contented themselves with replying to the Chinese Government that the Circular did not allege any complaints against British subjects, and that they could not enter into a discussion of matters not directly affecting the relations between Great Britain and China.

Her Majesty's Government do not, however, desire to lay too much stress upon this point. They believe it to be the common interest and desire of all the Governments having treaties with China to co-operate with the Government of the empire in maintaining the relations between China and their respective countries on the most friendly footing, and her Majesty's Government will always be ready to consider any representations which the Government of China may have to offer with that object.

On the particular question to which the circular relates, the policy and practice of the Government of Great Britain have been unmistakable. They have uniformly declared, and now repeat, that they do not claim to afford any species of protection to Chinese Christians which may be construed as withdrawing them from their native allegiance, nor do they desire to secure to British Missionaries any privileges or immunities beyond those granted by treaty to other British subjects.

The Bishop of Victoria was requested to intimate this to the Protestant Missionary Societies in the letter addressed to him by Mr. Hammond by the Earl of Clarendon's direction on the 18th of November, 1869,* and to point out that they would "do well to warn converts that, although the Chinese Government may be bound by treaty not to persecute, on account of their conversion, Chinese subjects who may embrace Christianity, there is no provision in the treaty by which a claim can be made on behalf of converts for exemption from the obligations of their natural allegiance, and from the jurisdiction of the local authorities. Under the creed of their adoption, as under that of their birth, Chinese converts to Christianity still owe obedience to the law of China, and if they assume to set themselves above those laws, in reliance upon foreign protection, they must take the consequence of their own indiscretion, for no British authority, at all events, can interfere to save them."

* Parliamentary Papers, "China, No. 9. 1870," p. 13.

On the other hand, her Majesty's Government cannot forget that the free exercise of the Christian religion in China is stipulated for by the Eighth Article of the Treaty of the 20th June, 1858, which states that "the Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with." Her Majesty's Government, therefore, although they have given it to be most distinctly understood that conversion to Christianity gives no title to British protection against the operation of the laws of the land, could not be indifferent to the persecution of Christians for professing the Christian faith.

The impracticable nature of the regulations proposed by the Chinese Government has been so convincingly shown in the note from Mr. Low, the representative of the United States, to the Yamen of the 20th of March last, that it is unnecessary for her Majesty's Government to do more than refer to some of the principal objections to their acceptance.

The first regulation does not apply to the British Missionary Societies, as they do not support any orphanages in China. Her Majesty's Government could not obviously accede to regulations which they had no power to enforce. If the Missionaries of other countries have conducted such institutions in a manner to give just cause of suspicion to the people of China, her Majesty's Government feel no doubt that, on a proper representation being made of the facts, the cause of complaint will be removed; but they cannot admit that such an atrocious crime as the massacre at Tien-tsin can be excused by ascribing it to the prejudices of the ignorant.

The second regulation requires that women ought no longer to enter the churches, nor should Sisters of Charity in China teach religion. The objection to women frequenting Christian churches has, her Majesty's Government understand, been met at Fatshan and elsewhere by a screen having been erected to divide the sexes. To prevent women from altogether attending divine worship would be in violation of the freedom of religion provided in the treaty, and would be contrary to the fundamental principles of Christianity. As the Chinese Government are most probably aware there are no Sisters of Charity attached to the British Missionary Societies, but her Majesty's Government could not countenance any regulation which would cast a slur upon a sisterhood whose blameless lives and noble acts of devotion in the cause of humanity are known throughout the world.

The Third and Fourth Articles, as respects Chinese Christians, have already been dealt with in the preceding part of this despatch; but her Majesty's Government cannot allow the claim that

the Missionaries residing in China must conform to the laws and customs of China to pass unchallenged.

It is the duty of a Missionary, as of every other British subject, to avoid giving offence, as far as possible, to the Chinese authorities or people, but he does not forfeit the rights to which he is entitled under the treaty as a British subject because of his Missionary character.

The Fifth Article seems to be directed against French Missionaries. The Ninth Article of the British Treaty contains provisions to prevent any abuses of passports borne by British subjects; and no passports are granted by British diplomatic or consular authorities to persons not of British nationality.

In this Regulation, as in the Third, Fourth, and Fifth, mention is made of occurrences in Sze-chuen. Her Majesty's Government have urged upon the Chinese Government the expediency of their opening this province to foreign trade, and establishing a port there at which foreign consuls should reside. If the statements which have been made to the Government of Peking with regard to the irregular proceedings of foreign Missionaries and their converts are well-founded, the Chinese Government would do well to consider whether the presence of foreign consular authorities is not required to control the improper or ill-directed exercise of the treaty privileges conferred on their countrymen. Her Majesty's Government believe that there are no British Protestant Missionary establishments in Sze-chuen, but it is impossible to prevent enterprising persons penetrating through a country. Sooner or later they will find their way; and the true interest of China is to facilitate rather than to restrict the flow of foreign enterprise, and to direct it in the manner most advantageous to that mutually beneficial commercial intercourse on which the prosperity and happiness of nations so largely depend.

Besides showing, as Mr. Low has pointed out, a complete misconception of the nature of the Christian religion, the 6th Regulation is open to the objection that, by constituting the Christians in China a class separated from the rest of the population, it would lead to the very evil of which it is the desire of the Chinese Government to get rid, as the Christians would inevitably regard that separation as conferring on them privileges for the maintenance of which they must trust to the protection of the Powers in whose treaties with China the freedom of the Christian religion is provided for.

The 7th Regulation calls for no special observation.

The 8th Regulation does not apply to British Missionaries, who have no ecclesiastical property in China to reclaim, and seems to refer to misunderstandings with regard to the operation of the 6th article of the treaty with France of the 25th of October, 1860.

Her Majesty's Government trust that the Chinese Government will not suppose that in withholding their assent to these regulations they are actuated by any other motive than the wish to avoid embarrassing a question, already of sufficient difficulty, by cumbrous and impracticable regulations.

The remedy for the alleged assumption by Missionaries of a protective jurisdiction over native Christians, which constitutes the gist of the accusations brought forward in the circular and regulations, appears to her Majesty's Government to be sufficiently afforded by the treaties.

If British Missionaries behave improperly they should "be handed over to the nearest Consul for punishment," like other British subjects, as provided in the 9th article of the Treaty of Tien-tsin. If the local authorities consider that Her Majesty's consuls do not in any instance afford redress for their complaints, they can appeal, through the Government at Peking, to her Majesty's Minister, in the ordinary course of international usage. Both Her Majesty's Minister and consuls have extensive powers for maintaining the peace, order, and good government of her Majesty's subjects in China and if those powers should be proved to be inadequate her Majesty's Government would readily increase them; but until it can be proved that her Majesty's Minister and consuls are unable to control her Majesty's subjects in China by the exercise of the powers confided to them, her Majesty's Government must decline to supplement the existing treaties by regulations which, although only intended to deal with a particular class of British subjects, would undoubtedly subject the whole British community in China to a constant interference in their intercourse with the native population of a most vexatious description,—I am, &c.,

(Signed) GRANVILLE.

EARL GRANVILLE TO MR. WADE.

Foreign Office, August 31, 1871.

SIR,—Her Majesty's Government approve the note of which a copy was inclosed in your despatch of the 8th of June, which you proposed to address to the Minister, Wen Siang, in reply to the circular of the Chinese Government upon the Missionary question.

The draft of my despatch to you of the 21st instant, on this subject, had been communicated to the French, North German, Russian, and American Governments, before your despatch of the 8th of June had been received.—I am, &c.,

(Signed) GRANVILLE.

WANTED—A RELIGION FOR THE HINDUS.*

Solomon tells us, "Is there anything whereof it may be said, See, this is new? it hath been already of old time which was before us." A singular illustration of this has just come under our notice. In an article on Dr. Geekie's remarkable production, "Christian Missions to Wrong Places, among Wrong Races," &c., we took occasion to notice, that among his odd assertions "he does not indulge in the reveries which filled the mind of the author of Paul and Virginia and of La Chaumière Indienne." We take up "Fraser's Magazine," attracted by the heading, "Wanted—a Religion for the Hindus," and to our astonishment, after the lapse of a century, "Ecce iterum Crispinus."

It may not be amiss before discussing the article initialled "R. H. E." and some corresponding sentiments delivered by Mr. Robert H. Elliot in his volume of "Experiences," which characteristically enough begin with a chapter on "Myself," to pause for a moment on the lucubrations of his prototype.

It was in 1784 that Bernardin St. Pierre published his "Etudes de la Nature." We need not call to mind how terribly France was then labouring in the throes of the revolution to which the works of the Encyclopædists had mainly contributed. Every fresh publication, on almost every subject, was hailed as an attack upon the throne, upon religion, upon morality; St. Pierre himself attempts to disclaim, in the preface to his "Chaumière Indienne," the charge that it was a sarcastic libel upon the clergy who were adumbrated in the Brahmins of the temple of Juggernaut. It may be, however, that St. Pierre and his work, which was a kind of episode in his "Studies of Nature," have been so fairly forgotten that it is needful to explain what was the avowed object of the work. It professed to be written to uphold the cause of the suffering, and to overthrow the tyrants who were trampling upon them. An English doctor is introduced, commissioned by the Royal Society to go forth to India to obtain answers to 3,500 questions *de omnibus rebus*. He wanders all over the East, and in the course of his travels he obtains 17,500 answers to these queries, mostly conflicting, so that instead of establishing any truth he is returning laden with fresh doubts and difficulties. In his perplexity he is informed by the Brahmins of Benares that the Head Brahmin at Juggernaut could resolve all his doubts for him. He therefore wends his way to Orissa. To an old Indian, nothing could surpass the exquisite absurdity of the account given of his journey, of the pagoda, and of his reception at it. As a preliminary to his interview with the holy man he is stripped of his clothes and dressed up like a Brahmin. In this odd costume he is introduced to the High Priest, and propounds three queries: "How is truth to be attained; where is it to be found; and whether it ought to be communicated to mankind?" He is informed that the Brahmins only can reveal it; that it is to be found only in what are called the "Beths," we presume the Vedas; and that truth is only to be made known to the Brahmins. Disconcerted with this answer, and still more perplexed, the doctor leaves the pagoda, and eventually, overtaken by a storm, takes refuge with a Pariah, who receives him hospitably. The two spend the night together drinking arrack punch and smoking. From his host he obtains answers to the questions he had sought. This Pariah had married the widow of a Brahmin, with whom he was leading a happy and virtuous life in the jungles, somewhere, we suppose, in the northern Circars, with a dog basking, and a cat purring on the hearth. The next morning the doctor, after in vain

* Fraser's Magazine, December, 1871. "The Experiences of a Planter in the Jungles of Mysore, by Robert H. Elliot." London: Chapman and Hall, 1871.

pressing upon his hospitable entertainer his gold watch "de Greenham, le plus fameux horloger de Londres," strings of coral beads for his wife and children, and a pair of pistols, all of which were refused, finally exchanges pipes with his entertainer, and, after the fashion of Glaucus and Diomed, so the two part. On his return to England all the doctor's collections are deposited in the British Museum. He retains for himself the Pariah pipe and his three answers, "That truth must be sought with a simple heart; that it is only to be found in nature; and that it is only to be communicated to worthy people." According to St. Pierre, "Le Paria est l'homme de l'évangile: il aime tous les hommes, et il fait du bien même à ses ennemis; il ne se fie qu' á Dieu seul. A verité il n'a point de foi aux livres: en quoi il est fort excusable puisque il ne sait pas lire." As he further states: "J'ai fait raisonner le Paria comme le prophète Ezéchiel et je l'ái fait agir comme un disciple de Jesus." From a perusal of Mr. Elliot's writings it is quite clear that he has not formed such exalted conceptions of the Pariahs as did the well-meaning Frenchman, and his superior but still imperfect knowledge of the manners and customs of the Hindus has rescued his "mise en scene" from the wondrous absurdities of St. Pierre; but otherwise there is a remarkable resemblance (like that between the two Dromios) when we compare the Pariah of a century ago with the Brahmin of to-day who figures in "R. H. E." and talks prose in "Fraser." We cannot of course tell whether "R. H. E.," had the French romance in his thoughts when he wrote his article, but, absurdities apart, there is, after all, in our judgment, more sterling worth in the Frenchman's hallucinations than in the theories of "R. H. E." St. Pierre, too, seems, upon the whole, the more religious and reverential of the two.

It is time, however, that we proceed to analyze the statements of "R. H. E." He represents, in his opening paragraph, a not unfamiliar scene to residents in India, a Missionary preaching under a banian tree at noonday, and endeavouring to persuade the people to hew down the tree of idolatry, and to erect in its stead the tree of life. Our impression was, that European Missionaries generally selected the morning and evening as the time for open-air preaching; but it may not always be so. The comment on this is, how "sad it is to think how many millions of such like tales have come to an end, and how many lives have been lost in telling them." Jesus, for instance, told them; the Apostles told them; saints, prophets, martyrs, in all lands and all climes, have told them; they have had "trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they have been stoned, they have been sawn asunder, have been tempted, have been slain with the sword; they have wandered in sheepskins and goatskins, being destitute, afflicted, tormented," for telling them. How sad! What a pitiable thing that in the nineteenth century men can still be found who can stand up under a tropical sun, shaded only by a fig-tree about the sixth hour, and can strive to teach what Jesus, wearied with His journey, sitting thus on the well, taught, "when man, beast, and bird fly alike for shelter from the midday heat!"

After a pause, a Brahmin, addressing the Missionary in English (it is not stated by St. Pierre whether his Pariah talked French), suggested to him, if the handle of the axe brought from England were to break, what would he do? Most of our readers will at once recognize this most familiar illustration: few will forget with what felicity the excellent Missionary, Leupolt, used to adduce it at Missionary Meetings when he was in England. We suppose it must have been at some such gathering that "R. H. E." first heard it, but we do not imagine that Mr. Leupolt ever dreamed of the Brahminical subtlety with which the anecdote would be turned to the disparagement of the Word of God. Had we been permitted to reply, instead of the "souffre douleur," whom "R. H. E." has just put up as his Missionary, we would have said such an accident has not occurred, nor do we anticipate its occurrence;

"for the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We would have replied that it is daily multiplying throughout the length and breadth of India; that "Uno avulso non deficit alter;" and that as David said of the sword of Goliath, "There is none like that: give it me." We would have pointed to the actual results of Missionary effort in India, brought about by the assiduous teaching of God's Word, in proof of its efficacy, and the power of its unbated edge. It is no sign that a tool is bad because it takes a long time and many blows to convert a block of marble into the form and fashion of a man. The Missionary is then represented as saying, pretty much as Lord Macaulay did, that Hinduism is "a mass of idolatry combined with cruel and debasing superstitions." To which Lord Macaulay adds licentiousness. The Brahmin hardly controverts this, for he does not undertake to say that it is not so in the daily walk and conversation of the people, and in the religious practices which they habitually maintain; but he urges that, "mingled with chaff and masses of monstrous rubbish" in the ancient books of the Hindus, may be found a pure and holy religious belief, in which have existed from time immemorial truths and sentiments as exalted as any that are to be found in any religion of the world." To this the Missionary might have replied, that, "at the present day, there are but few Brahmins who can read and understand the Vedas," and that "the most learned Pundit in Bengal has need to talk with diffidence of what he may consider to be the teaching of the Vedas on any point, especially when negative propositions are concerned. Further, that it may be doubted whether a copy of the Vedas is procurable in any part of Hindustan, and it is probable that such a copy does not exist in Bengal."* He might, too, have remarked, that whereas a system contained in books which the people could neither read nor understand, and which they could not procure if they wished to do so, might suffice for higher intelligences, yet it could hardly meet the requirements of poor folk, who were passing into eternity, "without hope, without God in the world." Our thoughts revert to the perplexity of the English doctor at Juggernath when told "Toute verité est renfermée dans les quatre Beths écrits il y a cent vingt mille ans, et dans la langue hanscrit, dont les seuls brames ont l'intelligence." He certainly felt that to winnow all this chaff and all these masses of monstrous rubbish would hardly be worth his while even if a few grains of truth and common sense might remain to reward him for his pains, and so he went away in despair, till he stumbled on the wondrous Pariah. The Missionary then conjectures, and rightly, that his interlocutor is a member of the Brahmo Somaj. He is told that the members of this school have existed from the remotest times, and knew of, and believed in, the one true God; that for this school of higher and educated Hindus the Brahmo Somaj suffices: they want no other religion; but the uneducated and undeveloped minds of the uneducated, that is, the millions of India, do want "some useful creed;" and that as Buddhists will not pay for converting Hindus, they are necessarily thrown back on Christianity alone.

We might fairly stop here and say, "Habemus confitentem." Even if we were disposed to grant the value of the religion termed the Brahmo Somaj, which is represented as wholly unsuited to the mass of the people, and were to pass its professors by, and leave them in their self-righteousness to give account of themselves to God as best they could, what ample work is placed by this *soi disant* Brahmin before the Church of Christ: hundreds of millions are represented as needing its intervention, and help is stated to be available from no other quarter. The pure theism of the Brahmo Somaj is described as something too exalted for the poor, the weak, the feeble, the illiterate, the sinful, the lost, the outcast. To them it would not be bread,

* Max Müller, "Chips from a German Workshop," vol. ii. p. 307.

it would be a stone; to them it would not be a fish, it would be a serpent. Only too readily would these lofty intelligences be prepared to say, as indeed transpires through the Brahmin's assertions, what some highly-intellectual doctors of old did say, "This people, who knoweth not the law, are cursed." Well might our friend, the doctor, when pondering on this mystery, be tempted to say, "Puisque Dieu a renfermé la verité dans des livres, dont l'intelligence n'est reservé qu'aux brames, il s'ensuit donc quo Dieu en a interdit la connaissance à la plupart des hommes qui ignorent même s'il existe des brames; or, si cela était, Dieu ne serait pas juste." We do not ourselves for a moment believe this, and the mere statement of such a paradox ought, we think, to prove conclusively to any one, however feebly influenced by the teaching of the Bible, and imperfectly acquainted with the wondrous scheme of redeeming love, that such crotchets carry in them their own condemnation, and testify to their own absurdity.

Then we are told there was a slight pause while the Brahmin went to take his midday meal. Perhaps "R. H. E." was thinking at the moment rather of his own tiffin, than of the manners and customs of the Brahmins, for in Manu, B. II. 56, it is written of the Brahmin, "Let him beware of giving away anything that he leaves; also of eating *between morning and evening*." Before parting, however, he fires a Parthian shot into the Missionary, by informing him that "the story of the creation of the world eclipses the most monstrous Hindu legends, and that if the charge of indecency could be brought against them, there were a good many stories in the Old Testament of a kind which showed that the volume had no pretensions to purity." We do not, out of respect to our readers, prosecute this point further as it proceeds in the article. We simply refer to it as it betrays the animus of the writer. It is on such points as this that we hold St. Pierre, with all his conceit and self-complacency, so immeasurably superior to "R. H. E." If a strict comparison were to be instituted, we should say that the Frenchman was ignorant, while the Scotchman presumed on the ignorance of his readers, his own information not being of a very accurative or extensive character. The next morning the Brahmin goes to the Missionary's tent, and proceeds to explain how it was that he was so familiar with Missionary matters. It seems that he had been brought up in the Mission schools of the Scotch Church in Calcutta, whence, somehow, he had found his way to Mysore. About this we need not concern ourselves. We suppose it is introduced in order to explain the Brahmin's marvellous familiarity with our old friend Dr. Geekie's book. And now we find ourselves in a somewhat perplexing difficulty. It was only in last October that we reviewed the Doctor's book, and it is hard to be called upon to do it over again. We have, moreover, now a Scotch minister, a deistical Brahmin, and "R. H. E.," three voices and six legs, all under the same gaberdine: even with the aid of inverted commas, which are inserted most promiscuously, it is not easy always to find out which of the three is the speaker. What may be the feelings of Dr. Geekie when he finds himself in such strange company we cannot pretend to determine. It may, however, sufficiently endorse our verdict upon his book, that "a deistical Brahmin" finds it the most convenient medium for preferring railing accusations against Christianity and Christian Missions. The unlucky Missionary, who evidently had never heard of Dr. Geekie's "brochure" with most ingenuous simplicity falls into the snare, and in the most artless manner suggests the very topics discussed in the book, and begs for information upon them in the order in which they occur. With this vantage given to him, the Brahmin goes off, and we have a "rechauffé" of the Doctor's book, extending over several pages of the article, and serving the purpose of "padding." For a refutation of the Doctor and of the Brahmin by anticipation, we refer to our October article.

After several pages eviscerated from Dr. Geekie, we get to a portion of the article where the "deistical Brahmin," although he cannot quite rid himself of the Doctor, begins to speak more particularly in his own voice, or that of "R. H. E." He proceeds to descant—or may it not be that Professor Max Müller descants?—on the ancient Vedic Hymns and Buddhism as an Indian Reformation. The Brahmin might have gone on to say, as does the Professor, that it was exterminated for ever on the soil of India, so that "there are at present no Buddhists left in India." Possibly, had he alluded to this, his parallel might not have held, and it would have been awkward for his argument. It is noticeable that the leader of the Brahmo Somaj, in his "Essay on Great Men," omits all notice of Buddhism and its founders, although he dwells with complacency on the labours of Chaitanya, "who led the Brahmins and Chandals to dance together, rejoicing in their God of Love." If "R. H. E." had not cared to wear his mask lightly, or perhaps had more thoroughly understood the question, he would hardly have represented his Brahmin as speaking so enthusiastically of Buddhism. Instead of being a reformation of Brahminism, it was, in truth, a death-struggle, in which it was so worsted, that it is more extinct in India than Protestantism is in Spain. While Christianity has its votaries by thousands and tens of thousands in India, Buddhism has never, since its overthrow, found votaries among, nor does it now even indirectly influence the mind of the Hindus. It has been crushed and extirpated. We have then the usual talk about the number of Christian sects, and how this is a hindrance to Missionary effort. Why it should be so among a people habituated to the existence in their own religion to sects of all sorts, hating each other with the most bitter animosity, and ready at any moment to fly at each other's throats, if not held back by the strong hand of British power, we are at a loss to imagine. The existence of such differences is no novelty to the Hindu within the pale of his own creed. The novelty to him, which might well influence him in the choice of a religion, is, that these sects can, and do, dwell together in the unity of the Spirit, and in the bond of peace. We are speaking now of Protestant sects, whose differences must be all but imperceptible to the Hindu inquirer, in the midst of the one universal proclamation made by all alike of the grand central truths of Christianity. If he did discover them, he would find that these differences did not hinder the interchange of all kindly offices and much harmonious co-operation in Missionary effort. We can speak ourselves with some knowledge of facts, for in the Mysore district we have ourselves ere now officiated in the Wesleyan Chapel kindly placed at our disposal by the Wesleyan body, and the Independent Minister has officiated in our absence in the Church of England Chapel.

The real fact is, that this objection, even when it may happen to be made by a Hindu, is not his own genuine notion. It is an "Europe article," suggested by European infidelity, which the Hindu may occasionally find convenient. Keshub Chunder Sen, the leader of the Brahmo Somaj, has a more true sense of the real state of the case than his pseudo-follower; for when he mentions the existence of the various Christian organizations labouring in India, he magnifies the zeal which sends them forth, and makes no captious criticism on the varieties which they profess. We have been long enough in the East to know whence this crotchet proceeds: we have heard it broached often at the mess-table; often in morning calls; rarely, if ever, in conference with natives; although, doubtless, if we had suggested it to them, and they had thought it would have pleased us, they might have alleged it; nor is quite impossible that such a notion might arise independently among them; but we dispute its prevalence. There is then an attack upon Mission schools, more especially on the Scotch system under Dr. Duff. As that veteran champion of Christianity is quite able to hold his own against all comers, we do not dwell upon it further than to remark that

our own experience differs from that of the deistical Brahmin. We have known most remarkable instances of conversion proceeding from the Scotch schools in Madras, when we had personal acquaintance with them, and eloquent preachers of Christianity trained in them have ably preached Christ, even in Scotland and in England. It is still a moot point among friends of Missions how far the educational system is best calculated to promote conversion to Christianity, and whether direct preaching under banian trees and in bazaars is not more strictly in conformity with Christ's precept and example; but it is among the inconsistencies of "R. H. E.," that, in the outset of his article, he sneers at preaching; and in the close of it he sneers at education as a vehicle for producing conversions. It is hard to please him. Perhaps if the Bible were eliminated from both, he might be more hopeful of success, but of that hereafter.

The next point passed under review is Caste; but that too may be more conveniently noticed, when we deal with Mr. R. H. Elliot's book. One point we will advert to, and that is the absurdity which the unhappy Missionary is made to utter when he is represented as stating, that before a Hindu could become a Christian, Bishop Wilson required him to "abandon every particular which marked him as being in any way different from a European follower of Christ, and this, too, even as regards peculiarities of food *and dress*."* Bernardin St. Pierre's notion of dressing up his European doctor as a Brahmin, before he could be presented to the high priest at Juggernaut, pales before this. We make bold to assert that even Bishop Wilson's worst enemies never would have described him as giving utterance to such an absurdity. We challenge "R. H. E." to produce any authentic opinion of Bishop Wilson requiring Hindu converts to wear European dress, or even to adopt European food, beyond what might be requisite to prove that such converts did not hold aloof from their Christian brethren through religious scruples, under the impression that they were themselves holier than others.

We are quite willing to believe that when "R. H. E." put this sentence into the mouth of the unhappy Missionary he did it through inadvertence; but, in justice to the memory of one of the most devoted servants of Christ in India, we cannot allow such a ridiculous error to be fastened upon his memory without rebuke. If it was written to prejudice English readers by exaggerated representations of what Bishop Wilson did say, or what the opponents of caste really require, "R. H. E." would be wholly without excuse. We will hold, therefore, unless assured to the contrary, that the writer has erred through inadvertence. So much we can testify, that we have seen multitudes of Native Christians, and associated with the native clergy, and never saw them in European dress. It is possible, for aught we know, that in Calcutta some of the Native Christians there may have indulged in some of the vagaries of young Bengal, and have, for their own satisfaction, paraded themselves in European costume; but we imagine that the grim look with which the bishop would have viewed them would have been the reverse of satisfactory. In truth, nothing can be more completely the reverse of fact than the assertion that European Missionaries have required their converts to adopt European costume. So far from this being the case, they have had to endure considerable obloquy from their steady resistance to it. Only recently a tract has been published by a native pastor in the North-west Provinces on the subject of Kapra, entitled Resálá-í-Burhán Wájib-ul-Izán, in which the author complains bitterly of the Missionaries being the chief opponents of the Native Christians wearing European dress. His wrath (as a writer in the "Calcutta Christian Intelligencer" remarks) is therefore kindled against them, and he says many a hard word against them, forgetting what he owes to his Missionary friends. The views of the Missionaries are, and have been, most explicit, that the adoption of such costume by native converts would be "a habit devoid of any prac-

* The italics are ours.—*Ed.*

tical advantage, but pregnant with serious obstacles to their non-Christian countrymen, to whom they ought to be a shining light, a pure salt, a pillar of strength." "Further," it is added, "our objections do not go. If some of our native brethren think otherwise, let them act as they please, not, however, forgetting the apostolic rule, 'I have given you power over all things, but every thing is not convenient;' or, as the German Bible has it, 'es frommet nicht alles." At a Missionary Conference held a few years ago at Lahore the principle of non-interference in matters of dress was discussed and fully acknowledged by the majority of the European members present. It was said, that "if our native brethren desire to wear European clothes, let them by all means do so." We think we have a fair right to complain of "R. H. E." attributing, no doubt with perfect ignorance, to Missionaries what they have most strenuously discountenanced and disclaimed, and charging upon them the mistakes and eccentricities of individuals against which they have earnestly protested as a needless hindrance to Mission work, and, moreover, as the more sensible native converts themselves feel, a practice not only needless, but also indicative "of a want of nationality and patriotism." It is quite clear that "R. H. E." knows no more of the subject than he does of the laws of Manu; and certainly, if he were really recording his "experiences," instead of the gossip which he had picked up, he would never have penned the sentence; for in South India, where he was, as we have remarked already, such practices are not adopted by the Native Christians, and the Missionaries there have not had to contend with a difficulty which has never been raised.

It would be needful to apologize to Indian readers for dwelling upon such idle matters, but all who read our pages have not been in India, and might be tempted to imagine that some such marvellous crotchet had been indulged in by Bishop Wilson. We trust that our pointed disclaimer will suffice.

Passing over, therefore, for the moment, the caste question, we advert to the conclusion of the whole matter as propounded by "R. H. E." If the "deistical Brahmin" were an European Missionary his notion would be to take up his abode in a large village, as is, for the matter of that, the practice of the majority of the Missionaries in South India: he would also attend to the poor and sick, which all of them do most religiously: he would, moreover, resolve never to marry, but would live in native fashion, eating of their fare, but, we presume, having regard to caste, not with them, and sleeping in their houses when occasion arose. These things Protestant Missionaries do not do; nor do we wish, upon any mistaken grounds of expediency, to behold a celibate clergy revived in India more than in England, nor a number of sham Brahmins, like Robert de Nobili, palmed off upon the Hindus. As, despite "R. H. E.'s" assertion about Bishop Wilson, neither we, nor any Missionaries we have ever known, wish Hindu converts to adopt European food, nor to wear European dress, so neither do we wish Europeans to live or to dress as Hindus. We suppose some remaining sense of the ridiculous restrained the writer from suggesting that Missionaries should not only live as Fakirs, but dress as Fakirs also. The "deistical Brahmin" further would counsel—and this is the gist of his plan—that Missionaries should go about furnished, not only with the Bible, but also with a book of extracts from the Vedas. If men would not listen to the Bible, which he feels assured they would nauseate, then he would teach them out of the Vedic Delectus, and thus they would be led to adopt pure theism. This, no doubt, would, in the writer's estimation, be a desirable consummation, and perhaps he would have liked to have held his hand here. But unluckily when he got to the end of his article he seems to have remembered what he wrote at the beginning, how that such sublimated belief never would satisfy the cravings of the human soul, or do more than please an eclectic coterie of philosophers wise in their own conceit. He therefore goes on to add, that after, in the course

of time, people had risen to this, they would fall over on the other side, and spontaneously seek out "the admirable religion of Christ." This ought to be preached in its widest form: the universal toleration of all customs not involving idol worship ought to be preached, and Christianity so introduced would break down caste. The Missionary is made to say that this is a very practical scheme. In our judgment the intrinsic absurdity of it may be left to speak for itself to any rational mind. But it may with most perfect truth be added, that such was not the practice of the Apostle nor of the first great preacher of Christianity, who laid firm and deep the foundations of Christianity on the Rock Jesus Christ. St. Paul, when he found it needful, could advert to Pagan learning, and could twit his hearers effectually with their dereliction of truths known to their fathers, but he did not go about with a book of extracts from Homer and Æschylus, and, if they would not hear his preaching Jesus Christ and him crucified, the Athenians, for instance, teach them pure theism till they came to him for instruction in Christianity. On the contrary, as he himself tells us, although in no rude and uncourteous manner, he still drove right athwart all their previous convictions and prejudices. He preached (and all the Apostles preached) "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." And as he says in another place, "though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you let him be accursed." So little favour would the theory of the "deistical Brahmin" have found favour in the sight of the Apostle. Nor can we deem him to have been wrong, even taking the fallacious test of success in this world for our guide. Before his preaching, and those who taught in the same power and spirit, the idols were utterly abolished; and if the Church had kept her first love, had trusted implicitly to the mighty weapon placed by God in his hands, if the fatal and foolish compromises suggested by the "deistical Brahmin" had not been listened to, and the doctrines and discipline of the Church not been polluted and enfeebled by them till it gradually became assimilated once more to the idolatries, from which it had been rescued, who could undertake to tell what might have been the triumphs of the Word of God when in its majesty riding on prosperously? But if the eyes of the "deistical Brahmin" had not been blinded so that he could not see, he might have witnessed around him the failure of the very attempt which he would urge Protestant Missionaries to adopt. There is not an item of his programme which Rome had not already ventured upon. Romish Missionaries have lived in villages; they have lived in native fashion; they have eaten of the people's fare; they have slept in their houses; they have never married; they have not preached against caste; they have tolerated all their customs; they have not nauseated them with the Bible: true, the bright thought of compiling extracts from the Vedas as a substitute had not occurred to them, but they have forged Vedas, and palmed them off upon the unsuspicious natives, but with what result? Beside the pure and genuine idolatry of the natives, another, a bastard and spurious idolatry, has sprung up which has brought reproach on the name of Christ, and has been, in the unworthy and flagitious lives of multitudes of its converts the real cause of the reproach which has rested on the name of Christian in India. So far as the promotion of the knowledge of the one True God, and of Jesus Christ as the one Mediator between God and man, is concerned, notwithstanding the heroic self-devotion of many Romish Missionaries and lavish expenditure of human life and means, we pronounce it to be, except as an ecclesiastical organization, a costly and ignominious failure. We have probably seen more of French Missions and Portuguese Missions than the "deistical Brahmin," and feel that we are not speaking without warrant for what we say. Nor are we singular in this notion. In 1744

Infallibility itself declared, in the person of Benedict XIV., in his Bull "Omnium sollicitudinem," that the practices and principles of the Jesuits in South India had all but ruined the Missions; the condemnation of such paganized Christianity was pronounced by the Church of Rome itself.

We turn now to the "Experiences of a Planter." These volumes contain much with which we have no concern, and on which probably the writer is entitled to be heard. His views on coffee and cinchona may be sound and worth attending to. Nor are we called upon to decide on his sporting adventures, which are detailed with spirit. We can also fairly give him credit for the kindly feeling which he displays to the natives around him, which we could wish more generally prevalent. It justly, no doubt, won their confidence, and was repaid by friendly acts on their part. Nor have we to do with his constant diatribes against Government and Government officials. In his judgment our whole system of administration is wrong, and it seems hardly too much to say that he leaves a kind of general impression that he is the only person, or nearly so, qualified to set it right. When he gets on such topics, and on religious questions to which we shall presently advert, his book is framed on the most peculiar system we remember ever to have met with. He selects a topic and devotes a chapter to it; he commences by advancing a certain number of opinions, which he supports with such illustrations as he can; he records certain things of his own observation, and a good deal of what in India is called gup, in England gossip, which he has heard. All this is fair and reasonable enough, but after having placed all these views and assertions, these speculations and anecdotes before his readers, he then proceeds to say, by way of summary, "we saw," "we noticed," "we saw," "we showed," and finally, "we concluded." Of course, if this means himself, he is justified in this; but if it implies that his readers have seen all this, and have come to the same conclusions, to this we demur. His opinions, his assertions, his gossip, may be worth much or they may be worth little, but we do not allow them to be proofs; and more than once, at the conclusion of his chapters, instead of finding ourselves shut up in his conclusions, we found ourselves escaping from them. Seriously speaking, this "Sir Oracle" style of writing is a great defect in a book that contains a good deal of kindly feeling and useful information.

In noticing those points which relate to Missionary questions, it may suffice to remark, that he puts out of court as witnesses all except himself, the Abbé Dubois, and some planters, who have expressed no opinion upon the subject! "In short," as he says in one of his summaries, "the history of the characteristics of the people of India has yet to be written." For ourselves, we would be most unwilling to join in needless vilification of the people of India, or to deny to them the possession of sundry amiable and kindly qualities: they are men, not demons. What we contend for is, that all men have sinned and done wickedly in the sight of God, and that all men, Englishmen as well as Hindus, Hindus as well as Englishmen, need One to save them from their sins. Conscious ourselves of individual and national transgressions, and sensible that there is redemption in no other than in Jesus, our aim and our ambition is to make known to those who need it as much as we do, the efficacy of the blood which cleanseth from all sin. We do not care to dispute whether Mysoreans or Bengalees are sinners above all other men, are greater sinners than ourselves. This Mr. Elliot may settle to his own satisfaction, and as he thinks best: for our argument, and for our object, it suffices that they are sinners who are practically, and to all intents and purposes, "without hope, and without God in the world," notwithstanding the existence in Vedic Hymns of sentiments which they have never heard of, and of opinions about the one true God, which are unintelligible to them; we trust we may be pardoned, too, for saying, except so far as he has gathered up some "Chips from a German

Workshop," unintelligible to Mr. Elliot himself. We well remember when the "Tracts for the Times" were originally published, it was the acute remark of the author of "Ancient Christianity" that it was clear to him that one or two of the party had some knowledge of the Fathers, but that the rest knew nothing about them. This was most forcibly impressed upon us, when a young lady, in argument, quoted Chrysostom to us, and fairly took our breath away. What the Fathers were thirty years ago the Vedas are now, and in reading Mr. Elliot's volume our thoughts have more than once reverted to our own ignominious overthrow by our fair opponent thirty years ago. We have ventured to refer to this, as the opinions of "R. H. E." in "Fraser," and of Mr. Elliot in his inquiries on caste, are a pale reflection from the great luminary, Professor Max Müller. It is true that we are told that another eminent Professor totally differs, and the question might be asked,

"Who shall decide, when doctors disagree?"

But with all respect to the Abbé Dubois, who is quoted as an authority for caste being a strong moral police, and also a preserver of order and decorum in the community, and admitting, as we do, that, thanks to the shameful encouragement afforded by our Government system, drinking habits have increased in India, and may be more prevalent among the lower castes; moreover, apart from the question how far caste may or may not have hindered social progress, we wish to deal with the matter simply as to how far caste affects the progress of Christianity.

There may then, or may not be, as Professor Max Müller asserts, (for we venture to pass "R. H. E." by, and to deal with the source of his inspiration,) proof from the Vedas that caste is not a religious institution. We are quite willing to receive from so competent an authority the assurance that "there is no authority in the hymns of the Veda for the complicated system of castes; no authority for the offensive privileges claimed by the Brahmins; no authority for the degraded position of the Sudras. That there is no law to prohibit the different classes of the people from living together, from eating and drinking together; no law to prohibit the marriage of people belonging to different castes; no law to brand the offspring of such marriages with an indelible stigma." It may be satisfactory to know that the only verse in the Vedas which seems to countenance such monstrous pretensions is a pious fraud, a forgery of later times interpolated in the hymns of the Rishis. For purposes of controversy it may be convenient to show the natives that the system of caste, like their system of cosmogony, rests eventually upon nothing, except it may be a forgery and a falsehood. The Professor would have Missionaries, if we understand him aright, deal with the question as the Reformers did with Romish superstitions at the Reformation. "R. H. E.," or rather the deistical Brahmin, would have them do nothing of the kind; he is far more tender of the institution. As regards the towns, even he admits it to be an evil, but he maintains that among the rural population its influences are beneficial: if so, the natural consequence would seem to be that it ought to be cherished among them. How this would act when the town mouse came to visit the country mouse, and *vice versâ*, we must leave to "R. H. E." to adjust. Apart from all this, our contention is, that whatever may be the origin of caste, and though that origin may rest on foundations as false and on forgeries as gross as those which prop up the Infallibility of the Pope, caste is now practically and to all intents and purposes the religion of the Hindus, and to them the source of the most cruel and bitter bondage. The deistical Brahmin will, we are sure, not object to our quoting on this point the experience of Keshub Chunder Sen. "R. H. E." who may be Hibernicis Hibernior, will perhaps disallow the sentiments of the leader of the Brahmo Somaj, but his follower can hardly with good grace repudiate them. "Socially and religiously,

he says, we are little better than slaves. From infancy we have been trained to believe that we are Hindus only so far as we offer slavish obedience to the Shasters and the priests, and that any disobedience would be so much want of our nationality. Not only in the important concerns of life, but even in the trivial details of our social and domestic economy—in matters of eating and drinking—we are pestered by a rigid routine of action invested with the inevitable sanctity of religion. If ever any individual gets a spark of moral independence, the surrounding atmosphere would soon extinguish it. Under such circumstances, all the higher impulses and aspirations of the soul must naturally be smothered; and hence it is, that though educated ideas rebel, and organised communities of enlightened men often protest, the general tenor of native life is a dead level of base and unseemly acquiescence in traditional errors. Then, again, we are physically cribbed and confined. Travelling is not only opposed to our habits, but religiously interdicted. A native lives and moves in his little house, and knows no world beyond the boundaries of his country. Even in his patriotism and benevolence there is too often a cast of narrow selfishness."* It is a curious spectacle to see, as we do in Mr. Elliot, a Scotchman, quitting his home of freedom, and glorying that he himself is untrammelled with prejudices, yet crossing to the other end of the world, and, so far as he can, endeavouring to hold down in the dust, and to rivet closer on the native the manacles which superstition has, during so many centuries, bound on him, and in which, as we have seen, he is writhing in agony. Verily, even if we had no better testimony than the leader of the Brahmo Somaj, Christian Missionaries would be justified in exerting all their influence against the tyrannous power of caste. Caste is now the religion of the Hindu, we again repeat, and we firmly believe that if all the idols with which India is polluted were swept into the sea, and caste remained, the religion of the Hindu would be practically inviolate. To assert that it is a social institution, and nothing more, is, we hold, an utter fallacy. Even if in its essential nature it were so, it is so commended by religious sanctions to the consciences of the people, that to them it has ceased to be a merely social institution: it is so identified with the priesthood and the priestcraft of the country, and its penalties are so enforced by religious terrors, that it is now religious bondage of the most cruel kind. An attempt is made by Mr. Elliot to draw an analogy between caste and slavery, and to assert that because slavery was tolerated in the New Testament, or rather had to be submitted to if need were by Christian converts, that therefore caste should be let alone. We cannot admit this. Slavery did only affect the social condition of the convert; it did not concern his inner and religious life: caste does. When the faithful met in the early Christian assembly there was "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ was all and in all." With the shoes which they left at the door they left their earthly distinctions, and Philemon and Onesimus sat down at one common board to commemorate the love of Him who died for them both, and for all around them. The offence of caste is not that it is a thing outside the Church, but that it is that which creeps in, and spreads like leprosy through it. In opposition to the theories and fancies of Mr. Elliot, and the "deistical Brahmin" we would oppose the practical experience of those who have devoted their lives to Christian teaching. What is it which is to them the chief obstacle to their peace, to their comfort in their work, to all their hopes of immediate success, which hinders them from reaping what seems to be fruit from their labours? What is it which creates among the converts envying and strife and divisions, and is a perpetual source of anxiety and disquietude? Caste—caste difficulties, caste quarrels, caste assumptions carried up even to the table of the Lord, and banishing peace and

† Keshub Chunder Sen, "Lectures and Tracts on the Brahmo Somaj," p. 27.

good will even from that holy region. "Stand by thyself, come not near me, for I am holier than thou," is literally the language held by caste Christians. And of such God says, "These are a smoke in my nose, a fire that burneth all the day." If Protestant Missionaries could honestly in the sight of God yield a point so fatal to their peace and comfort, and hopes of success, it would be pure madness to insist upon it. In early times, and until they had had bitter experience of its deadly working, they did tolerate it, and hoped against hope that its importance was exaggerated. But when made plainly to see and feel its utter incompatibility with a religion which is or ought to be a religion of love, and with the service of a God who is a God of love, they resolutely set themselves against it, and we trust the day is far distant when, on the strength of superficial theories, they will sanction its restoration, to the ruin of souls, and the confusion of their Churches. Instead of making Slavery his analogy "R. H. E." should have selected Circumcision, which in its effects upon the Christian Church is indeed a wondrous parallel to caste, try its tendency to keep asunder those who were to be members of one body, under one common head. He would have found in the manner in which the Apostles dealt with it what was far more germane to the matter; their treatment of it might have modified his reckless censures upon modern Missionaries for the painful struggle which has been forced upon them.

In his Experience Mr. Elliot has indulged in sundry comments upon Missions and Missionaries, mostly to their detriment; but his observations need not detain us long. We may fairly observe, that such matters did not come within the region of his "experience." In the particular region of Mysore, where his time has been apparently spent, no Missionary operations of any kind are carried on, we regret to say. Indeed, throughout the whole of the Mysore country, with the exception of a small native chapel set on foot by the exertions of the chaplains for the benefit of the Native Christians in the cantonment of Bangalore, no Missions are carried on by the Church of England, or the Scotch or American Churches. We have no ready access to the statistics of the various Dissenting bodies, whose Missionaries are located in the Mysore country, and who are alone the pioneers of Christianity there. In our day they were very few in number, and had a very up-hill work to do; but we can record from our ecclesiastical position, without undue partiality, our recollection of their holy lives, and their devoted labours. The Missionaries of any Church are not angels. We wish they were. It is therefore no hard matter to gather up stories in the gossip of a cantonment to the disparagement of Christian men. It is easy to a few outsiders to say that Missionaries ought to work harder, to show more zeal, more self-devotion, and in some instances there might be truth in such censorious reflections. But it is not in such a spirit that we think the Missionary question should be approached, although it is wise to take counsel and warning, even from those who are adversaries. So far as we can gather from Mr. Elliot's book, his "experiences" principally result from what he has read in Sir J. Emerson Tennant's book about Ceylon, and the Abbé Dubois' statement about his own failures in Mysore, nearly sixty years ago. He has also picked up some anecdotes, and apparently once called upon a Missionary when he was in Bangalore. We decline accepting such random meditations of what Mr. Elliot may have accidentally seen and heard as "experiences," and preferentially refer our readers to a very recent statement made by Lord Napier of Murchistoun, the Governor of Madras, in reply to an address presented to him by the Church of England Missionaries at Tanjore. Lord Napier has seen and personally investigated all the Mission stations in Southern India; whereas Mr. Elliot, judging from his book, apparently has not even heard of them; and certainly has neither visited them, nor even mentioned them.

Gentlemen,—My travels in this Presidency are now drawing to a close, but when I shall revert to them in the midst of other engagements and other scenes, memory will offer no more attractive pictures than those which will reproduce the features of Missionary life. In Ganjam, in Masulipatam, in North Arcot, in Travancore, in Tinnevelly, in Tanjore, I have broken the Missionary's bread, I have been present at his ministrations, I have witnessed his teaching, I have seen the beauty of his life. The reverend agents of the Society for the Propagation of the Gospel, those of the Church Missionary Society, those of the London Mission, the Wesleyan Ministers, the Lutheran Ministers, the Americans, the Jesuit fathers, all have given me the same welcome.

The benefits of Missionary enterprise are felt in three directions—in converting, civilizing, and teaching the Indian people.

Of the diffusion of Christianity in this country it would not become me in my present position to say much. It is the primary object of the Missionary, and the object in which he is a perfectly free agent unfettered by connexions with, or obligations to, the State. Yet I may still express my personal impressions. The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcaste people. I cannot but believe that the time may come when these classes, who have no real religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The advance of Christianity has at all times been marked by occasional fitful and spasmodic movements in India. The present period is one of moderate progression; but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars in the south.

In the matter of education, the co-operation of the religious Societies is of course inestimable to the Government and the people. At no previous time were the relations of the free educational agencies with the Government more useful and harmonious. The Missionary bodies have recently assisted the State with the greatest promptitude in effecting a modification of the scale of school fees which the State could not have carried out in a satisfactory manner without their assent, and which was indispensable to the development of our educational resources. The same spirit of co-operation has been shown in the manner in which the Missions have received the educational provisions of the Towns' Improvement Act, and the Local Funds' Act. One of the greatest difficulties which the Government will meet in working these provisions for the instruction of the poor will be the influence of Caste, which keeps, and will long keep, the out-caste child from the municipal and the village schools. Missionary agency is, in my judgment, the only agency that can at present bring the benefits of teaching home to the humblest orders of the population, and the Missions will learn to shape their operations so as to avail themselves of the pecuniary help which the recent Acts open to every teaching power. But the conciliatory sentiments which unite the Missions with the Government are equally conspicuous in the relations between the Missionary and the superior classes of the native community. Nothing has struck me more than the intelligent confidence which reigns between the Missionary and the Mirassidar, between the Englishman and the Hindu, between the teacher and the taught. This harmony between the Christian and the heathen must be the result of much discretion and forbearance on the part of the clergy. It is the fruit of Christian zeal tempered by practical wisdom. Nor is it less honourable to the natives of the country that they have so quickly discerned and appreciated the motives, the temper, and the methods of the foreign teachers who labour among them with so much constancy and so much love.

In conclusion, I must express my deep sense of the importance of Missions as a general civilizing agency in the south of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the Mission was obliterated from the scene! It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil.

But it is now time that we should bring these remarks to a close. The assertion propounded in the title to this article was: "Wanted—a Religion for the Hindus." We looked with curiosity for an answer, and the only reply vouchsafed is, that a compilation should be made from certain confessedly unintelligible books of the most abstruse character, which are caviare to the multitude, that it should be used instead of the Bible, and that out of it the myriads of India should be taught a creed which, when taught them, would not satisfy them, and which might possibly result in their some day or another in despair, somehow or another, accepting Christianity in lieu of such an unsatisfactory and unintelligible creed.

We hardly think that English Christians will be likely to embark in such a fanciful speculation. The present agency has unquestionably produced some results; whereas it is in the last degree improbable that the scheme proposed would produce any at all satisfactory to them. We must not, however, quit this important subject, without adverting to a view of the subject which finds no room in "R. H. E.'s" speculations. As he has vented his fancies under the guise and through the medium of a "deistical Brahmin," he has escaped the Scriptural difficulty, and the whole question how far it is imperative upon Christ's followers to do what their Master bids them. Though he may lose sight of it, we cannot, and if any Christian reads "R. H. E.'s" article, we must remind him that there is such a book as the Bible; that there is such a one as Christ, who has laid certain commands upon His people. We have no business to say that "R. H. E." does not accept the Bible as the Word of God, or that he does not believe in Christ as his Saviour. We sincerely trust he does. But in his essay he has virtually ignored both, and has substituted his own fanciful views of expediency for obedience to the most stringent injunctions of his Lord and Master. In all this we cannot follow him; nor would we care to follow him. And now we bid him farewell. As far as possible we have met his objections upon his own grounds, and with as little recourse as possible to that which alone ought to be the test of all such speculations; and we have done this advisedly. We do not, however, the less recognize the power and the conclusiveness of the Word of God, which, in the midst of all such babble about Beths and Vedas, bids the church of Christ, and the ministers of Christ, and all who love the Lord Jesus Christ, to go forth, north, south, east and west, and preach among the Gentiles the unsearchable riches of Christ, to the exclusion of all other crotchets whatsoever.

We may add that we are thankful, that in all our "experiences," although we have seen Missionaries of different calibres of power and intellect, we never met the parallel of the poor creature delineated in "Fraser." If there be such an one now in India, there is a plain duty before his employers, in common justice to their constituents, namely—to recall him.

FAMINE IN PERSIA.

SOME time ago we called the earnest attention of our readers to a letter received from the Rev. R. Bruce, containing most painful accounts of the famine which has been raging for so long a period in Persia. We are thankful to be able to record that considerable sympathy was by this means aroused for the sufferers, not only in England, but also in Germany, and that substantial proof of that sympathy has been forthcoming. We wish we could add that all occasion for the exercise of such Christian liberality had passed away, but such is very far from being the case. On the contrary, it would seem that all the horrors of which we have heard have only been, as it were, the prologue to those which may yet be anticipated. It is remarkable that,

in the providence of God, a Missionary from the Church Missionary Society should at such a period, and under such awful circumstances, be standing up in the midst of this desolated people. He would himself have seemed to have been much pressed in the spirit with desire to testify among these people that Jesus was the Christ. When he thought that, on his way to India, he must needs pass through Persia, it was under the impression that there was a famine in the land—not a famine of bread nor a thirst for water, but of hearing the Word of the Lord. This idea has in some measure been realized, as there have been found those who were anxious and willing to be instructed in the way of the Lord, and to whom, we trust, the proclamation of the Gospel of Christ has indeed been glad tidings of great joy. Still the difficulties connected with Missionary work in Persia are so great that the Society have never yet been able seriously to contemplate opening a Mission in that country, nor have they any present intention of doing so. We wish indeed there were an open door. But this overwhelming calamity which has come upon the nation for the moment absorbs all attention, and must tax the energies of Mr. Bruce to the uttermost, when he is thus standing, the living among the dying and the dead. He is beholding, as it were, the seven lean and ill-favoured kine coming up and devouring all before them. We would entreat the sympathy and prayers of our readers for our solitary Missionary in these most trying circumstances, not only that he may be supported in health and strength, which may enable him to cope with the arduous labours and responsibilities which must devolve upon him when ministering to the necessities of these poor sufferers, but also that wisdom and discretion may be vouchsafed to him. It may be a golden opportunity, if used aright, and we pray that the Lord will so guide and direct His servant that His cause may prosper in his hands. Who can tell wherefore the Lord hath broken the staff of the bread in that land? We would fain hope that some may be led to lean upon the rod and the staff of the Lord their God, and that out of this sore affliction which has overspread the land a blessing may arise which shall be to all the dwellers therein. Meantime a plain and clear duty is presented to all those whom God may have blessed with the means and inclination of helping to bear the burdens laid upon their fellow-men. We trust that the Jews, who are never backward under the leading of such men as Sir Moses Montefiore, will, as Mr. Bruce suggests, bestir themselves actively for the relief of their brethren; but, "as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." If, as Mr. Bruce says, "no one takes the slightest trouble to attend to any one except the Christians, but ourselves," let the Church of God endeavour to do so, and care for those who are uncared for by their fellow-men. We thank God that the true spirit of Christian love so fills our brother, that, while caring diligently and especially for those who are "of the household of faith," his zeal overflows to Jew and Mohammedan likewise, and knows no distinction in the relief of human misery. With these few brief prefatory remarks, which we have felt it a duty to make, we commend to the hearty sympathy of our readers the harrowing details which Mr. Bruce reports.

Ispahan, Sept. 29, 1871.

For the past month my time has been almost entirely taken up acting as relief-officer to the starving poor. Our Committee consists of three members, but most of the work devolves on me. First, we had immense trouble getting a census taken of the Armenian Christians of Julfa, that we might know exactly the state of the poor, and see whether the funds in the hands of the priests were sufficient for their relief. After much consideration we decided on taking over 400 names off the priest's list and putting them on our own. To these we give, as far as we can, employment and relief. The moment the Christian census was finished we had to turn to the Jews. We are bound by the Committee in Calcutta to give relief to all without distinction of religion, but no one takes the slightest trouble to attend to any one except the Christians but

ourselves. I visited the Jews about a fortnight ago and was dreadfully shocked with what I saw. They live in dens under ground for the most part, and, to me, seemed to be ALL starving. I never saw such pictures of misery, dirt, and degradation in my life. I met the tax-gatherer of the Persian Government, who said to me, before a crowd of Jews, "I can assure you, Sir, I have taken the beds from under the Jews and the clothes from off their backs, and now they have not even a mat left." Some one standing by said, "Yes, he has even taken the clothes off our women." I said, "That is a great shame: it is not lawful in any country to take people's clothes for debt or taxes." He answered, "I know it is not, but what can I do? I am a servant, and must obey orders." After my visit I had several of the Rabbies and principal men to visit and breakfast with me several times, and at last got a census taken, and a list made out of the poorest of the people. A delay was caused by a superstitious fear they have of numbering the people, thinking that if they do so a plague will break out amongst them. (See Ex. xxx. 12.) I got over this difficulty by making them write down the numbers of each household, and then numbered them myself. Then came another delay. It was the seventh month, the Feast of Atonement intervened, then the Sabbath, and none of them would touch money on the Sabbath. Though daily numbers die of starvation they delayed the distribution of alms for a week. The census gives 1,700 Jews in Ispahan, of whom not more than 300 have anything like a livelihood. We began with the *literally starving*, and made a list of 750 of them, amongst whom I to-day distributed 65*l.* in money. This is, you will see, nothing compared with what they require, but it is all we can afford them for a month, owing to the low state of their funds. But, oh, what scenes we had! no words can describe; though yesterday I thought every thing in perfect order. The Jews live in seven different divisions or parishes, close to each other. I appointed seven officers, and gave a list to each of the paupers in his district, and told him to collect them in the synagogue, promising to give him a present if he kept them in order. When I reached the first synagogue this morning, instead of the beggars sitting in order, it was nearly full of Rabbies and strangers; and when the beggars did come, they came with such a rush, in about four times the numbers I had on my list. A perfect Babel followed. However, we got through our seven synagogues to-day. I left home about six o'clock A.M., and returned at five o'clock P.M. To our view, we have 125 families of Mohammedan poor to look to, but the numbers can be increased *ad libitum* to thousands, had we but the means of relieving them.

Several times to-day I was sure some of the miserable emaciated creatures would have lost their lives by being crushed to death, or trampled under foot in the doorways. The largest synagogue was so densely crowded, we had to give it up in despair. We tried the passage outside the door, but in vain. Those whose names we had not taken down thronged the doors, so that the others could not get out. Then we moved to an open square, but had I not taken the greatest precautions, some would certainly have been killed in rushing out, and all this for the sum of two francs a month. One baby was crushed to death in its mother's arms, but deaths are so common in Persia now, no one thinks anything of them. The worst of all is, that the famine has not (or ought not to have, if I may use the expression) begun yet. There are still abundance of grapes, and other fruits and vegetables to be had everywhere. It is fearful to think of what it must be in two months, when fruits and vegetables are gone, and the poor will have nothing to depend on but bread and dry food, and these risen to twice their present price, even where they can be had at all. Another thing which we did not feel in spring is acutely felt now, and is similar to what gave rise to the Encumbered Estates Court in Ireland. The respectable merchants and tradesmen are reduced to poverty, and it seems a question if it would not be as good a use of charity to help them to carry on their trades, and so save them from what they must come to in winter—starvation—as to try and save the lives of those who are already starving. I am thankful to say we have been able to do something in this way, though on a small scale, and have established a loan fund for respectable Christian tradesmen, to enable them to send their wares to Teheran for sale. I do trust the Jews in London will subscribe for the relief of their brethren here. They ought, in fact, to send a trustworthy man to look after and relieve them, and deliver them from the fearful state they are in. We shall continue to do what we can for them, but it would be a great thing for us to have them off our hands, that we might give more to others. Their brethren in England could easily provide for them if they only made the effort.

FOREIGN MISSIONS AND HOME INFIDELITY.

PART II.

THE EFFICACY OF THE REMEDY.

In a former article we tried to explain what appeared to us to be one especial characteristic of the infidelity of the present day, viz., a supercilious contempt for Revelation as a whole, as though there were nothing in it worthy of serious and careful investigation—combined with a consequent contented ignorance of the strength of the great Christian argument in all its multiplicity of details, and in all its magnitude of dimension. We also tried to explain what appeared to us to be the exact nature of the remedy most required to meet this description of unbelief; viz., something which should rather lead to inquiry than presuppose it, and which, like the miracles of early Christianity, should not so much have the effect of convincing men out of hand, as of preparing them for subsequent conviction by first arresting their attention, and stimulating their interest. And we finally ventured to submit the idea, that Christian Missions to the heathen abroad, carried out with true believing energy, Scriptural simplicity of aim, and proper comprehensiveness of purpose, would be found to supply such a remedy as we had endeavoured to describe. We desire, in the present article, to do what lies in our power to justify this assertion.

And the mainspring, as it were, of our argument—the chief fact on which all our reasoning hinges and depends—is the undeniable truth (for as such we regard it), that, when the Church of Christ engages heartily in Missionary enterprise, she gives a special and signal evidence of the reality of her faith. Every evangelistic effort, no doubt, is such a proof in its way. No one who does not believe both in the truth and in the importance of any distinctive system of doctrines will ever be at much pains in order to convey the knowledge of it to others. At the same time it must not be overlooked, that there are apparent exceptions to this rule. There are certain quasi-evangelistic branches of industry here at home, carried on amongst our own countrymen, and in our own state of society, which may be undertaken and conducted for a time, and with a certain outward and shallow description of success, without any or much of that living faith which marks the believer in Jesus. This is easily seen of such indirect methods of doing good—where they are methods of doing good at all—as labours in the way of church music, church decoration, and so on. And it is also true, though perhaps not quite so obviously, of such more direct and spiritual efforts as Sunday-school teaching, district visiting, and such like; and even of the proper work of the Christian ministry itself in these pleasant home-fields of ours. It is possible for any or all of these things to be engaged in from another motive than that of true faith. There is a whole "mixed multitude," indeed, of inferior motives which may be the sources of motion in such cases. Personal influence or affection, an unsuspected spirit of ostentation or love of power, a mere anxiety to escape *ennui* or reproach, the secret or conscious expectation and hope of temporal advantages of various kinds, and, in the better class of cases, a sort of confidence, not so much in God's word as in human experience—a kind of secondhand faith (shall we call it?) in other men's faith in God's promises—any one, or any combination, of these bye-influences may be the substitute for the one true principle in these various branches of home work. But the case is widely different, so we believe and contend, with the great enterprise of sending the Gospel to all the heathens. There is a compass, a vigour, a boldness, a grandeur in the mere conception of preaching the Gospel to all nations of an entirely exceptional kind. It is something the same as that victorious idea of Columbus which led him to sail from Europe into the

unknown darkness of the great world of the West. So does true Missionary effort sail away from the familiar light of Christian civilization into the darkness of the world of heathenism—"not knowing," like another Abraham, "whither it goeth," except as taught by God's word, and not knowing what it is to look for except as illuminated by His promise. And yet, as being thus taught and illuminated, there is no kind of hesitation in its proceedings, and no uncertainty in its hopes. It is ready to go anywhere and everywhere, if only there are men there to be saved. It reckons also, in every instance, on finding one great and predominant feature, viz., that men are sinners everywhere before God. Whatever their differences in other respects, whatever their special histories or present peculiarities, whatever their prowess or degradation, whatever their civilization or their lack of it, whatever their supposed origin or consanguinities, it expects in every instance to find them all hopelessly shut up under sin. And it knows of one only remedy—one solitary ground of hope—for them all; a remedy which it believes to be supremely efficacious wherever it is really allowed a fair trial. Nothing, therefore, can be larger, and yet nothing simpler, than both its plan and its aim:—one condemnation, one danger, and one Saviour for the whole of mankind. All this, no doubt, is nothing more than what we find in the Gospel itself. It does profess most distinctly to be for "all nations;" it does most solemnly and repeatedly conclude "all under sin;" it calls aloud on "all men everywhere to repent;" and it offers alike to all men one only "Name under heaven by which to be saved." The thing that is peculiar in Missionary enterprise is, that it so peculiarly recognizes these same truths. Nothing else takes these Gospel verities so implicitly at their word. Nothing else does such abundant justice to the "carrying power" of the Gospel ordnance. Nothing else so completely realizes the fulness of that mystery which was the unceasing admiration of the Apostle Paul, viz., "that the Gentiles should be fellow-heirs, and of the same body, and partakers of God's promise in Christ by the Gospel." All that is most peculiar, in short, in the Gospel is peculiarly conspicuous in the work of Missions: all its œcumenicity, all its faithfulness, all its sympathy; all that merciful energy and aggressiveness which "seeks" the wanderer as well as "saves" him;; and all that yearning love which is never satisfied so long as there are any untouched by its rays. Man is lost, and Christ can save him. Take those words at their very widest and deepest, and you have the Gospel message at its fullest. The thing that Christian Missions aims at accomplishing is to cover the world with their light.

And hence it is, as we have said, that such enterprises give so peculiarly potent an evidence of true faith. Where they are truly Evangelical and Catholic (we do not mean, of course, Roman Catholic); where they do not truckle to paganism but grapple with it; where they are thoroughly loyal to the Bible and to Christ; where they depend entirely for success on the simple setting forth of "the glad tidings," and on God's blessing on it as obtained by prayer; where they take no subsidiary or semi-carnal measures except such as appear necessary to ensure that setting forth a fair field; and where they aim at doing all this (as is essential to their Missionary object and spirit) not only where similar experiments have been already tried and found to succeed, but "where'er the feet of man have trod," in the confident hope and expectation, that, wherever the experiment is repeated, it will be sure to succeed; in such a case it seems impossible to conceive of a course of action in which the operation of a belief in the Bible is more signally marked. More than this it seems impossible to conceive of any other source of energy by which such a course of action can be sustained. That there are other influences which may begin something like it may very possibly be the truth; but are they influences which will endure to the end? Are they such

sources of action as will always insure the right course? That which has been well termed the "Romance of Missions," *e.g.*, may perhaps stir up a kind of temporary imitation which shall satisfy all uncritical and many hopeful eyes for a time; but it will infallibly betray itself in the end (if it be the offspring of mere romance and not of faith), either by the means which it is led to employ, or by the aims which it seeks. For they will turn out to be of such a description as true faith either never touches, or does not care to attain. True Evangelical Mission work, that which desires above all things to save souls, and which reckons everything that does not tend to this as mere dross; that which depends, as we have said above, only on the Bible and prayer, and on the promised help of God's Holy Spirit; and which is burning to go forward in their strength, and to testify of their saving power to every land and every conscience on the surface of the globe;—this is a work which can never be even simulated without faith, except for a brief time and in part. We almost doubt, in fact, whether it can ever be thoroughly carried out unless by such faith *at its best.* There is a kind of faith, as there is, doubtless, a kind of flight, which is hardly deserving of the name, a something which never stirs out of sight of its nest, and which scarcely raises itself from the ground. This may be true faith, but it is not energetic. Is it even "faith as a grain of mustard seed?" On the other hand, there is another kind of flight which can continue on the wing untiringly all the summer day through, and which knows at times, and when called, how to defy storms and tempests, and how to cross seas and deserts, and there create a new home. This is flight—this is faith—at its best: a kind of flying faith in short like that of the well-known Apocalyptic vision:—"I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and people, and tongue." True Missionary zeal and enterprise are indeed like such a "flying angel;" their destination all parts of the earth; their path, meteor-like, through the sky.

Moreover, these facts and peculiarities are by no means lost on the world. We have been speaking hitherto, in a manner, theoretically. We have been trying to point out one of the principal particulars in which Mission work differs from Home work, viz., in its being a far stronger and bolder evidence, though not necessarily and always a stronger instance, of pure evangelical faith; and so we have been endeavouring to bring out the important inference, that it is on this account all the better and more peculiarly fitted to attract attention from without. Thousands of eyes notice the bird in the air which would never have perceived it on the ground. According to this, therefore, our efforts for the heathen, our endeavours to overpass and leave behind the narrow borders within which men are accustomed here at home to observe and endure the work of the preacher, ought to have a peculiar aptitude and facility for catching the eye, and disturbing the tranquillity, and arousing the animadversions, of those who hate us and our faith. This, we say, is clearly what ought to be, according to the reasoning now adduced. It is not difficult, we think, in the next place, to establish that this is what actually comes to pass in the experience of our day. The efforts we speak of, as a matter of fact, do catch the eye and fix the attention, and that in a peculiar way, of the world. Unbelieving men, if so we may say, do perceive something of that same flying angel we have spoken of as he passes above their heads in the sky—something sufficient at any rate to cause them to look up, and to make them wonder, even against their will, as to what is meant by the vision. Even as Missions are at this moment—scanty and scantily furnished, compared with the immensity of the field, in almost everything but their aim—there is that in them which our modern unbelievers seem entirely unable to despise, notwithstanding all their good-

will in that line. There is a perceptible kind of angry respect for such doings which is betrayed by such persons in various ways. There are not wanting men, for example, men sometimes of great influence and position, who contrive by a certain effort to tolerate the preacher on other subjects, or, it may be, even to approve of him in a sort of contemptuous way, but who seem quite unable to bear with him when he speaks upon this. There are men of wealth, again, who contribute with comparative readiness and liberality to other objects, but who almost resent as a kind of insult being asked for help in this way. So, further, there are celebrated writers and speakers, who applaud Christianity, or what they suppose to be such, so long as it tarries within the borders of Christendom, but who seem to regard it as having changed its nature, and as having become worthy of all condemnation, when it ventures to carry its lantern to the dark places of the earth. Nor is it great men only, or men of mark, who may be seen to feel in this way. It is not with calm contempt and indifference, as a rule, that godless and gainsaying men of any class speak of Missionaries and Missionary doings, but with bitter scorn and hostility. If working men and peers cannot be united by their sympathies on other points, they can by their antipathies upon this. The mere irreligious politicians of all classes always gladly welcome a "fling" at any manifestation of Christian sympathy for the heathen; and almost all mere popularity hunting writers and speakers, therefore, will be found relying at times on this fact, in order to elicit laughter or applause. No one, in fact, can mingle very much in the society of mere men of the world, no one can read the novels and periodicals and public speeches of the day, without seeing repeatedly the cloven footmarks of the ill-nature we refer to. It is wonderful how many may be found uniting in this tacit conspiracy against the Crusades of this century, as those efforts may well be called which aim at rescuing for the cross of Christ all the "promised lands" of this globe. Men who might almost pass otherwise for believers, go out of their way with alacrity to attack Missionaries and Missions, to decry their motives, to discredit their success, to deny their statements, to condemn them, in short, for in any way acting as Missionaries ought to act, and for doing anything to disturb and disquiet the unevangelized parts of the world. "Why can't we keep our religion, and allow them to keep theirs?" Such is the great charge, the grand accusation, the special rallying-cry of all branches of the conspiracy. Other causes, no doubt, co-operate also. Some men, *e. g.*, hate Missions simply because of their influence and success, and because of the restraining and shaming power which the same men have found them exercise upon themselves when in other countries where they had hoped for unbridled indulgence and excess. Others hate Missions because they imagine that they interfere with the prosecution of commerce, as no doubt they do very greatly, if it be of a discreditable description. Others, again, dislike Missions, because they distrust the genuineness and value of the results they lead to; and because they do not fully understand the great principle that the prosperity of Christianity in the world, like the healthy state of the blood in the human body, depends in great measure on the vigour and regularity and consequent thoroughness of its circulation. But this last is the objection, in reality, only of a narrow heart, or of a confused understanding, not of unbelief and ill-will. And the other two causes are but minor and special causes, affecting only certain immoral or fraudulent developments of practical infidelity, and leaving others untouched. But the great secret, the foundation reason of the active hostility of unbelief of all shades to Missions is to be found in that active principle of belief which they involve and exhibit. It is because Missions treat the Gospel so eminently as a reality, that men who hate the Gospel hate them also with such a preeminence of ill-will "Why not keep our religion, and allow them to keep theirs?"

That is a compromise which is fatal to Christianity. That is a treaty of peace which gives up every thing that is worth contending for. We know that; and they know it also. Hence it is exactly here that the negotiations break off. Hence it is exactly here that their irritation breaks out. Up to this point it was just possible to be deluded—possible, perhaps, though not very easy to suppose, that the Christianity of the present day makes no especial claim to supernatural power, or that those who profess it have no actual conviction of the necessity and reality of that power. But it is exceedingly difficult to suppose this, when its adherents deliberately set themselves to the gigantic task of invading all the unbelieving lands of the world. There must be some reality in the faith—there must be something to be inquired about in the system—which leads to a settled enterprise such as that. We accept this truth, and rejoice in it. They suspect it, and are enraged.

If these convictions are now compared with those produced by the miraculous displays of early Christianity, the parallel we spoke of at first will be seen to hold at all points. For these convictions acknowledge, in effect, that the kind of thing which those miracles did then, Missions are found to do now. There is a sort of both "transitive" and "trajective" force, as a grammarian would say, about both. The miracle of old days flashed along like a messenger of mercy, conveying some special boon or precious relief to some child of suffering and of faith. After, or together with that, it passed over to the unbeliever who happened to be a witness of it, bidding him pause and inquire. In a similar way, also, Christian Missions have their primary and "transitive" work among the heathen themselves, conveying untold benefits to all those among them who are children of obedience and of faith. But when they have effected this first result, they have by no means exhausted their virtue. If this be, as perhaps it may be, their highest object, it is not their ultimate consequence. After the transitive, just as in the other case, comes the trajective work. The rays of light which strike directly, in the first instance, on the gross darkness of heathenism, turn then and glance off and away in a thousand different directions amongst those who look on from afar. And the effect of this, just as with the ancient miracles, is to disturb their apathy and indifference—is to bid them "pause and inquire." The parallel, as we have said, therefore, seems exact and complete. Missions and miracles, in this respect, discharge strictly similar functions. They do not, necessarily and of themselves, cause the unbeliever to believe in the Gospel (there are cases in which men would not "be persuaded, even though one rose from the dead"); but they challenge him to account for this disbelief, and make him ashamed of his scorn. This is the point which we think we have proved. This is the special peculiarity which we have tried to make good. If further confirmation be asked of it, we would briefly point, in conclusion, to a remarkable illustration, on a large scale, in the recent history of the Church. We refer to that wonderful revival of religious feeling which has taken place in this country since the beginning of the present century, not excluding in our reference any extravagant and perverted developments which this revival may have at any time received, and even including, in a certain fashion, that very increased activity and aggressiveness of infidelity of which we are witnesses at this moment. All these things, in a very great measure, are the evident consequences of such a constructive "challenge" as that of which we have spoken. The rise of Missions some seventy years back was the great spiritual phenomenon of that day. It argued the presence of a new and special spiritual influence suddenly stirring in various ways and quarters in the semi-animate church of those times. It was a moral miracle, in short, in its way; and it has done a miracle's work. Ideas, plans, enterprises; openings, funds, men; efforts, prayers, and success; all such as for centuries past had been undreamed

of—were then inspired, provided, and accomplished. By-and-by the story of those holy campaigns and achievements began to spread and make way. Unbelief was roused by the portent, and began to stir itself in reply. The results were of various kinds. In some happy cases, like those of Nathanael and Nicodemus in the New Testament, unbelief made inquiry, and was converted, and swelled the ranks of the Church. In other cases, more like that of Simon Magus in Samaria, unbelief was only so far persuaded as to misunderstand and misapply the whole matter, and attempt a counterfeit work. While, with others again, just as with the Pharisees of our Saviour's time, and with the Jews of the Apostolic histories, the portent only caused the unbelief it challenged to become, if not more unbelieving, more bitter than before. But, in all cases, the thing itself, like a miracle, attracted marked attention of some kind. In no case did men feel themselves able to let the challenge lie on the ground. And thus it is, therefore, that at the present moment, side by side with that scornful infidelity of which we have spoken, we behold a degree of interest in religious matters, if not in religion, and an amount of activity in things spiritual and ecclesiastical, such as the men of a generation or two before us would have thought an impossible thing. The Revival of Missions, if not the means, has been the instrument of it all; and so has actually shown us, before our own eyes, how closely the effects of Missions and of miracles correspond. May we not say, in short, that we have seen the one do for the earlier half of this century, what the other is known to have done for the latter half of the first?

Such is the weapon now placed in our hands. From its material, its temper, its construction, its sharpness, and from the effects already produced by it when rightly employed, we perceive that it is most effectual for the work we desire, viz., that of "pricking" unbelief "to the heart." We also perceive, as already explained—notwithstanding the effects already produced by it—that there is a peculiar, and novel phase of infidelity now among us still requiring to be attacked. Having fought the giant of Apathy (so we may express it), we have now his brother giant, namely, Contempt, to deal with. It follows, therefore, that we ought to consider, next and further, how this heaven-given weapon of ours is to be turned most effectually against this new foe. For it must be remembered, that such an instrument of offence, however keen and effectual in itself, does not by any means answer its purpose if it be only hung up on the wall. It must be employed, and employed skilfully, and turned hither and thither with special reference to the special characteristics of the particular enemy which has to be encountered, if it is to make "full proof" of its usefulness. But this is a point on which it is impossible for us to enter at present. Our present purpose is fully accomplished, if we have succeeded, as we hope that we have, in conducting our readers into the Apologistic Armoury, and in showing them there, all ready for employment, the class of arms which they must take out with them if they would do battle with success. The proper use of those arms is another branch of the subject. Proper equipment, in a word, is one thing; proper "drill" is another; and certainly requires a chapter, perhaps an "instructor," of its own.

W. S. L.

ITINERATING TOURS IN THE NATIVE STATES OF RAJPOOTANA.

BY THE REV. C. G. DAEUBLE.

The native states lying south of the North-western Provinces, and easiest of access from Agra and Muttra, are the following—Bhurtpoor, Dholpoor, Kerowli, Ulwar, Jeypoor and Gwalior. The two first-mentioned states are only about thirty miles distant from Agra. The language in these native territories is the same as in the North-west Provinces, that is, Hindee for the Hindu population, and Urdu for the mixed population of the cities. The former predominates as the traveller proceeds further south and the distance increases from the former centres of the Mohammedan empire Akberabad and Shahjehanabad, now Agra and Delhi. Several of these states have formerly been visited by our Missionaries at Agra—Hœrnle, Schneider, and French. Two excursions were made by the latter into these territories during the cold seasons of 1855 and 1856. They were, as far as I can judge, not visited again till seven years afterwards, when, in the cold season of 1862-63, I visited Bhurtpoor and Dholpoor, accompanied by two native preachers. The eagerness of the people to hear us and to buy our books was quite surprising on this first visit. On inquiry, the people told me that it was many years since the Gospel had been preached there.

The district lying north of Agra being already well worked and regularly travelled over by the other Missionary brethren at Agra, and my first impression of the native states being so favourable, it was natural that my attention should be chiefly drawn towards this, comparatively speaking, new field. Hence almost all the time I could spare for direct Mission work during the years I was in charge of Secundra was spent in the nearest native state, Bhurtpoor, which I visited regularly every year till 1869. I had also, with short intervals, one or several of my native preachers placed there.

Before proceeding to give details of the work which I and my native agents were permitted to do in these states, I shall give two extracts from Mr. French's account of his excursion in that direction in January, 1856. These extracts are from the Sixteenth Report of the Agra Church Missionary Association.

"Of my preaching journeys," writes Mr. French, "the longest was taken in the cold season of last year, and occupied about two months. It embraced Bhurtpoor, Ulwar, and Jeypoor, with some lesser towns. In such a journey little indeed can be done towards moving the masses of an apathetic and unimpressible people. Perhaps the utmost which can be looked for ordinarily from such visits, is the discovery of some very few who are thirsting after God, and whose hearts are set on the attainment of everlasting salvation. The innate sense of religion too, is stirred up and revived in those among whom it has long seemed dormant. Men learn that there may be such a thing as solid, serious, practical conviction of unseen truths."

Another extract describes a visit to Ulwar, the capital of the state of Ulwar. "First week in January, 1856—Spent five days at Ulwar. The number of visitors increased daily. On the last day I got no rest at all. Had a carpet spread under the wing of the tent, and sat there expounding portions of the Bible for considerable periods during the day. . . . The crowd was sometimes very great when we preached in the city, and the attention for a considerable length of time surprising."

The following reports of two longer journeys into these native territories were written by one of my native agents, David Alexander, an experienced and faithful catechist, who died at Secundra in March, 1868. They were first given by him at the monthly Missionary meetings held in our Secundra church. The first was written

in Urdu and the second in Hindee. His simple relation confirms the impressions received by Mr. French during his journeys in the same direction. To judge from the date of Alexander's report, the city and state of Ulwar was not visited again by preachers of the Gospel till fully ten years after Mr. French's visit there.

ACCOUNT OF A PREACHING TOUR TO ULWAR AND JEYPOOR, FROM JANUARY TO MARCH, 1866.

"We, that is myself with two other preachers and two colporteurs, were sent to the Rajwara, that is, Jeypoor and Ulwar, on the 2nd of January. We went by Futtipoor and Sikri, and preached the word of God in forty-two towns and villages. We came to many villages where the Gospel message had never been heard, and where the people heard us with wonder and astonishment. In one village, Lalpoor, in the Jeypoor territory, when we came near, the women taking us for vaccinators, hid all their children; and when we entered the village, one by one, the men looked on us with great wonder, and suspected that we had come to do something more than ordinary to them, or to get something from them. The more we tried to remove these suspicions, the more they suspected us. They listened with astonishment when we told them that we had not come to take any thing from them, but to bring them the good news of Christ Jesus. At last we left them to go to our tent, and then their doubts appeared to be removed. In other villages the people were very different, and listened with great attention, and said to each other, 'What good words these are! indeed, those who obey them can be saved.' The people who heard us were not of one kind; but, as in our Lord's time, of different sorts. Some were lost in their daily business; but those who were hungry and thirsty after truth, heard us with much attention. Then our hearts were filled with joy.

"This latter was especially the case in a small village, the houses of which were constructed of mud and straw; for the village had been entirely destroyed by an inundation caused by the bursting of the Ulwar embankment. While I was engaged in superintending the repairs of our cart by a carpenter, the other brethren were engaged in speaking to the people, and when I came near I heard them say, 'Oh, how precious are these words which we have just heard!' Then I told them where and wherefore Jesus Christ had been born, and what He did while remaining on earth; how He offered Himself as a sacrifice, and rose the third day; and, before ascending to heaven, commanded His disciples to go and tell all men, 'I am the Saviour of the sinners of the whole world.' I told them also that every one, of whatever nation or caste he may be, who believes in Him, will enter eternal life. While I was speaking these words, the people sat listening with great reverence and silent astonishment, joining their hands. Some broke out into saying, 'Blessed be the Lord who has done these things!' When I ceased speaking, an old woman, who sat in their midst listening with great attention, and rousing the others to obey these words, said, 'Children, take these words to heart, and think over them; for these words are from God, and true, and who obeys them will be saved.' Turning to us she said, 'Blessed be you who have made our ears hear these wonderful words of salvation!'

"When in many villages the people thus heard us with joy and attention, the thought rose, that if these people heard often the glad tidings of the Gospel, they would accept them. There was no cavilling or disputing in these parts, by which the hearts of the listeners are always alienated. On the contrary, they listened so attentively and thoughtfully, and even acknowledged that our way was the right one and their's was only a consumer of wealth, and a hurt to the soul. 'Yes, Maharaja,' they broke out,

'you say truly, for God does not need our worldly things, but wants our hearts, as you said. Our religion is an invention of man; but, alas! what shall we do? We cannot in one day forsake the customs of our forefathers; but, yes, if we would hear these words often, we would gradually escape from this difficulty, and begin to worship God in truth.' From such confessions the hope is strong, that if these people would often be told of the graces of the Christian religion, they would obey the truth, and become partakers of the liberty which Christ has brought them, from the darkness of idolatry, which is the bondage of Satan.

"At length, having thus preached in all the villages in the district, we reached the city of Jeypoor, where we preached for twelve days morning and evening. The Hindu inhabitants of the place listened with pleasure, and gathered in great crowds, and from every side we heard the words: 'Oh how good are these words! they are infinitely more precious than those of our own religion.' We had, however, resolved that, during our stay in the city, we would only preach the excellency of the Christian religion; for the first day, when the vices and crimes of the Hindu deities were mentioned, there was a great uproar, and the people began to mock and chatter, so that our work was greatly hindered. So we did no more touch on their own religion, but told them by degrees of the doctrines of Christ, of His parables, of His miracles, sometimes of Adam and Eve, and other Old Testament stories, as Noah, &c. To these the people listened with great pleasure and attention. At the end of our preaching we told them of the atonement, and the mediatorship of Christ. Sometimes it happened that some people followed us to a great distance to the *serai*, and asked either questions about what was not clear to them, or, in their desire to hear more of the truth, they sat down with us in the *serai* for a longer conversation about Christ. In this way we did our work with a cheerful and happy heart, in the sure hope that the word which has been sown will one day bear fruit. We also sold books in Jeypoor and the district to the amount of 18 Rupees. From thence we at last went on our way to Ulwar.

"We returned from Jeypoor to Secundra on another road, where we preached in thirty-eight villages and towns. In these also we found many people who confessed that the doctrines of the Christian religion were very precious, and that they were of God, in words like these—'Whoever accepts them is pleasing to God, and will certainly be safe at the last great day.' One day, on the road between Jeypoor and Ulwar, we arrived at a well in the plain, near which there was a small village. To this my fellow-travellers went, and I remained near the road. After a little while, another traveller arrived with two horses, two loaded carts, and a coach. In this the traveller sat. As it was about eight o'clock in the morning he stopped for rest, and for the purpose of washing his hands and face. After he had finished I went to him and said, 'I have many books which are worthy of perusal on your journey.' I had seen him read a book in the carriage. He replied with great politeness, 'What kind of books are they?' I said, 'They are religious books, treating of the Christian religion.' He was very glad; and, after some conversation, it appeared that he was an unprejudiced person, and, although he was a Mussulman, he was exceedingly humble and unprejudiced. I took courage to ask him, 'To which of the two religions do you give the preference?" He answered, 'I am a Mussulman; and yet, if I want to speak the truth, I must say that the Christian religion seems to me true.' After some more conversation, he asked where we should put up for the day? I answered, 'We wish to go as far as Maheshar, which is about four miles from here, for we preach on our way.' He said, 'I also shall put up at the same place, and shall read your books, and have some more conversation with you, for now I am on the road and cannot read the books.' I said, 'Very good,' and he departed. After we had arrived at

the place and done with our eating, we conversed together, when he openly confessed 'I believe the Christian Scriptures to be wholly true, and I consider the aversion which the Mussulmans show towards them quite absurd. Such rational and satisfactory answers have the Missionaries given them, and yet they desist not,' &c. After that he bought two New Testaments, a Mizân-ul-haqq, and some tracts, and one of his servants, too, took a New Testament. He was very much pleased to converse with us; and it came out, by inquiry, that his name was Syud Niamat Ali, and that he was the Tahsildar of Gopalgarh, in the Bhurtpoor territory. I promised him that, if possible, we should, on our return from Ulwar, pass through his place. This pleased him greatly. After that, telling each other 'Khudá háfiz,' 'God be your protector,' we parted; and, preaching through the district, we arrived at Ulwar. There we went to preach in the bazaar, and, seeing an empty shop, stood up in it and began to read, when such an immense crowd of people gathered together that there was not room enough. They listened with great joy and attention, and then said, 'There is a large place not far from here, near the temple of Juggernaut.' So we went there, and hundreds of people followed us. We found the place very large indeed, and there was a wall, just as we wanted it, on which we stood and preached to them. With wonder and joy they listened, and there was not the least opposition. Thus we did daily, the people continuing to listen gravely. Sometimes the shopkeepers called us to them to hear us, and we heard from the mouths of hundreds testifying to the truth of the Christian religion, 'Oh how excellent is the Christian religion, in which the one true and living God is worshipped!' Many came to us to the *serai* to converse about religion, so that we had sometimes no time for our meals. The hearers and questioners went all the way with us from the preaching-place to the *serai*, and sat down near to us for a long time, listening with great attention. One day a soldier, who was a Brahman, who had listened to our preaching in the bazar, came to our tent and asked,—'Tell me, how do you worship God? Your knowledge (*gyán*) pleases me exceedingly, and I can tell you that for a long time I have known that idolatry is vain; but the worship you speak of is very correct, for God is invisible, and we cannot worship him with the hand, but in the spirit, as you tell us.' He listened attentively when I told him of Christ as the Mediator for sinners, and that whosoever confesses his sinfulness, and prays to God for forgiveness in the name of Christ, is accepted and forgiven. That he might not imagine Christ to be like the heathen *avatars* (incarnations), I told him of His birth and its cause, His doctrines, His wonders, His death and resurrection. At last he asked, 'If I pray to Christ will He create such faith in my heart that I may know Him?' I told him, 'If you confess your ignorance and transgression fully before Him, He will surely give you such faith.' He promised to do so before he left. On the third or fourth day he went to Jeypoor to escort some prisoners. He sent me a message that he was going away, and I committed him to the Lord's guidance.

"From Ulwar we went towards Gopalgurh to carry out our intended visit to the Tahsildar there. We preached in the villages on the road, and arrived at Gopalgurh; but, alas! I became so ill of fever that I could not go to the Tahsildar; but as soon as he heard of my illness he sent with his son a native doctor to me, who treated me very well, and gave me such good medicine that my fever went away. The next day the Tahsildar himself visited me in my illness, and many people came with him who wanted to converse with me about religion, but I was still too weak to speak to them. Still, when the question was raised if there was truth in Christ, a Hindu said, 'Perhaps you receive Christ as a prophet on account of His miracles; such works I can also perform.' Then I said, 'Maharaja, if you will do such a work for me to

prove what you say, you will do me a great kindness.' He asked, 'What work?' I answered, 'My pony has got a wound on his back from this journey, and it is a great trouble to me.' I ordered my servant, 'Bring the pony to the Maharaja, he will cure it by a word.' Upon this he first looked to one side, then to the other, and said, humbly, 'Send him to my house.' I said, 'His Majesty, Jesus, never acted so towards any one; why do you do so?' He got ashamed, and all people began to laugh aloud. He was the Tahsildar's deputy, and remained silent. I said, 'His Majesty, Jesus Christ, performed His miracles by His own power, the other prophets in the name of God. When a sick man came and prayed the Lord Jesus, "O Lord, if thou wilt, thou canst make me whole," then He answered, "I will; be thou whole." And he became whole immediately.' As I was still rather weak, the Tahsildar took leave with his people; and after three days, when I felt stronger, I went to him. He was at the time in his kucherry (court), and as soon as he saw me he called me to him, and, dismissing his writers, took me to his house, which was in the upper story. There we conversed long together. In short, I thought this man is not far from the kingdom of heaven, and it appeared that he clearly saw, as it were, through the doorway, the excellency and goodness of the heavenly food, and acknowledged this to be the spiritual life-giving food at which the hunger and thirst of all mankind can be assuaged; and besides there is no other true and life-giving food, &c. He related to me then the following occurrence—'One day I was walking with some others at Cawnpore. On one side of the road I saw a large crowd of men near the police-station. When I came near I saw that a Hindustanee Christian was preaching to the people, and stopped to listen, when a man, who was probably the Thanadar, the head-man of the police-station, came very stealthily to me and said, "Lahoul walaquwat!" (This is an exclamation of astonishment or terror with Mussulmans. The sentence means, "There is no power or virtue but in God.") Your men are Mussulmans; why do they listen to these Christians?" I said, "What matter? There are many people here who listen, and there is no danger in it." But the man kept so close to me that I had to go away, and thought while walking, "These people are so full of prejudices that they do not search or inquire; they are therefore greatly in fault, for the preachers of the Gospel speak very precious words, but out of prejudice the people will not hear. If they were to give them up they would hear and accept the truth, instead of behaving so stupidly." Then he said, "I have also seen some books, from which I learned that the proofs of the Christians were very strong, and those of the Mohammedans exceedingly weak, &c." From all this I concluded that this man knew the Christian faith to be true from God, and that all men could be saved by it. He begged me to send him an Old Testament as soon as I should arrive at home, and I promised to do so, with such other tracts from which his faith might be strengthened, so as to enable him to see clearly that the Christian faith is indeed the truth, and that it is in vain to search for eternal salvation by means of the Mussulman doctrines.

"There is another man there of the name of Qutub-ud-din. He is the native doctor above-mentioned who attended on me. He told one of the colporteurs that he did not believe in the Mohammedan religion, but in the Christian truth. He, too, wanted an Old Testament very much, which he was promised."

MADAGASCAR MISSION OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Our attention has been called to an error which will be found in an article on Madagascar affairs, published in the "Church Missionary Intelligencer" for April, 1871, p. 112. The writer of the article states, "The Society for the Propagation of the Gospel reports, we believe, fifty Native Christians." We do not know from what source this information was derived, and have been quite unable to trace it out. From the Report, however, of the Society for the Propagation of the Gospel for 1870, forwarded by the Rev. A. Chiswell, "the only Missionary in Holy Orders of the Society for the Propagation of the Gospel in the Island of Madagascar," and who has, we regret to find, been compelled recently to take refuge in Mauritius to shake off Malagasy fever, it would seem that at a place called Foulepoint there is a congregation which has considerably increased in numbers, where about 240 people worship every Sunday. There are also two villages, one north, one south of this place, containing, respectively, a congregation of 96 and 140, which have "voluntarily submitted themselves to the Church's rule," and that two other large villages in the north-west have done the same, but catechists could not be sent thither. In October last there were in connexion with the Mission of the Society for the Propagation of the Gospel in all ten congregations. The number of baptisms in the six years has been 520, and the number of catechumens may be estimated at about 500.

We have much pleasure in making the foregoing correction, as nothing would be further from our wish and intention than to represent inaccurately the labours of any other Society, or even in semblance to depreciate them. We would wish also to apologize most heartily to Mr. Chiswell for the mistake to which he has so properly and so courteously called our attention.

Having now discharged this most necessary duty, it is due both to Mr. Chiswell and to our readers to explain, as far as possible, how this mistake has occurred. When the article in question was written, which appeared in April, the Editor of the "Church Missionary Intelligencer" was in the act of relinquishing charge of the Journal, which for many years he had so ably superintended: he was then upon what, a few weeks after, proved to be his death-bed. Articles were, in the emergency, furnished by different friends, who most kindly came forward and rendered most kind and valuable assistance, which, however, necessarily lacked his careful and practical superintendence. We have already stated that we have been unable to ascertain from what source the writer obtained his statistics. He could not, however, have derived them from Mr. Chiswell's Report, for the most plain and obvious reason, that the Report of the Society for the Propagation of the Gospel, for the year 1870, as stated on its title-page, was only "published at the Society's Office, (May 1, 1871)," whereas the article of which he complains was published April 1. We feel assured that, upon reflection, Mr. Chiswell will feel that, under these circumstances, there is really no just ground of complaint, especially as in the previous Reports of the Society, in which alone, so far as we are aware, official information could be found, no statistics of any kind are given of the Madagascar Mission. We think if Mr. Chiswell had sufficiently realized the fact that the statistics to which he refers us were only published a month after the article in the "Intelligencer" was published, he would, while naturally wishing the error to be corrected, not have appealed in his letter to the Society's Report. We can only repeat, that we regret that any annoyance should have been caused to Mr. Chiswell, and gladly hereby make all the reparation in our power for an error which we feel sure was quite unintentional on the part of our contributor.

RECENT INTELLIGENCE.

We continue, for the information of our readers, the important state papers on China, to which we call earnest attention.

MR. WADE TO THE MINISTER, WEN SIANG.

Peking, June—, 1871.

SIR,—In accordance with the promise I made your Excellency when I had the pleasure of meeting you at the Yamen of Foreign Affairs a few days ago, I beg to submit to you some observations on the papers relating to the Missionary question which were forwarded me by yourself and the President Shen on the 9th of February last.

It will be in your recollection that when they were sent me I made an effort to have their circulation postponed until portions of them which seemed to me open to criticism could be revised; and in my note of the 11th February I proposed to lay before you a statement in writing of my views on the subject. I was engaged on a memorandum to be submitted to you when I received your subsequent note of the 13th, urging despatch, as you wished to address all the Legations at the same moment. I rode to the Yamen the following afternoon for the purpose of tendering my explanations in person, but I was not so fortunate as to see your Excellency; and, on inquiry, I learned that the papers had already been circulated the evening before.

I had been anxious to prevent their issue unrevised, for two reasons in particular. In the first place, on account of the prominence given to the name of France and to the Roman Catholic religion, which I thought might be offensive, not only to France, but to other Powers whose nationals are also engaged in Missionary enterprise in China; in the next place, because the review of the difficulties of the Missionary question, more especially in those parts which attempt an explanation of the Tientsin massacre, is by no means calculated to insure the Chinese Government that sympathy and support on the part of foreign nations for which these papers are ostensibly an appeal. It was with no small regret, therefore, that I found them in circulation; and my silence up to the present time must be attributed, among other reasons, in no small part to the discouragement I have felt at discovering, in this instance as so frequently before, that my advice, even when asked for, has little chance of being attended to.

However, as your Excellency has once more expressed a wish to hear what I have to say, I address myself to the task.

Reversing the order of the documents under review, I begin with the eight Articles appended to the covering note.

Article 1 relates to the infant asylums. Protestant Missionaries have not, to my knowledge, established any such asylums; but I am assured that in those of the Roman Catholics no objection is ever made to the visits of the parents or friends of an infant. Many of these, at the same time, have neither friend nor parent. They are children who have been abandoned by all. It would be difficult to find any one who would become security for unfortunate outcasts who have been left by the wayside to die.

As I have above stated, there are no Protestant asylums in China, and I have, of course, some delicacy in expressing an opinion upon the expediency of this or that course to be pursued by those not of my own persuasion; but I shall concede that, as those children are undoubtedly Chinese subjects, it is not unreasonable to require that a register of the admissions should be kept for the inspection of the Chinese authorities; that they should be free from time to time to visit the asylums; and that the deaths of the infants should in all cases be reported to the authorities.

Article 2 lays down that no Chinese woman should be admitted into the chapels, and that female Missionaries should be prohibited in China.

The usage now in force, it is alleged, produces an impression unfavourable to the repute of Christian women, and consequently discredits Christians altogether.

I cannot imagine that any Government, Protestant or Romanist, will consent to the exclusion of its female subjects from China, or that in the face of the various treaties allowing freedom to natives and foreigners to preach and practise Christianity, they will attempt to interdict their female subjects, any more than their male subjects, from imparting the truth they prize as professing Christians to others.

Confucius teaches that, while we are not to fail in the practice of virtue ourselves, we are not either to weary in the correction of others, and this is surely not less the duty of woman than of man.

As to the question of decorum, your Excellency is evidently not aware, in the first place, that, during service, Christian chapels, Protestant and Romish alike, are open to all, non-Christians as well as Christians, who will conduct themselves so as not to interrupt the service: that there are no doings in either that any outsider is not free to observe; and that in the Romish places of worship in China the sexes, out of deference to Chinese feeling on the subject, are generally, if not always, separated. I have seen this with my own eyes at Shanghae, and I believe that it is the rule in their chapels elsewhere.

Article 3 complains of the position arrogated by the Missionaries in China in their relations with the authorities of the land, and of various proceedings on their part which irritate both authorities

and people, in particular of their interference between the Native Christians and the law. The instances given of the offences complained of are not numerous, and the venue is laid in the remote provinces of Kwei-chow and Sze-chuen. The cases brought forward again only affect Roman Catholics. I am assured by the representative of France, that although he considers it most desirable that the Roman bishops and their Missionaries should have such access to the chief authorities of jurisdictions as will enable them to represent any wrong done to their congregations in the matter of religious freedom, the French legation does not recognise the claim of the same ecclesiastics to interfere between the Chinese Christian and his official in any question in which the free exercise of his religion is not affected.

If, as it is alleged, foreign Missionaries are in the habit of interposing in suits, civil or criminal, or of forcing themselves, either in person or correspondence, upon the authorities in a manner disrespectful or offensive, the remedy, it appears to me, is in the hands of the latter. The authority outraged has but to complain to the nearest consul, or through the Yamen to the legation of the country to which the Missionary belongs. I can, of course, answer for no Government but my own, but I am satisfied that her Majesty's Government would not uphold any British Missionary, either in an interference in suits, or in the support of a Chinese in his opposition to the laws of China.

In the matter of subscriptions for public purposes, it seems to me that there may be some confusion between the classes of contributions. His conversion to Christianity does not, in the opinion of foreign Governments, in any way affect the Chinese proselyte's subordination to the officers of his Government, or to the laws of the land. It will certainly not be held to exempt him from taxation. But from certain contributions which his fellow-countrymen impose upon themselves he cannot but be exempted, and the Chinese Government is bound to secure his exemption, because by treaties with foreign Powers it has engaged to secure to any person practising or preaching Christianity within its dominions the free exercise of his religion. The Chinese have faith in much that the Christian does not believe in, and when they compel a Christian to take part in ceremonies condemned by his religion, or to subscribe funds in aid of the celebration of such ceremonies, they are interfering with the free exercise of his religion, and against such interference he is entitled to the protection of the Chinese Government.

Take, for instance, the case of prayer for rain, difference of usage in respect of which has been the occasion, as I am informed, of more than one misunderstanding between Chinese Christians and non-Christians. Prayer for rain, or for other blessings, or for relief from drought, or for other calamities, is not peculiar to China. But in England, where we have Protestants, Romanists, Jews, and other persuasions, no one denomination is ever allowed to compel another denomination to offer up prayers except in its own way, or to subscribe funds except for the building of its own chapels, or the liquidation of expenses required for the celebration of the ceremonies prescribed by its own ritual. And the same tolerance is stipulated for on behalf of Chinese Christians, whether Greek, Romish, or Protestant, in the treaties with foreign Powers.

Article 4 lays down that, where Chinese and foreigners live together, the law must be impartially administered. This without doubt. But it further seems to imply that, in cases of homicide, popular feeling will not be satisfied unless a life be given for a life.

Under English law this is by no means so possible as under the law of China. Experience has shown that in many cases the latter will condemn a prisoner to death, where the law of England would be satisfied by a penalty far less severe, if, indeed, it were possible to punish the man at all. It is to be deplored that misunderstandings should arise from a difference in our codes; but I see no remedy for this until China shall see fit to revise the process of investigation now common in her courts. So long as evidence is wrung from witnesses by torture, it is scarcely possible for the authorities of a foreign power to associate themselves with those of China in the trial of a criminal case; and unless the authorities of both nationalities are present, there will always be a suspicion of unfairness on one side or the other. This difficulty surmounted, there would be none in the way of providing a code of laws to affect mixed cases; none certainly on the part of England; none, in my belief, either on the part of any other Power.

As for the complicity of persons other than those directly charged with an offence, and by whom it can be shown that the latter were instigated to commit it, I do not see why they should be allowed to escape either punishment or indemnity. But the charge of investigation again is very differently understood by the Chinese and the foreigner; and on this point I equally despair of a better understanding until the international code, before suggested, shall have been agreed to.

The article closes with the remarkable proposition, that if a Missionary protect a Chinese wrongdoer against his authorities, he, the Missionary, must be punished as the law would punish the Chinese, or expelled the country.

I am at a loss to understand how any Missionary can prevent the arrest of a Chinese charged with an offence against the law. Should a Missionary really attempt such intervention, the proper course, as I have before observed, would be an immediate appeal to the consul or minister of his nationality.

Article 5. The passport question referred to in this article does not seem to me to need any particular remark. The instances cited of exchange of passports, or confusion of the names of persons

holding them, are but two or three in all. I cannot think that when mistakes of the kind do occur the legation concerned will be unable to furnish satisfactory explanation; or that, if a passport were unduly obtained, or transferred by any person—Missionary or other—the authorities of his nation would refuse to take notice of it. I should be glad to think that every question between China and foreign powers could be as easily disposed of.

In Article 6 it is proposed that no Chinese of bad character should be allowed to embrace Christianity; and instances are given of persons in the far west provinces who, after entering the profession, continued to commit the gravest offences. If this be the fact, why were the offenders not seized and tried by the district authorities? It is vain to lay the blame of their inaction upon the few Missionaries in their jurisdictions. They have not hesitated on occasion to lay violent hands on the Missionaries themselves. In Kwei-chow, only the year before last, three Romish Missionaries were seized by the authorities, and one of them died of the ill-treatment he received. I do not understand how the power of the Mandarins can be less over their own countrymen.

As to the exclusion of all but good men from the profession, the Christian religion, as every treaty sets forth, is for the teaching of men to become virtuous. Is it not, then, the duty of its teachers, like the philosopher Mencius, to turn away none who desire to be converted, "not to scan the past, neither to reject those who tender themselves?"

If Chinese break the law once more, their profession as Christians will not screen them from the penalty of the law; and so with reference to registration, if the Chinese Government chooses to oblige all its subjects professing Christianity to register themselves in any special fashion, it has, no doubt, the power to do this. But I do not see that it can expect the foreign Missionary to become its registering officer; and while I do not see either that by registration it would greatly further any legitimate object of good government, it might expose itself to the suspicion that some action against Christians was contemplated that would alarm the foreign Powers in relations with it.

The population of China was estimated before the Taeping rebellion at some 400,000,000. It is alleged by some people that this total is now reduced by one-half. Well, of the 200,000,000 that remain, there may be 500,000 of Christians, not more, of whom certainly a large number are as well ordered, and as well affected, as any other Chinese. I am at a loss to see that the Chinese Government would gain much by insisting on a return which would very probably prove vexatious, and which, if it did, would invite the remonstrance of all the treaty Powers.

Article 7 prescribes the forms which should regulate intercourse between the Missionary and the authorities. Speaking for our own Missionaries, I see no objection to these. The British Government draws no distinction between the Missionary and any other of its non-official subjects, and by Article XI. of the Treaty of Nanking, "ping" (representation) is the form in which subjects not holding official positions are required to address the Chinese authorities.

Article 8, and last, treats of the restoration of buildings formerly belonging to Christians.

This question, which arises out of the engagement contracted by the Chinese Government in Article VI. of the French Convention of the 25th October, 1860, affects none but the Romanists, and it is one the solution of which would seem to rest so exclusively with the Government of France that I do not feel free to discuss it. I shall only add, therefore, that if, in this particular, the Chinese Government finds its engagement difficult to discharge, it should avail itself of the presence of its minister in France to obtain a relaxation of the conditions to which it agreed in 1860.

And this brings me to what I have so frequently pressed upon the Yamen as the one means of securing an escape from difficulty where a misunderstanding has commenced between the Government of China and a foreign Government. It is quite impossible that China should ever attain to a just appreciation of what foreign Powers should expect of her, or that she should insure from foreign Powers what she conceives due to her, until she have honestly accepted the conditions of official intercourse which are the sole guarantees against international differences. The chief of these is interchange of representatives. I do not say that it is a panacea for all evil; but it is incontestible that without it wars would be of far more frequent recurrence; and till China is represented in the West, I see no hope of our ever having done with the incessant recriminations and bickerings between the Yamen and foreign legations, by which the lives of diplomatic agents in Peking are made weary. If China is wronged, she must make herself heard; and, on the other hand, if she would abstain from giving offence, she must learn what is passing in the world beyond her.

I shall add to this long commentary but two observations. In the opening of your Excellency's note you remark that, in trade, there is little to object to. If this be so, it is a matter of regret that so many commercial questions have to be referred from the Ports to Peking; and that, even after reference, when settlement is obtained at all, months, if not years, must first be allowed to elapse.

Foreign Governments will be by no means disposed to admit that our commercial relations are all that they could desire.

Again, referring to the Tien-tsin massacre, your Excellency explains that it was the result of the people's exasperation against Romanism; and you express a fear lest, after the severe punishment inflicted, and the ample indemnities awarded, Christians should be emboldened to go greater lengths than heretofore in the direction which is unpopular

I have communicated to the Prince of Kung the expression of my Government's dissatisfaction at the tardiness and incompleteness with which that fearful crime was disposed of. I am persuaded that no foreign Government has thought otherwise of the action of the Chinese Government; and that, so far from sharing your Excellency's belief in the encouragement of Christians to greater boldness, the evil for which all Powers alike are on the watch, is the molestation of those who, it has been shown, can be molested with so little risk of consequences to the aggressor.

It is vain to attempt to trace the evil deed to its author; to discover who primarily commenced the agitation against the Romanists; to whom it occurred, while not a child was missing, to revive the horrible calumny that the Romanists were kidnapping children for hateful purposes. It is sufficient for my present purpose to repeat what I had the honour to observe to the Prince of Kung in my despatch of the 9th of July last, that the Government is responsible for that ignorance of the people which alone can render possible their perpetration of an act so barbarous upon a pretext so ridiculous; and the fact that the people's continuance in such darkness is due to a want of enlightenment on the part of the Government, will not be held to excuse the Government when foreign life and property are jeopardized by the simple people whom the Government is not wise enough to teach.—Compliments,

(Signed) THOMAS FRANCIS WADE.

DEATH OF THE REV. JOHN CONN,

MISSIONARY IN THE TELUGU COUNTRY.

IT is with unfeigned sorrow that we announce the death of one of the youngest and most active of our Missionary brethren in South India, the Rev. John Conn, who came to the country only three years ago, and who had been put in charge of the newly-formed Raghapur District. The particulars of this sad event will be best understood from the following extracts from a letter written by the Rev. W. W. Cox, who was with him through the last sad scene:—

MASULIPATAM, *December* 7, 1871.

It was on the morning of November 27th, Monday, that we set out on our Missionary tour, leaving Raghapuram about half-past five A.M., hoping to make a very long journey. But, oh! sad, indeed, was the termination of my first Missionary experience, *Conn only reached the first post in his new ground to die!* His main object had been to come to this Lingagiri country, where the few inquirers were being much persecuted by the authorities, to endeavour to secure Christian liberty and safety for them. . . . . .

We stayed at Jaggiapett a day and two nights; and there is every reason to believe we both imbibed the poisoned air which, in poor Conn's case, proved so speedily fatal.

We passed through several of the Nizam's villages, and encamped near a temple at one, where he improved several opportunities of speaking to the people, and consequently we were rather late in setting out again. Our destination, little as we then thought poor Conn's final one, was Suravaram, Lingagiri, a small part of the British dominions surrounded on all sides by the Nizam's territory. Conn was attacked with diarrhœa, and to add to our difficulties, when we did at last arrive, tired and faint, we found that the Vakeel had proved hostile and would not give us supplies. At first it seemed that I was to be the victim. We were having prayers, myself, praying, when I was suddenly seized with fainting, followed by continued violent sickness.

About midnight, I was once more obliged to rest myself, and was so worn out that I must have fainted, for I did not become conscious for hours. When I awoke, I found poor Conn in great pain, and surrounded by our native servants and Christians endeavouring to allay his sufferings. From that moment until he died, six o'clock P.M., I never left him. He was very anxious to get to Masulipatam, and laid a dák at once to start early the following morning. But long before morning he was beyond all such earthly needs. About two o'clock P.M. he seemed better and quite cheerful, but it was only the prelude to insensibility and death. There was not the slightest doubt in our minds now that he was suffering from the fatal disease of cholera. Everything that could be done, under the circumstances and with our limited means, was done, the poor servants working like slaves, but in vain; for at six o'clock, after lying unconscious for a long time, he quietly passed away, amid the sobs and tears and prayers of his native servants and teachers, dying like a soldier indeed in the very midst of his work, on the very ground of the enemy. But, oh! it was indeed hard to go through the part that was to follow; alone, knowing comparatively nothing of the language of the people, fearing every moment to hear the cry of another stricken one, or to be that one myself: none but God could have supported me as He did. There was no shady corner or drooping willow near which we could bury him. So we were obliged to dig his grave, helping each other by turns, in the centre of a large stretch of ground, and at one o'clock on the morning of Saturday, Dec. 3rd, we committed his body to the grave. His own servants helped me to carry him to the grave side, his favourite catechist read the Telugu burial service, not one was wanting to lend a helping hand in completing the sad scene, and at two o'clock all was over. Never, never shall I forget that trying time—I cannot describe it.

CHRISTIANITY IN JAPAN.

"CHIPANGU is an island towards the East, in the high seas, 1,500 miles distant from the continent, and a very great island it is. The people are white, civilized, and well favoured. They are idolaters, and they are dependent on nobody, and I can tell you the quantity of gold they have is endless." It is in such words that the old traveller, Marco Polo, introduces his account of the kingdom of Japan, and then proceeds to tell of the hopeless endeavours made by Kublai Kaan, the great Kaan of the Moguls, to conquer it, attempts which always resulted, although they were often repeated, in his own signal discomfiture. As Marco Polo only derived his information from hearsay, we need not feel surprised that it was not perfectly accurate. Japan, instead of being an island, consists of an almost unknown number of islands, one vast volcanic chain, of which the centre, Nippin, is the most important: among the natives it gives its name to the empire. Again, the distance of Japan from China is infinitely less than that assigned to it by the old Venetian. But in the important fact that the Japanese are "dependent on nobody," he was perfectly correct, and although he wrote centuries ago, the empire has been so up to the present hour.

So curious a fact must in itself arrest attention, especially when we recollect that the Kaan of the Moguls has not been the only potentate who has cast covetous eyes, and who would have laid covetous hands upon this sea-encircled state, if by any means such an attempt could have been compassed. None probably of these attempts was more determined, as certainly none has been more disastrous, than that which sought, with most brilliant prospects of success, to reduce Japan under the dominion of the Pope of Rome. It failed; it was quenched by means with which Rome herself has been too familiar—by fire and by blood; and still Japan is "dependent on nobody."

Indications, however, are not wanting, that, although slowly and reluctantly, Japan is on the point of entering into the comity of nations, which, indeed, she seemed to be willing to do three hundred years ago, when Europeans, whose imaginations had been stirred by the golden dreams of the old Venetian traveller, began to seek to realize them, and stumbled instead upon America. The fables of romance hardly present more wondrous incidents than we gather from the records left of the bold but unsuccessful attempt made by the Portuguese to set up a fresh spiritual superior in Japan, and to reduce the empire to his obedience. It would have been as a Koh-i-noor to the Pope's tiara. How the Romish Missionaries came, and saw, and conquered, and were swept away; how their flourishing Church, which rose like an exhalation, disappeared as readily, may well merit some passing attention from the marked contrasts which the story furnishes to other somewhat similar, but more prosperous Missionary adventures, as, for instance, in Madagascar. Moreover, we may gather from the past some wholesome instruction and guidance for the future. Indeed, it seems impossible to forecast the future, or to guide councils aright at present, without a vivid consciousness of the intrigues and aspirations of the Jesuits three centuries ago. It would, we think, be far easier to judge of ecclesiastical questions in England, apart from all reference to the Reformation period.

The first promulgator of Christianity in any form in Japan, as in sundry other countries, was Francis Xavier, who, in the year 1549, sailed from Cochin, and, after touching at Malacca, disembarked at Cangoxima, where he received a kindly welcome in the August of that year. Within less than a century the Church which he planted and which sprang up with the luxuriance of the gourd which was a shadow over the head of Jonah, had an existence no longer. A worm had smitten it, and it

withered away. It would be wrong not to give due honour to the zeal and self-devotion of Xavier, in his evangelistic labours during the two years which he spent in Japan. Mr. Venn, in his "Life of Xavier," has taken great pains to clear away the legends which obscure his true renown, and to present him as he truly was; and we feel assured that those who are really disposed to honour so heroic a spirit, will prefer beholding him, although in somewhat diminished proportions, as seen in the full meridian blaze of truth, rather than as he looms large in the fogs and mists with which his fond biographers have enveloped him. Inasmuch, however, as we cannot imagine that those who were associated with him cared for this severe simplicity, or compassed their ends without attempting to practise the delusions which have been palmed upon his memory, we think it preferable to let Rome tell her own tale with such comments as may be needful, and to explain how what she called Christianity was first introduced into Japan. Such a narration may, perhaps, help to account for its most sudden and most merciless extinction.

It may be necessary to premise a few remarks on the religious condition of the Japanese when Xavier first landed on their shores. According to Sir Rutherford Alcock, the indigenous religion, as old as their history, and formed by and for themselves a long time ago, is the Sintoo, which survives to this day, and is now most influential. The more immediate end which those who profess it have in view is a state of happiness in this world. It is connected with some very obscure and imperfect notions of the immortality of the soul and a future state of bliss or misery; and among the masses there is a certain kind of belief in a supreme God, but one who scarcely looks down upon the world, and in many inferior deities who influence more or less directly man's destiny and determine his happiness or misery. Great men and sovereigns are deified and worshipped. There is also a belief in a devil or satanic agencies; and foxes are respected and worshipped as incarnations of the evil one. The chief merit of this creed is, that it is not idolatrous. Sintooism, however, has been largely supplanted by Confucianism, derived from China, and Buddhism, which found its way across Asia from India. This last religion rapidly found votaries, the most effectual arguments being those which spoke of the immortality of the soul and the promises of a future life. Upon this Sir R. Alcock makes remarks so pertinent, although, we fear, unduly sanguine, that we do not hesitate to transcribe them. We cannot, he says, "avoid being struck with the phraseology of retribution and a future state, wherever Buddhism has taken root. An Omnipotent Creator—a Divine Incarnation—a man-God, who came into the world to enlighten and to show the way of salvation, are among the doctrines of Buddha; a vast religious system counting its votaries over all the East by hundreds of millions. That they should be united in a system of idolatry is sad enough, and that both should so long continue inseparably blended, is perhaps disheartening. Yet may not these ideas of immortality, redemption and retribution, which pervade their language, and make a part of the popular faith of the millions of Asia, be the germ of a purer faith, which, stripped of its debasing idolatry, is destined to spring forth in God's good time, and bear a harvest, such as the world has not yet seen? It is impossible not to feel how wonderfully such religious convictions as these great fundamental truths of Christianity are calculated to prepare the way for Christian truth. We may even see, in this long vitality of a system of doctrines blended with grievous errors, how, in the dispensation of Providence, the evil of such long persistence may, in the end, be overruled for good in the conversion of the Asiatic race, numbering more than half the whole population of the world, in far less time; this, too, by a far more natural and easy process than were

the untutored and semi-barbarous races of the North of Europe."* Such then were the prevalent creeds: Sintooism, existing chiefly in the remoter parts, and Buddhism flourishing in the maritime parts of the empire.

When Xavier entered the temples, his eyes rested "on the same stereotyped altar, image, and trumpery decoration of artificial flowers, chandeliers, &c., which he had seen in Portugal and at Goa. The same bell and book, priests in their robes and scapulars, acolytes in attendance, and choristers to stand before the officiating Bonze. The same burning of incense, the same reiteration and mumbling of prayers and rituals in an unknown tongue, unknown even to the priest who gabbled them." Taking all into account, the altar, the images, the shaven priests, monastic life, and vows of celibacy, the ritual in a dead language unknown to the people, he could never have entered one of these Buddhist temples without a mental conviction of identity, and the reflection that either the Buddhists of a later day had borrowed from the Romish Church, or the Roman Church of an early date had borrowed from them. Two systems and ceremonials of worship presenting such marvellous identity in small particulars and in larger characteristics could not possibly have been born of chance and wholly independent of each other. The fact of identity in all outward ceremonials was there, be the explanation what it may. Nunneries, too, abounded, and a sort of mendicant nuns called "Bikunis," who went about always two and two to beg alms, but were said to be "of no particular faith and of very doubtful morality." At any rate, the close resemblance between the two systems did not escape the acuteness of the Japanese Bonzes. "Ils préchaient hautement que la Religion des Chretiens n'etait pas differente de la leur; que dans le fonds c'était la même et qu'elle ne differait qu'en quelques petites formalités qui n'etaint pas considerables..... Que nous vivions des autels et des sacrifices comme eux; que nous rendions aux morts les mêmes honneurs avec les mêmes ceremonies. Qu'ainsi on ne devait pas abandonner la religion de ses ancestres pour en choisir une nouvelle qui ne se distinguait que par quelques fables et quelques contes ridicules qu'elle faisait valoir."

It was into these scenes which must have seemed congenial after the strange idolatries of India, that Francis Xavier found himself introduced on his first arrival in Japan. He was not the first European who had landed there. About seven years previously Ferdinand Mendez Pinto had been, with some companions, driven by adverse winds on the coast of Japan, and had been hospitably received. He must have most characteristically sustained his traditional reputation. He told the Japanese that Portugal was greater and richer than China; that his Sovereign had conquered the greater portion of the earth; and when asked whether it was true that the King of Portugal had 200 houses full of gold and silver, replied that he was not exactly informed, as he had never thought it necessary to take account of them. Some other shipwrecked Portuguese had also been hospitably received, and commercial intercourse had sprung up between Japan and the Portuguese settlement of Lampacao. Nor were the Japanese unwilling to form more permanent connexions with them, as they gave their daughters in marriage to those who had settled among them. Under these favourable circumstances Xavier commenced his Mission. He and his companions had perfect freedom to travel whithersoever they pleased through the country; every facility was afforded for Portuguese merchants to carry on their traffic; the Prince of the district at once received Xavier, and used all means of persuasion and kindness to retain him at his court, giving him free permission to preach and teach the Gospel. There was no one established dominant religion, and that with which they first came into contact, not only in its creed but in its ritual, was, as

* "The Capital of the Tycoon," by Sir R. Alcock, vol. ii., p. 306.

we have seen, identical with that which Xavier strove to inculcate. From the adoration of the goddess Maya, said to be the virgin mother of Buddha, to that of the Virgin Mary, the transition would be neither marked nor difficult.

The first Japanese converts were not, however, made in Japan itself. A man of some rank, who is known in Xavier's letters as Anger, had, in the course of a wild and dissipated career, killed a man, and, after having fled for sanctuary to a monastery of Bonzes, escaped from the country by the connivance of a Portuguese trader. During his voyage to Malacca he was instructed in the rudiments of the Christian faith. The Bishop there refused to baptize him because of his heathen wife. On his attempting a return to Japan he was driven back to the port in China from which he had sailed, and, at Malacca, fell in with Xavier, who sent him to Goa, where he was baptized by the name of Paul de Sainte Foy. He seems to have been not only a sincere convert but also a man of considerable intelligence. As a proof, we may notice that he not only had learned the Gospel of Saint Matthew by heart, but employed himself in translating it into Japanese. Such a neophyte was of inestimable value to Xavier at this crisis, and no doubt mainly contributed to the success of his Mission.

The incidents related of Xavier's first endeavours at Cangoxima are reasonable and probable. He employed himself, as would any other Missionary, in studying the language. After a while he translated the Apostles' Creed and the Ten Commandments. When he had gained more mastery of Japanese he began to preach and to hold conferences with the Bonzes, while Paul de Sainte Foy succeeded in converting and baptizing a number of his own relatives. In the course of a year about a hundred persons had embraced Christianity, of whom two were Bonzes, and one was a lady of rank; a chapel, too, was built, which was thronged by the curious. It would have been well if the Mission had been subsequently carried on as wisely and as prudently as it was begun.

Shortly afterwards Xavier and his companions fell into disrepute. The Portuguese traders had removed from Cangoxima to Firando, and the ruler of the former place thereupon withdrew his countenance and protection from Xavier, and, by an edict, forbad any of his subjects becoming Christians under pain of death. He thereupon quitted his infant Mission, and was shortly afterwards followed by Paul de Sainte Foy, to whom he had committed the charge of the infant Church. The converts, thus deprived of human succour, are reported, in thirteen years, to have increased five-fold. On quitting Cangoxima, Xavier made his way to Firando, hoping that the King there would prove more favourable to him, since the Portuguese fleet now traded there. On his way he halted at the fortress of Ekandono, where he baptized seventeen of the garrison, with the wife of the Prince and her eldest son. In charge of this little company he left an old man with authority to baptize; he set apart a place in the fortress where, every Sunday, the old man was to read them a chapter of our Lord's life, to see that the penitential Psalms were read every Friday and the Litanies every day. Some few years afterwards this little company had multiplied to a hundred. Passing on thence, Xavier in due course reached Firando, where he was conducted with great pomp and show by the Portuguese to the King. Artillery was discharged, ensigns and banners were displayed, trumpets were blown, and every exertion was made to make his reception honourable. To annoy the King of Cangoxima, with whom he was at variance, the King of Firando gave Xavier leave to publish the Gospel all through his dominions. With such encouragement we are told that in twenty days Xavier baptized more than he had done in a whole year at Cangoxima. Thence he proceeded to Amangachi, the capital of the kingdom of Nangato, where he preached zealously, and rebuked the people for their vices faithfully, but was only

hissed and hooted at, and could not convert one single person, high or low: he was there "in an ill equipage with tattered cloaks," and gathered no fruits of his labours but injuries and affronts, during the month he stayed in the city. From Amangachi after a most toilsome journey, he reached Meaco, the capital of Japan, and the residence of the Cubosama; but it was labour in vain: none listened to him or stopped to make reflections on what he said. Accordingly he returned by sea to Firando, and from thence made his way back to Amangachi, but in very different guise, and experienced the truth of Solomon's saying, "A man's gift maketh room for him and bringeth him before great men." His curiosities and rarities procured him a gracious reception, and Xavier's disinterestedness in refusing compensation obtained for the new Bonzes not only freedom to preach, but toleration for converts. During the year he resided there under these favourable circumstances he is reported to have baptized three thousand persons: in his own letter, however, to the Jesuits in Europe he says "above five hundred persons, and every day the number of the faithful increases," which is more probable. After a time the King turned against him, and Xavier, as seems to have been constantly his custom when this occurred, left the place with a view of returning to India. On his way he paid a visit to the King of Bungo. In conformity with the wishes of his friends it was made in state. Thirty Portuguese, richly habited, with chains of gold and plumes of feathers in their hats, with servants in handsome liveries. The Father wore a cassock of blank camlet, and over it a surplice, with a stole of green velvet, garnished with a gold brocard. The ships in which they sailed were covered with the fairest China tapestry, hung round with waving banners; trumpets, flutes, hautbois, and other instruments of music, all playing in harmonious concert. On landing, Edward Gama went foremost bareheaded, with a cane, as gentleman of horse, or major domo to the Father. Five other Portuguese followed. One carried a book in a white satin bag: this was Xavier's Catechism; another a picture of the Virgin wrapt in red damask; the third, a Bengal cane, headed with gold; the fourth, his slippers, which were of pure black velvet; and a fifth, a magnificent parasol, such as was used only by persons of the first quality when they go abroad. The Father came next; then the rest of the Portuguese. Thus with sound of trumpets and hautbois they marched through the streets till they reached the palace, where the King's guard was drawn up, 500 men all under arms. Then the five Portuguese knelt: one gave him the cane, the other the velvet slippers: a third spread the parasol over his head; and the two others placed themselves on either side of them. The impression made upon the King was very favourable: he invited Xavier to his own table, and took great delight in his company. He was accordingly held in great reputation among the people: every one was ready to hear him, and attend to his instructions. Supported as he was by royal authority, Xavier inveighed violently against the Bonzes, met them in public controversy, and Christianity made progress in Funay. Inasmuch, however, as the King had not declared himself, the courtiers would not change their religion, and the disputations were attended with little fruit. So ended the labours of Xavier in Japan.

We have not touched upon the miracles which he is said to have wrought. The whole question is discussed at length by Mr. Venn in his "Life of Xavier." We would only add to what he has most conclusively proved, namely, that they were "the mere breath of vague and uncertain rumours—rumours discredited and refuted by Xavier's own letters, and by those written during his life by his more immediate associates, one most curious circumstance. We have before us "L'Histoire de l' Eglise du Japan par le R. P. Crasset de la Compagnie de Jesus," from which the foregoing details have been compiled. The second edition of this was published in 1715, "avec

privilège du Roy Louis Quatorze," at the time when Madame de Maintenon was a power in the State, and religion was fashionable in Paris. In his Preface the Father states, "Il y'a quelque chose qu'on me pourra, ce semble justement reprocher c'est que je n'ay pas rapporté les miracles que Dieu a fait dans ce pays infidèle pour etablir la foy. Outre les miracles de cet Apôtre du nouveau monde le Père Solier en rapporte un fort grand nombre que Dieu a fait chaque année non seulement par les Religieux Missionaires, mais encore par des Neophytes, et ce qui est admirable par des Bonzes convertis." His explanation is, "Je reponds sans deguisement que d'un grand nombre que rapporte le Père Solier j'avais choisi les plus evidens et les plus incontestables; mais que des gens fort sages m'ont conseillé de les ôter, pour condescendre à la foiblesse de quelque delicats du siecle à qui ces recits marveilleux ne plaisent pas, et qui se degoûteroient d'un livre s'ils y trouvaient un miracle en leur chemin." What the devout courtiers of Louis XIV. and Madame de Maintenon could not be induced to listen to may well be accounted amongst those esoteric mysteries which are only to be propounded to the superlatively credulous, to those to whom darkness is the same thing as the light, and fiction is perhaps more pleasant and palatable than the truth. So there is even now-a-days a good deal of quiet miracle-mongering going on in select Roman Catholic circles, which is talked of privately and confidentially, especially among the weaker perverts, but shrinks from any public ordeal. "Les gens fort sages" who manage these matters are careful not to give them undue publicity, and it is not often that they attract the attention of the outer world. The canonization of the Japanese martyrs, on the strength of such like miracles, was judiciously reserved to our days, when nobody could, or cared to, controvert them, and they formed a fitting prelude to the inculcation of the dogma of Papal Infallibility.

We have given some space to the proceedings of Xavier, because, both in their strength and their weakness, they are fair average specimens of Romish Missionary work. It is impossible not to admire the zeal and earnestness which characterize his actions in Japan. According to the light which was in him he was no doubt full of zeal and self-devotion. But on a review of his career in Japan there were neither remarkable hardships encountered, nor was remarkable success achieved. His sojourn in the country was short, not exceeding two years; he was in most places received with every mark of popular and royal favour, and the worst which he encountered was indifference. A fair amount of success attended his labours, even considering the general acceptance with which the Portuguese were at the time regarded. We have already noticed how on more than one occasion, when the native Christians became hostile, Xavier withdrew at once from their dominions, and, even before he was persecuted in one city, he fled to another, leaving the flock to shift for themselves as best they could: a course adopted no doubt through policy, not through cowardice. And when he found it impracticable to win his way as a Missionary, the most hearty and ostentatious co-operation of his countrymen was freely afforded him. We could not help, when gathering together these particulars, musing over what might have been the probable success of Schwartz in Tanjore, or Rhenius in Tinnevelly, if the Governor of Madras had walked in front of either of them with a gold-headed cane, if two members of Council had carried the Bible and Prayer-book in gorgeous cases, if a Secretary to Government had held an umbrella over the preacher's head, and the Collector of the district had borne aloft his velvet slippers; and if, moreover, in the presence of the natives, all these eminent officials had knelt reverently before him as the Portuguese did before Xavier. We are thankful that nothing of the kind has ever taken place, but any one familiar with

the East would readily imagine that conversions might have been multitudinous, although, probably, neither permanent nor satisfactory.

After the departure of Xavier the Mission was carried on more zealously, but not more discreetly, by those appointed to succeed him: there was still further development of the mistaken and mischievous errors into which the great leader had fallen. We do not doubt that there was some evangelistic work, although mixed up with superstitious doctrines and practices injurious to souls; but when we pursue the narrative of the Jesuit chronicles, we see how intimately it was all bound up with worldly policy and devices alien to the spirit of the Gospel. From one definite course of action the Jesuits seem never to have swerved. Their aim was unceasingly to identify their cause with the princes and chieftains of the country, and to link them in with their struggles against idolatry. It is not always easy to say how far, when rebellions and massacres took place, they were the result of the intrigues of the foreign priests, but we find them perpetually in the midst of them, sometimes triumphant, sometimes scattered before the fury of their enemies. We furnish some illustrations of the course of events from the earlier and more successful period of the Mission. When, for instance, at the instigation of Ferdinand Mendez Pinto, who was a great friend of Xavier, the Father Provincial of India, Melchior Nunez, visited Japan, he presented himself before the King of Bungo with the following escort:—"Ils etoient quarante tous couverts d'or et de pierreries, qui marchaient au son de trompettes et qui etoient suivis d'un grand nombre de valets superbement vétus. Cette marche était fermée par quatre jeunes enfans du seminaire de Goa couverts de robes de satin blanc avec une croix en broderie par devant." From the King of Bungo he passed on to the King of Firando. At Firando Nunez left three Missionaries in the year 1557. The first convert was a near relative of the King, and the second person in rank in the kingdom. We are told, "Des lors qu'il fut entré par le Baptême dans le Royaume de Dieu, il n'eut point de repos qu'il n'y eut fait entrer ses sujets. Il prie le Père Balthazar de passer dans ses terres avec ses deux compagnons..... Il n'avait point de plus grand plaisir que de voir enlever les Idoles des Temples, et de les mettre au feu ou de les jetter dans la mer. Il faisait par tout eriger de grandes croix, comme des trophées de la Religion Chretienne, sur les ruines des Temples." These violent measures led to reprisals on the part of the heathen. One night they destroyed the cross erected in the burial-ground. Thereupon the Christians "transportés d'un zèle precipité mettent le feu au Monastère des Bonzes, tirent les Idoles du temple, en brulent une partie et jettent l'autre dans la mer." In their turn the Bonzes went in a body to the King, and prayed for the banishment of Father Vilela, whom they believed (it is said unjustly) to have been the author of this outrage. To this the King was obliged to consent, and then the Bonzes "se jettent sur l'eglise des Chretiens, renversent les autels, brûlent les croix, dechirent les images." It was on this occasion that a poor woman became the first of the Japanese martyrs. It seems impossible to acquit the Jesuits of complicity in these violent outrages upon the heathen when we are told further that on the occasion of the baptism of the King of Omura, "Le Roy pria le Père (de Torrez) de ne le point obliger encore à renverser les Temples des Idoles, ni à brûler les Monastères des Bonzes, parceque son Frère le Roy d'Arima qui était encore infidèle s'en pourrait offenser et qu'il y' auroit danger de quelque sedition. Mais il l'assura qu'il sapperoit petit à petit les fondemens de l'idolatrie et que retranchant aux Bonzes les pensions qu'il leur assignoit, il les obligeroit bien tôt de changer de vie ou de pays." As Naaman was pardoned for bowing in the house of Rimmon, so the King was not, in this instance, as he was reluctant and hardly yet fully confirmed in the faith, required to

burn the houses of the Bonzes over their heads, but was permitted to starve them out, when he was baptized in the year 1562, with many of his courtiers. So great, however, was his zeal, shortly afterwards, that, in the presence of his whole army, with his own sabre he cleft the head of the god Mantiffin, the god of war, and burned the idol in its temple, erecting a cross in its place, before which his army prostrated themselves in conformity with the example of their King. These events were followed by what the historian terms "a strange revolution." The King's palace was burned, and he had to flee for safety to a fortress, from which, after much bloodshed, he was rescued with great difficulty. Of the King of Bungo, after his conversion, it is said, that he confessed and communicated five or six times a week. He recited his rosary daily on his knees. He said his prayers daily in the Jesuit College; and every year retired for eight or ten days to perform the spiritual exercises of Ignatius Loyola at Vosuqui. When he laid down the government of his kingdom and withdrew to Sircumy, so soon as ever he entered the country "avec ses Missionaires," he banished the Bonzes, pulled down their temples, and broke all their idols in pieces. "Il alloit à la chasse des Bonzes comme à celle des bêtes sauvages et il se faisait un plaisir particulier de les exterminer de ses etats." In a spot as sacred to the Japanese as Mount Tabor to Christians, the Jesuit Father boasts that the King overturned a most prodigious and magnificent temple, broke the statue of the god, overthrew the altar, and burned three thousand noble monasteries of the Bonzes, reducing them to ashes. On one occasion, after a similar exploit, he sent the Missionaries who accompanied him into the towns and villages, and they converted two thousand persons. It is quite clear that all these acts were done with the hearty concurrence of the Jesuits, and were the direct result of their influence upon a devotee whom they had completely infatuated and reduced to a state of imbecility. These acts of violence were as much theirs as if they had wrought them by their own hands. They took the sword: in their turn they perished with the sword.

We cannot find space for further details of a similar kind, but the general result of all these toils, the plottings and violence of the Jesuits, on their own showing, was, that when Alexander Valignan returned to Europe in 1582 there were 150,000 Christians and two hundred Churches in Japan, under the charge of fifty-nine Jesuits, as the result of thirty-three years labour in the country, from the first landing of Xavier.

We have now arrived at what may aptly be termed the peripeteia of this wondrous drama. Notwithstanding occasional checks and reverses, the course of the Jesuit Missions in Japan had been singularly successful to all outward appearance. The leaders of the Missions were influential with the chief princes in the country, and directed their consciences as thoroughly as, in Madrid, the confessor of Philip II. was hounding on his master to the extermination of heretics, or as when Père Crasset wrote at Paris, Père la Chaise was directing that of Louis XIV. The courtiers imitated the example of their masters, and the Bonzes were cowed and dragooned by the unscrupulous exercise of armed force. It would be unfair not to add that more legitimate efforts may not have contributed also to this success. The Jesuits opened hospitals and tended the sick: they preached controversially, and exposed unsparingly the errors of all idolatry except their own; and doubtless many among them were men of devoted and self-denying lives. All this would give them influence among the people, and enlist sympathy. Among the converts there were probably many who found Romanism more rational than Buddhism, or were able to derive from it some more consolation and hope for the future, than the cheerless code of Gotama Buddha was unable to supply. But still the house built up by

the Jesuits had been founded, not upon the Rock Jesus Christ, but upon the shifting sands of human expediency, of princely favour, and of carnal policy; and now, when the storms of persecution blew upon it, it fell, and left not a wrack behind. Three causes have been assigned by the Jesuit historians whose narratives we have been following, for this fearful overthrow, but they are manifestly insufficient to account for it. The first is the foolish brag of a Spanish pilot, who declared that his master had conquered all the nations of the earth, by first sending Missionaries to preach, and then sending his troops, who, in concert with the Christians, subdued kingdoms. The second cause assigned is the ambition of great men. And the third the indiscreet zeal of the Franciscans, Dominicans, and other orders, who were not sufficiently wary in their proceedings. All these causes, the last especially, may have contributed, but are not sufficient to account for the stern and sweeping condemnation which overtook the Romish emissaries in Japan. The narrative we have already furnished from their own historians goes far more to account for it. With what measure they had meted it had been measured to them again. They had, by their arts and contrivances, subdued and domineered over the consciences of princes. Princes arose, among whom the celebrated Taiko Sama was pre-eminent, who shook off their yoke and spurned them from their courts. They had provoked the furious hostility of the Bonzes, and had trampled the native priesthood under their feet. They were pursued by them in turn with animosity as relentless and as deadly. They had instigated the burning of monasteries, the demolition of idols. Their own churches were burnt, and their own crosses and images were trampled under foot. They had encouraged the hunt of Bonzes as of wild beasts, and they perished themselves by tortures yet more brutal. If we add to this the confessed licentiousness of the Portuguese merchants and shipmen, discrediting Christianity; commercial jealousy and the fear of the Japanese authorities that all power, spiritual and temporal, would pass out of their hands into those of foreign princes and a foreign priesthood; there is more than enough, in the absence or obscuration of spiritual truth, as developed in the word of God, to account for the convulsive efforts made by the Japanese to shake off a yoke, spiritual and temporal, which their shrewd intelligence made them instinctively feel was becoming intolerable, and ruinous to their national independence. We are no apologists for the means to which they resorted to shake off this yoke; the cruelties to which they resorted were savage and execrable. We cannot, indeed, undertake to distinguish what is false from what is true, what is legendary from what is historical in the Jesuit narrative of the persecutions, and we do not care to resort to any other. Sufficient, however, must still remain, after all deduction made, to convince us that many expired in horrible torments which surpassed even the horrors of the Inquisition. By a strange coincidence, while Jesuits and Dominicans were suffering such tortures in Japan, in Spain and Portugal (from which they issued) the merciless fires which consumed those whom they accounted heretics to ashes were blazing in their fullest vigour.

"Quam temere in nosmet legem sancimus iniquam."

It would occupy space unduly to chronicle the sickening details of relentless policy with which the Japanese trampled out every vestige of what called itself Christianity from their island: sooner than tolerate the slightest semblance of what they held was "an accursed thing," they withdrew their nation from all intercourse with their fellow-men, and sealed Japan hermetically against the nations of the earth. Such an overthrow is not a solitary instance in the history of Jesuitism. Perhaps, however, nowhere else, even in the history of the Jesuits, has there been a failure more conspicuous

and more fatal. The toil of Sisyphus has been, throughout their whole career, the true emblem of their labours.

It was in the year 1639, after a long and bloody persecution carried on for years, that the final expulsion of the Portuguese from Japan took place, and that the Dutch, their rivals in trade, who had joined the Japanese in pursuit of it, succeeded to certain limited commercial privileges. By a series of base and unworthy compliances they had, as their own writers admit, brought themselves to be both hated and despised, and were shut up in a small islet, which was more a prison than a factory. The story reported of one of them, whether well or ill founded, only too truly represents the relations of the Dutch to Christianity in Japan. It it said that when one of them was taxed with his belief, his answer was, "No, I am not a Christian, I am a Dutchman." So far as Christianity in Japan is concerned, the record of Dutch intercourse with the country, if such it can be termed, presents a perfect blank. In such a review as we can pretend to offer in this article, we may fairly pass over nearly three centuries before we have again to do with Christianity in Japan. Whatever profession was made of it was secret; if fostered at all, it was by daring men, who, at the risk of their lives, kept alive some consciousness of the faith which Xavier taught. Necessarily, however, such machinations would be shrouded in obscurity, and it would be impossible to trace the record of them in a land so shut out from observation. We are therefore reduced to dwell upon the records of the last ten or twelve years since, by the treaties concluded with Japan by England and America, the country has been open again to commercial enterprise. Once more, then, this most interesting land is in some measure accessible. Europeans have been dwelling in Japan, and Japanese have found their way to England and America, have gazed upon the marvels of Western science, and have striven to obtain some acquaintance with Western learning.

What, then, is the present position of Christianity in Japan?

So soon as ever the treaties were concluded, Protestant Missionaries from several Societies, American and English, established themselves at Nagasaki and Yokohama. As might be expected, at first they were objects of considerable suspicion, but after a while began to be courteously entreated. The Governors themselves founded schools and invited the Missionaries to take charge of them. The pupils manifested interest in Christianity, and some were willing to read the English Bible: more Bibles were sold at Nagasaki than have ever been sold to the Chinese at Ningpo. For nine years, that is, almost to the present time, the ancient edicts against Christianty, although unrepealed, were not put in force. There seemed, therefore, a fair prospect that the Japanese might be overcoming their prejudices, and were once more likely to be open to the reception of Christianity. Since, however, the recent revolution in the country these fair prospects have been overcast. About three years ago a vigorous effort was made by the Government to stamp out the smouldering elements of Christianity. More than three thousand Romish Christians were seized by bands of soldiers in the neighbourhood of Nagasaki, and have been kept in confinement ever since, away from the eyes of foreigners, in the interior of the country at Omura. Sintoo priests (who are now the dominant sect) have been sent out to explain the principles of the new and of the national faith, and at Nagasaki, and doubtless also at other places, every one has been compelled to present himself for registration and worship at the principal temple. The old tablets prohibiting the people from embracing Christianity, which, three or four years ago, had been taken down, have been restored. These tablets have been set up in the heart of Yedo, and on every square mile through the country, with the inscription—"The Christian sect is prohibited, as it has been hitherto. The corrupt sect is prohibited, as it has been hitherto." The

most jealous surveillance no doubt is exercised over Protestant Missionaries, and the risk to any converts would be most serious.

A great question, then, arises, what policy ought to be adopted in these trying circumstances? We would premise what we have to say by expressing our firm conviction that this outburst of persecution has originated in the sleepless jealousy with which those who rule in Japan regard Romanism in their midst. We have written in vain if we have not demonstrated how bitter is their animosity, and how unmistakeable has been the alarm at Romish proselytism. Such hostility to foreigners is not natural to the Japanese. The restrictions placed on commercial intercourse for centuries have been burdensome and injurious to themselves. Nothing short of a profound conviction of the incompability of national freedom with Romanism in the ascendant could have prevailed upon them to persist in such a policy. When, then, as the first-fruits of the recent treaties, there has been a reappearance in their midst, of what they so much loathe and dread, and which has left its mark in blood and fire upon their annals, it is not surprising that there should have been alarm, and that alarm should have manifested itself in a revival of the jealous restrictions of the past. It is an awful fact, but one which it is impossible to ignore, that in addition to all the barriers which elsewhere hinder the Gospel of Christ, the most insurmountable in Japan should be that which has been erected by the overbearing policy and the arrogant pretensions of the Jesuit and other Missionaries of the Church of Rome, professedly in the name and for the cause of Christ. What, then, if there is to be hope or prospect of Missionary success, should be the course adopted by Protestant Christians in Japan? It is our firm conviction that there should be, by every lawful means, a most distinct and earnest disclaimer made of all complicity with Rome, her doctrines and her practices; a disclaimer so distinct, that the Japanese could not mistake nor misinterpret it. It is emphatically a case where the word of God applies, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." What Rome was in the days of Ignatius Loyola and Francis Xavier, Rome still is. *Semper eadem.* If she had changed, there might be comparative reluctance to separate the fortunes of Protestant Christianity from those of Rome, especially when suffering in the presence of a common foe. As it is, we have noticed with extreme regret, attempts upon the part of our statesmen to cast the mantle of British protection over Romish Missionaries in China. We trust there may be no recurrence in Japan of an error, which, in the peculiar circumstances of that country, would be far more deadly, and, so far as man could judge, fatal to the cause of Christianity. We would, moreover, deprecate all needless reliance upon the arm of flesh, and appeals to statesmen and politicians, except when practicable as a protection from personal violence and ill-usage. Again, the example of Rome should warn us against all such intervention, except *en dernier ressort.* Better, we think, suffer loss and hindrance for a while, than have recourse to such questionable help in a country like Japan. Again, we think it should be a paramount duty of our Missionaries in all their teaching to inculcate openly what their Master taught, that it is a Christian duty "to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," so that it should be clear in the eyes of all men, that there was neither wish nor intention to erect an *imperium in imperio* in the country. Above all, there should be increasing endeavours to disseminate the pure word of God in its fulness and integrity. We believe implicitly that "it will not return to Him void, but that it will accomplish that which He pleases, and it will prosper in the things whereto he sends it." Oral teaching is invaluable, where it may be had: "beautiful on the mountains are the feet of them that bring glad tidings;" but we can rejoice in believing that, as in Madagascar so

in Japan, a mighty work might be accomplished, in which man might do little and God might do much. What is a chief prejudice against Christianity there is, that it is, and ever has been, the religion of the foreigner: what if it were to be the religion of the native, evolved for himself out of the oracles of God? It is very probable that if religious freedom were openly proclaimed in Japan now there might be a sudden, and possibly a large increase of nominal adherents to Christianity; discontent with the feudalism of the country hardly yet extirpated might enlist many into a religion which might promise them protection through European power against the imperious sway which subjugates them, and a repetition of the early successes of Xavier and his companions might be anticipated. Indications of this are apparent in the numerous accessions to the Romish faith which have recently occurred. But it is surely wise to take warning from the past, and to be content with the slow but certain operation of those means which we have reason to believe God has blessed and will bless. Sir Rutherford Alcock asserts that, "To the Japanese, as to all semi-civilized races of the East, FORCE represents POWER and inspires RESPECT, and nothing else does. They will talk of the necessity of conforming all their acts to reason and good faith, and talk by the day or by the month, but deliberately disregard both, exactly in the proportion in which they believe you are prepared to bear it, without an appeal to the idol of their worship, and the only god they will fear or will propitiate—the god of war." Admitting this witness to be true, if it can only be that Christianity can be propagated in Japan by the mouth of the cannon, and not by the mouth of the preacher, and the utterance of the word of God, we would feel disposed to recognise the fact, that He that hath the key of David had placed before us a door which He had shut and no man openeth. We would grieve to think that Protestant Christianity should on any pretext be mixed up in the consciousness of the Japanese with bloody struggles and desolating wars. Such political convulsions will probably occur, and that speedily, if the Japanese persist in their policy of isolation; but if they must come, from such terrible calamities we would wish our holy faith to be distinctly separated. If "rough and stern discipline" may be needed to impress upon the Daimios and their supporters "the wisdom of maintaining peaceful relations by observing the obligations of treaties," it would be matter of regret that, among the hostile banners that might be displayed the cross of Christ should gleam. What, then, we again ask, so far as we can judge the present course of events, should be the action to be pursued by England as a nation, and by those Englishmen especially who feel the command of Christ binding on them that the Gospel should be preached to all nations. We think, then, that if the Portuguese have taught us what to avoid, so also have the Dutch. There should be no unworthy compliance, no base truckling to the religious fanaticism of the Japanese; no concealment of the fact that Englishmen are Christians, and that they claim for themselves freedom to worship God, both in public and in private, according to the dictates of their own consciences. There should be, on the part of all who profess Christianity, an open acknowledgment of their faith, not only with their lips but in their lives: they should be living epistles, known and read of all men. There should be free and hearty protection to all Missionaries and teachers who are willing to dwell peaceably in such portions of the land as foreigners are permitted to occupy. Such men should be maintained and upheld by the prayers and almsdeeds of Christian brethren in this land. There should, moreover, be every endeavour made to communicate to the Japanese the word of God, which, "when it goeth forth, it giveth light and understanding to the simple." It was in his own hired house, "with a soldier that kept him" a close prisoner, but receiving all that came to him, that St. Paul laid the foun-

dations of the Roman Church. He was suffering trouble as an evildoer even unto bonds; but the word of God was not bound. We may reasonably anticipate in Japan that neither our Missionary brethren nor the word of God will be so bound, and we believe that the power of England would be exerted to protect them if molested or injured. As for the native converts who might be added to the Church, it is manifest that, in the present temper of the Japanese authorities, they would have to take their lives into their hands, and risk them for the sake of Him who loved them and gave Himself for them; but it is not unreasonable to trust that they would do for the true faith what they have cheerfully done for the false and foolish superstition. Surely, unless the word of God has lost its power, we might in due season expect that there will be some who will not "count their lives dear unto themselves, that they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the Gospel of the grace of God." Still every lawful effort should be made to procure toleration for Christian converts, and exemptions for them from the performance of idolatrous rites. We rejoice in knowing that such an attempt was made by the American Consul-General in 1858. It then failed, but the matter should not be lost sight of, and should be in a friendly manner urged upon the Japanese authorities by our statesmen and diplomatists. It is, however, a matter needing infinite tact and wisdom. If they will refuse to hearken, who can tell, in the rapid march of events in which we live, how quickly "the persecutors shall stumble and shall not prevail," and "their everlasting confusion shall not be forgotten." We have seen Bible colporteurs marching through the breach into the walls of Rome, battered down before them, but not by them. May not the walls built up by hatred and bigotry in Japan, by some mysterious complication of events, ere long fall down flat, quite apart from Missionary agency, and Christ's servants go up straight before them, and take possession of the city in His name. In quietness and confidence, therefore, should be our attitude towards Japan, and most earnestly would we deprecate any measure which should lead the Japanese to conclude that God is not a God of love, that Christ is not the Incarnation of love, and that His servants are not the bearers to them of a message of love. Emphatically, in Japan, the weapons of our warfare should not be carnal, though, by casting away the sword out of our hands, to human judgment even the cause of Christ itself should for a season be hindered and delayed.

As a fitting conclusion to this article we annex, from the "Times" newspaper of the 12th February, the statement made by Sir Harry Parkes, K.C.B., Her Majesty's Minister in Japan, in reply to the Deputation from the Evangelical Alliance and Missionary Societies which waited upon Earl Granville. It might have found a more appropriate place, but only reached us subsequent to our remarks being in type. If only Her Majesty's Government adhere consistently to the principles therein enunciated, and the Japanese Government are sincere in their professions; if they do not mean to "take notice of the private religious opinions of any of their subjects," and, we ought to add, do not require of them religious observances, and conformity with religious practices which their consciences disavow, we are quite content. *Magna est veritas et prævalebit!* The reply of Sir Harry Parkes, on behalf of Earl Granville, was as follows:—

Sir Harry Parkes said that he was not at all surprised that this subject had been brought before the Council of the Evangelical Alliance. It had been the cause of much anxiety to himself during the last three years. He concurred in the statements generally expressed in the memorial just read. It differed from those contained in the original memorial sent to the Society, and which he had an opportunity of reading. He admitted the existence of religious persecution in Japan, but the deputation should recollect that it was a legacy of ages past, and had existed since the commencement of the seventeenth

century. The events of two centuries were still fresh in the minds of the Japanese. It was a Christian war which led to the expulsion of Christians from Japan, and the law had remained unaltered. It had been on one occasion enforced with such severity that twelve Japanese had been executed for professing Christianity. The fact was, that the Christian faith saps the foundation of the Mikado's authority, who, in the opinion of the masses, is of divine descent; a decree, therefore, tolerating the spread of any foreign religion, would, of course, attack that belief. The population of the village of Urakami had certainly been removed, as the memorial states, but only, as the Japanese Government maintain, in order to prevent an outburst of religious feeling, and to maintain order. They have assured foreign Ministers that the persons sent away should be humanely treated, and when information reached him that this promise had not been faithfully kept he despatched an officer to verify the truth of the reports. This officer visited three places where the exiles had been located, and found that in two of them the people were well treated, while in the third locality they were exposed to considerable hardship. Upon this being reported to the Japanese Government, they rebuked their responsible officers, and published this censure in the *Court Gazette*. The Japanese ministers had expressed to him, that, although bound to maintain the laws, and especially such laws as those of religion, they would not oppose the growth of new opinions on this subject any more than they had opposed opinions of a political or commercial character which had already been introduced. The changes on matters of religion involved changes of thought and conviction, and it was impossible for the Government, however liberally disposed, to make way or overturn prejudices and traditions of the people on such subjects. Sir Harry Parkes added, that in dealing with the question he had received all the support he could desire from Her Majesty's Government, both the present and past administrations. He had been authorized by both to lose no opportunity of impressing on the Japanese Government, in a friendly but most earnest manner, how important it was, in the best interests of Japan, that they should not offend the public opinion of England and America by a course of persecution against the Christian religion, and to dwell upon the inconsistency of prescribing the religion of Christian Powers, while at the same time they professed to be desirous of cultivating friendly relations with these Powers, and to profit by the improvements of advancing civilization. He had also been authorized by Her Majesty's Government not to hesitate to remonstrate with the Japanese Government in cases of unkind and intolerant treatment of Native Christians. He was aware that other foreign ministers had also received similar instructions, and, when occasions required, had made similar remonstrances. He believed that the effect had been beneficial. The deputation might be assured that the whole subject was regarded with deep interest by him, and that no effort consistent with his duty and instructions would be omitted in order to bring about the object they had in view, and that he was not without hope that the rapid growth of enlightenment in Japan, and the measures taken by the Japanese Government to foster that enlightenment, would rapidly accelerate the object, provided no impediment was created by unwise or ill-considered attempts at propagandism. Sir Harry Parkes then read the translation of a document which had been sent to himself as Her Majesty's representative, and to all the foreign Ministers, giving a statement from the Japanese Government of their views of the Christian difficulty.

As it is a remarkable and interesting document, we supply a portion of its contents :—

"MEMORANDUM.

"The Japanese Government have learned with much concern that their action in regard to certain of their subjects at Urakami, who call themselves Christians, has caused displeasure to their foreign representatives.

"The value they set upon the friendship and good opinion of the Powers with whom they are connected by friendly and commercial relations is such that they cannot omit to give the most ample explanation upon this subject, and by stating their motives of action to remove any misapprehension which may have been created.

"Nothing is further from the intention of the Japanese Government than to punish their people on account of a difference of religion, unless this is followed and accompanied by a mutinous and rebellious disposition shown by such actions as have lately taken place at Urakami.

"The Government has never thought of taking notice of the private religious opinions of any of their subjects. The fact that many persons who come as Missionaries to this country are at present in the service of the Government, and employed in teaching foreign

languages and sciences at public schools and colleges, and the perfect freedom with which foreign books, even such as contain religious matter, are translated, and have been sold by all booksellers, may afford sufficient proof of the liberal views which the Government takes with regard to religion.

"But when our people take the religion of foreigners, Christianity, and make it a cloak for dangerous conspiracy; when an ostentatious disregard of the fundamental laws of this country is openly indulged in; when the Native Christian communities disown, to a great extent, the authority of the Japanese Government, and are led by their teachers to rely on foreign protection, and consequent immunity from punishment because they are Christians, then the Government can remain no longer inactive, and is obliged, in self-defence, and in support of the authority of His Majesty the Emperor, to adopt such measures as will bring his misguided subjects back to the established laws and institutions of this country. The Japanese Government has been obliged to take this course from a conviction of its necessity, and particularly in consequence of a growing pressure of public opinion, which arose from the memory of the deplorable events connected with the introduction of Christianity by Roman Catholic Missionaries some centuries ago. Public opinion even now demands that the same seeds of discord should be removed which at that period so nearly succeeded in overthrowing the Government, and endangering the independence of this country." *

LAHORE DIVINITY SCHOOL.

Some five years ago a meeting was held in the deanery of Gloucester. In this solemn and earnest conclave there was much discussion about the spiritual condition of India, and as to the means which would be most efficacious in bringing her millions into the fold of Christ. It was felt that the European or American Mission agent labours under terrible disadvantage in grappling with Hinduism and Mohammedanism, and although it cannot be doubted that the simple proclamation of the Gospel message by such agents, when tolerably versed in the vernacular, has been signally owned and blessed of God, yet, in multitudes of instances, when the message comes through foreign lips it is most true that "the heart knoweth its own bitterness, and the stranger intermeddleth not with its joy." It is easier for a foreigner to utter with comparative fluency the language of those to whom he speaks, than it is for him to adapt himself to their habits and modes of thought, and to touch those strings within them to which their whole being vibrates. Somewhat later two papers were written almost simultaneously and quite independent of each other: one was the production of our veteran Missionary, the Rev. W. Smith, of Benares: it appeared originally in the "Calcutta Christian Intelligencer:" the other was from the pen of the Rev. T. V. French, who was then residing for a season in Cheltenham. As copious extracts from these papers have appeared in our volume for 1868 we forbear quoting them here. The point urged by both writers was the importance of an Institution for training native evangelists for the work among Hindus and Mohammedans.

It was not without much serious and prayerful consideration, or without the fullest counsel from men eminently qualified to give a sound opinion, that the Committee embarked in this important scheme. The advice of such distinguished men as Sir Donald M'Leod, the Governor of the Punjab, of Sir W. Muir, the Governor of the North-west Provinces, of the late Sir H. B. Edwardes, of Sir R. Montgomery, of the lamented Archdeacon Pratt, was diligently sought and duly weighed. Some difference of opinion existed among these eminent men as to the particular locality of the

* Most interesting intelligence has just been received by the Secretaries of the Church Missionary Society from Japan, the substance of which we hope to communicate in our next number.

college, some advocating Benares as the central seat of Hindu superstition; others inclining to Lahore as the place of concourse where many most important races met, and whence it might be hoped that the Gospel would extend to regions beyond the reach of our Mission. It was this latter station which Mr. French himself more particularly advocated, and which he urged with many and weighty reasons. Lahore was eventually fixed upon as the seat of the proposed Institution. None who were present at the large and influential meeting held in the Society's house, when the Rev. T. V. French and the Rev. J. W. Knott were set apart for this work, and dismissed to the scene of their labours, will readily forget it. A full account of it was published in our volume for 1869. In the March of that year the Missionaries reached Lahore, and, after a brief survey of the work before them, issued a prospectus in July explaining their views and intentions, and proposing to begin their work on the first day of 1870. Owing, however, to the difficulty of providing maintenance for the students who presented themselves, it was necessary to defer the opening of the Institution. Meanwhile, the brethren employed themselves to the uttermost in forwarding the work of Missions in the Punjab. It was in the midst of these labours that Mr. Knott fell asleep in Jesus at Peshawur, on June 28th, 1870. "The Lord had caused him to see the work with his eyes," but, in His inscrutable wisdom, did not permit him to enter into it. Mr. French, too, was for a season very ill, and it was not easy to find suitable help for so arduous an undertaking. In this trying emergency the Rev. R. Clark, who was at home for the recovery of his health, stepped forward and said, "Here am I, send me." Thankfully, but almost reluctantly, the Committee accepted this act of self-surrender, and Mr. Clark sailed in November 1870. That same month the premises purchased for the Divinity School had been set apart and dedicated by praise and prayer. On Mr. Clark's arrival he found the College fairly started with eight promising young men, some of them of decidedly intellectual attainments, and all of them true men, genuine Christians. That number has subsequently increased to twelve. In a very recent letter, from Mr. Clark, we are informed that "there are now twelve students in daily attendance, who give much cause for thankfulness. They seem quite to drink in the Lord's word, and I trust that there are many of them learning it experimentally, and that it is becoming engraved on their hearts by God's Holy Spirit. All are not the same; but I may say the large majority give great promise of usefulness. May God Himself preserve and teach them, so that they may be instruments of leading many to Christ in this dark land." It will be further interesting to our readers to know, that through the munificence of the Rev. H. Houghton, M.A., of Pembroke College, Oxford, a sum of 1000*l.* Consols has been placed at the disposal of the Committee of the Church Missionary Society, to be called the Hall and Houghton Fund, in memory of his uncle, the Rev. Canon Hall, and his mother, Mrs. Houghton. The interest of this sum is to be employed in furthering the study of the Hebrew Bible, the Greek Testament, and the LXX. version of the Old Testament in the Lahore Divinity School.

Such a *resumé* of the preliminary steps taken for the establishment of the College we have thought might not be unacceptable: it will enable our readers fully to understand Mr. French's position, as presented in this his second annual letter.

The last has been a year of peculiar interest as regards two of the open doors which God is pleased to give His servants—the door of *opportunity*, and (on some occasions at least) the door of *utterance*: the third door, the door of *success*, has been more rarely opened to us, and less wide-opened. Still we must not for a moment doubt that this last follows, in a natural and divinely-appointed order, on the two former. There must be on our part a "breaking through" the gate, such as the Prophet Micah speaks of; not a moody half-

dissatisfaction, half-contentment, with a barren improgressive state of things as regards success; but that *violence* of which the kingdom of heaven is taken by force; a pressure put upon the promises of God by pleading them and trusting in them wholly, and acting on the faith of them, in the power of God, with the full resolve of our souls.

I think the great thing to be aimed at in these annual letters is to be matter-of-fact and to the point, rather than vague and general, which often means to be airy and unsubstantial. I shall record simple facts of interest as they are jotted down in my journal, occasionally interspersing a few remarks where they seem necessary.

Nov. 8, 1870—Messrs. Keene and Phelps came over and spent the day. On their arrival we held a prayer-meeting in the gardens, in which Messrs. Kilby-Stuart, Davies, and Kadshu also joined. In the evening, after we had been discussing in the garden, and on the way home from preaching, the question of a colleague, a telegram (from London) was brought in from R. Clark, saying, "I will start to help you on the 19th November." This we all felt to be a providential and truly remarkable coincidence; and our hearts were lifted up with thankfulness.

Nov. 14—I had an interesting visit from I. D., one of our chief and best-known native pastors, to inquire about the rules of our Divinity School, which he said he thought of the deepest importance for the Indian Native Church. He hoped the various Missions would each have at least one student in training. He spoke of the importance of the student writing down distinctly the main topics of each lecture. He hoped the school would correspond to the Mohammedan schools of theology in Lucknow and Delhi, &c., where the only teaching was *tafseer* (exegesis or exposition) of the Koran and the Hadees; no other sciences being added. If those were desired, different teachers came for an hour or so, *e. g.*, logicians and mathematicians. He described a new class of students, which he hoped to see springing up of a superior stamp to the old class of catechists, much better furnished for the great struggle. He spoke of his own little boy who died lately, whom, in calling at his house not long before, I had pointed to, and specially noticed his beauty. He told me how at night he would wake up and say the Lord's Prayer and other prayers to himself, very gently, so as not to be overheard, except when any one listened; and how at church he listened intently, with hands to ears, that the sound might all be caught and sense clearly learnt; and would then go home and repeat the whole substance to his mother. A cheering letter also came to-day from M., our pastor at Allahabad, regarding the school.

Jan. 6, 1871—I believe I mentioned in my last letter the opening of our New Divinity Training School on the 21st of November, 1870. Our brother, R. Clark, joined us about Christmas, and I will not suffer myself to dwell at length on the unspeakable advantage, strength, and comfort his presence and help have been to us during the last twelve months. What would else have been an almost insupportable burden, he has, under God, lightened every way by his wise and loving counsels, his daily solid instructions and expositions to the students, and, not least, by being both the architect and builder of all new erections which have been added to the original fairly-solid brick masonry found on the spot Both in regard to the designs and the execution of them, his practical ability (aided by hints and suggestions occasionally most kindly given by Colonels Crofton and Maclagan, Major Brown, Mr. Harington, and others) has found an excellent field of exercise; and I am sure we feel that in this and other more essential matters we owe him a great debt, and must count him among the chiefest of our founders and early benefactors. His cheerful and sanguine hopefulness, undaunted faith ever prompting to energetic and speedy action, with ready discovery and appropriation of all available resources, have had much to do with the measure of growth we have already realized. Mr. Bateman has ably and willingly seconded him, and has done us thoroughly good and effective service, since the day the school opened. He is a vigorous and popular teacher, and has, I am persuaded, a deep fellow-feeling with us as regards the special purposes for which the plan of the Institution was framed. Altogether, such a combination of favourable circumstances, with constant unlooked-for removal of difficulties—not without some fatherly chastenings which we have felt keenly and bitterly—would argue the utmost faithlessness and thanklessness in us if we did not acknowledge therein most gracious providential leadings.

My old friend, Mr. Gordon (late of the South India Mission), has added during the last year another most generous contribution of money to two former ones, which have allied and identified him with us in a marked way not to be forgotten; and, more than all,

he has resolved, in spite of urgent and repeated pressure brought to bear upon him by those who knew his value to secure him for other fields of labour—one of which would have given him promotion in the Church, but of which he would not like me to speak publicly—to throw himself into our work as a fellow-labourer; and, after failing in health in Tinnevelly, desires not to abandon the Mission in India till he has made trial for himself of the climate of the Punjab. I must not, though a son, fail to acknowledge my own beloved father's donation of several hundred pounds, intended to form the basis of an endowment for a Native Professorship, which we shall require ere long—as soon as more than one year's course of study has to be provided for. After about half a century's advocacy of the cause of Church Missions in an important parish in Staffordshire, he has thus given proof of his unabated zeal in every movement calculated to promote the extension of Christ's kingdom. Our old friend, Colonel Martin, has laboured with an energy worthy of his best Punjab working-days to raise funds in England for the erection of such buildings as we required to start with, and has given us a notable example, in both this and other ways, of unflagging devotion, late in life, to the same cause for which he exerted himself so strenuously in early years. A young surgeon in the cavalry, in an Indian station, who will not allow me to mention his name, has come forward nobly to help us, on two occasions, through difficulties which threatened temporary stoppage of our works. Space would fail me to acknowledge here help rendered and failing resources supplied by various other relatives and friends in England, as Major Conran, more than one of the masters of Repton school, and several hardworking collectors, ladies especially, connected with congregations to which I have formerly ministered in England; also the late Rev. Henry Walsh, of Bishopstrow, Rev. George Lea, A. Janson, Esq., Mrs. Sheldon, and others. Amongst benefactors in India, I have gratefully to record the Bishop and Archdeacon Pratt.

A few words must now be said as regards the results of our year's experience. Though I do not think it could be spoken of as brilliant and flattering, yet it is fairly cheering and re-assuring. Our greatest number of fully-received students has been ten. There is a tendency to become stationary at that point, but at present we are likely to grow to twelve or fourteen. The number rejected is larger than of those accepted; and other causes prevent our looking at present for large numbers. (1.) The agency of catechists is becoming generally distrusted, perhaps unduly so, and almost in all stations their number is largely reduced; and the few that remain can ill be spared by the Missionaries, to whom they render great service as being in daily and hourly contact with the people, and cognizant of their wants. (2.) Our Presbyterian brethren, too, are preparing to start a college of their own, and will do so doubtless promptly and effectively, as they have largely replenished their forces lately. Allahabad is to be the seat of their Central Training School. (3.) Nor are we anxious to draw Christian youths away from the various useful secular posts they are filling, unless God Himself draw them by inspiring an ardent longing to give themselves to His work. It is pleasant to see a few gladly throwing up prospects of worldly gain and honour, for the joy and privilege of being heralds of salvation to their countrymen. But we should like to see Christians distributed through all departments of civil life, and exhibiting in each the special traits of excellence which its relations to the Gospel give scope for.

Thus much about our numbers. As regards the character of our students, I think we have even more cause to feel cheered and encouraged. Intellectually, the average excellence is far superior to what I expected; and the power to store up in their memories, and to give forth, thoughtfully and independently, that they have learnt, and think out fresh and original modes of exemplifying and applying principles, has often proved to me interesting and instructive. We have promise of two or three excellent linguists as far as the original languages of the Bible go, and about two-thirds are making fair progress in both. Some are too old to do much at languages, but in depth and reach of thought and clear apprehension of truth stand foremost. We could not have looked, I think, to have such uniform satisfaction in the moral bearing and blameless consistency of our students, in their unanimity and harmony, their regularity and good discipline, and that without any excessively strict and rigid rule; and on the whole their religious growth, and advance in the knowledge and love and obedience of the truth, has been gratifying and edifying to us. This *as a whole*, for of course there are varieties. The hardest rule to keep unbroken has been that which forbids unauthorized preach-

ing in the bazaars, that is, their making experiments in it by themselves, without our being present to moderate and correct. They come out in turns with us, and take their part in addressing the people. Two evenings in the week we have conversational Bible classes when all are encouraged to speak and open their minds freely, without the restraint of the class and schoolroom; and I have often jotted down afterwards remarks made by one and another, not only highly suggestive and instructive, but showing a very nice state of feeling, and giving distinct signs of personal leading and sanctifying by God's good Spirit. It is easy to see that they know what a right method of teaching ought to be; and that they would not be satisfied without a careful digesting or orderly arranging of the topics treated of in each day's lecture, and such a pointed and distinct expression of each as enables to grasp the thought in all its bearings. This involves a good deal of labour in preparation; the more so, as we have no class-books of any great value at present in theology, and that a great deal of the terminology to be employed in expressing niceties of theological and doctrinal distinctions has not yet been fixed, and must be mainly sought for in the Arabic and Persian sources of the Soofie literature, and in the Vedant and other philosophical systems of the Hindus. Still something has been done in this department by our predecessors, Dr. Pfander, the veteran Benares Missionaries, and others, which needs only to be followed up. The ardent and laborious pursuit by most of our students of the branches of knowledge brought within their reach has been beyond all praise. Our vacations are of use; the longer one at Midsummer in giving the students leisure for re-writing and re-casting their notes, which are rapidly written down from the lips of the lecturer, and also in making a beginning with fresh students, who, whilst journeying with us, may be brought to the point at which they can join the class afterwards to advantage; and the shorter ones in increasing their practical acquaintance with their future work, and helping to keep alive the glow of their Missionary zeal. Most of our students were Mohammedans originally. We have had one from Peshawur; one from Benares; one from Delhi; and others from Kangra, Rawulpindee, Sealkote, &c.; one is a son of old Paulus, of Narowal, of an old and highly-esteemed family in that district, landowners, and possessed of other property. This son, baptized by my old friend, Mr. Leighton, follows in the footsteps of his exemplary and pious father, lately taken to his rest.

He told me that on one occasion, when his father was ill, the Mohammedans said, "it would be as good as two festivals to us if Paulus dies."

Another was a friend and pupil of Sufdar Ali, the Christian Mollah of Jubbulpore, and was baptized about the same time with him. He studies Hebrew with his wife, and his mother writes Christian hymns. They are of highly respectable descent.

Between our various Greek and Hebrew lectures, prayer-meetings, expositions, and sermons, we manage to distribute various parts of the Old and New Testaments, so that a wide acquaintance with the harmony of Holy Scripture as a whole may be attained. It is delightful to witness often the astonishment with which they light on fresh discoveries made to them from time to time in the study of the original; of fresh lights and unlooked-for teachings: and the beaming countenances which attest their joy, thoroughly realizing the text, "*I am as glad of Thy word as one that findeth great spoil.*" In Church history, also, they take great delight; latterly studying with much interest the effects produced by the early Christian schools in Alexandria, and the contemporary Syrian schools of Edessa and Nisibis, with others in Lerins, near Toulouse, Iona, &c. I am greatly in hopes that those taught by us may become themselves little centres of Christian teaching, gathering little knots of disciples around them, and spreading Christian truth by their means in the highways and hedges. As one of them said one day (when they were seven in number), "How delightful if we seven might be builders up of seven spiritual Churches in the midst of this Punjab." Another in his prayer asked that this garden, in which we are gathered, might have four streams like the streams of Paradise, flowing forth all ways to refresh the barren wastes around. I should mention that our little college chapel was opened for the first time on Sunday evening, February 19th, our conference of Punjab Missionaries being then for the first time assembled in Lahore. R. Clark preached the sermon, and Keene and myself took the rest of the service. The chapel is an old room, once fitted with various appliances for cool baths in hot weather, and illumination, and reception of parties of pleasure, now decently put in order for Divine Service, and licensed by the Bishop. Our brethren, the American Missionaries, with some friends from among

the civilians, were present, about one hundred in all, natives and Europeans, of whom about half joined with us in the Lord's Supper. It was a joyous occasion of thankfulness, and was the first thing which made known the existence of our school in Lahore, which was doubted of, and rather ridiculed before. At our conference three were recommended to be trained for holy orders, two of whom have been with us: one was prevented by severe sickness, of which he died, a man of sterling worth, whom I well remember being instructed with most earnest care and patience by Dr. Pfander at Agra, when I had charge of the school there: he was at that time in my Bible class as a catechist, and gladly should I have welcomed him back to it after an interval of some fifteen years. The Umritsur report will contain some notice of his removal. I had the opportunity at the same time of giving the last touch to, and revising the proof-sheets of, a little Pushtoo work on the "Everlasting Covenant of Grace," with the help of a Peshawur Mollah, an inquirer after the truth, fully persuaded of it, if he speaks his honest mind. He lunched with us at our conference on one occasion.

About the preaching in Lahore it is not easy to speak. It has been steadily kept up in connexion with the college as a part of our training, besides the constant connexion into which it brings us with the people of the city. Daily occupied as we are in the study of God's word, it would be hard if Lahore reaped no fruit from our researches. And a great refreshment, I can say, we often find it to disburden our hearts of the pent-up fire which every entrance into the "penetralia," the glowing hearth of God's living oracles, must engender and quicken. I find a great difference here from what we experienced in Agra. Here the opposition is far more bitter, and systematic, and concentrated; there our preaching was usually treated, if I remember right, with supreme contempt; and we had nothing like the congregations which often gather round us at the Lahore city gates. One blind Mollah, who has a large band of disciples, appears to distribute them in stations along the haunts most frequented by Missionaries, to hinder the Gospel from being heard, and to arouse antagonism and disgust by all available means. In one place counter-preaching has been lately attempted, as in Lucknow and elsewhere. There is an increasing dread of the preaching and of its effects; and I am satisfied that in spite of themselves many do listen eagerly to longer or shorter portions of our addresses, and carry away impressions, though they dare not stay long; for they tell us that lately the Mollah referred to threatened to disannul the marriages of all who listened to Christian preaching. All this is so much evidence to the secret power which it is felt the word of God possesses. "*His Princes shall be afraid of the banner* (nes. Heb.) *saith the Lord, whose fire is in Zion and His furnace in Jerusalem.*" Mr. Bateman has taken part in the preaching throughout the year, and is becoming effective. The advantage in Lahore is, that, being the capital, and having the chief courts, and a great variety of educational institutes, it attracts many strangers, and many hear the Gospel here whose homes it has never reached. Sometimes Mollahs and learned men, entire strangers, listen to our preaching, and ask questions moderately and sensibly, and receive the copy of the Gospel out of which I have been preaching when the sermon is concluded. Occasionally one meets with remarkable men, as one of whom I extract from notes the following notice.

Ferozepore, April 7—Conversed nearly two hours this morning with a very remarkable man, one of the most so I have met with in India. He comes from a village some miles off. His question singularly brought Bishop Butler's arguments into play, his objections being those of the Bishop's supposed objector. Many were very ingenious, yet seemed to proceed from an anxious, and, in the main, a convinced heart. The profusion of blood in the sacrifices seemed to offend his Hindu feelings, and he inquired why, with perfect foreknowledge of evil, man was created, and created such as he was? As to the tree of knowledge of good and evil, he asked whether evil then existed, and if so, where? Much, too, he asked about Satanic existences. He said he was ashamed of asking so many questions, it seemed like *lalach*, "greediness;" but he hoped I would not take amiss this greed of gaining truth. He said he was much visited by Gurus and Pundits, who discussed religious questions with him. As to Hinduism and Sikhism he saw no consistency or definiteness in them at all; no coherency in their principles; nor much more in Mohammedanism, except what it had borrowed from the Bible. The man, though a Hindu, used with great fluency and aptness the Persian equivalents for English theological terms, and expressed what he meant with the simplicity of an original and thoughtful, as well as a well-stored mind. He said he was often questioned about the Law and the Prophets, the former

of which he had only seen extracts from. He took away with him a copy of the Old Testament.

April 9—A person of some consequence called, and sat one hour with me. He wrote on a paper he put into my hands, that while so many were with him he could not talk freely, but would come in secret at night. The next day he came late at night, and opened his heart, which seemed much attracted towards the Gospel. He gave me three rupees for a copy of the Old Testament he wished to have sent him.

Facts such as these seem to indicate a much wider acquaintance with, and discussion of, the Gospel than at first sight would appear. And no one could travel through the country, as we do, without constantly observing traces of a wide-spread spirit of *curiosity*, not as yet to be dignified with the name of *inquiry*. At railway stations men will come up to us and say, "*Teach* us, teach us." "Teach us what?" we reply. "Teach us about God, God's truth, God's way." To an Englishman of ordinary bearing it is not at all likely anything of this sort would occur: it would be incredible to such a one. The people detect a Missionary at once, and will often make friends with him and question him if he lays himself out, and is open to it. At the same time too much must not be hoped of this curiosity, except as a door to inquiry, and instrument of knowledge. Mr. Hœrnle's paper in a back number of the "Calcutta Intelligencer" contained some very wise and suggestive hints on this subject, guarding us against forming rash and ungrounded expectations. At present the want of sympathy and congeniality between the rulers and ruled, rather than positive dislike or bad feeling, the distaste of the European community as a whole for Native Christians, and the great disadvantage of the position the Native Christian believes himself to occupy as regards advancement in state employ, and as regards getting his right in case of disputed property in law-courts, which relations often take violent possession of, or fraudulently withhold from the Christian proprietor, and, more than all, the ungodly and too often immoral example of Europeans, intensify to an incalculable degree the reluctance to side openly with Christ, which is created by caste distinctions, by threatened breach of all social ties, by the sapping of all ideas of immutable truth and morality, by thousands of years of religious trifling, and endless manufacture of all kinds of false faiths—atheistic, deistic, pantheistic, polytheistic—and by the natural hatred of the carnal heart to the pure, loving, truthful word of God. One of the ablest native heads of education in this province said to me, not long since, "It would spoil all my chance of promotion if I were to become a Christian. I should be detested and despised by my European superiors. Besides," he said, "some of the Government school teachers are like heathens: when we used to read Milton, and an allusion to the Bible had to be explained, my teacher would mock and make all sorts of fun." It is not from any delight in saying bitter and reproachful things that I mention this, but from a deep and sorrowful feeling that there is too much of truth in these remarks, and that much of what we have to do is to disconnect the Native Church with Europeans in all possible ways, to lead them to have their own churches, their own centres and starting-points of action, to set each other a good example instead of looking to the English for it; or rather to become examples of genuine, vital, primitive Christianity to us, epistles of Christ known and read of all, rather than to wait till we are the "manner of persons we ought to be." One has a painful sort of feeling sometimes, that at no long distance of time the tables will be turned, and the Native Church in this land be rather the Missionary Church to *us*, than *we* standing in that relation to them; that while we become "an empty vine, bringing forth fruit to ourselves," as Ephraim is described in Hosea, they will be the branch of the Lord, beautiful and glorious, full of freshness and vitality, marked by fruitfulness, growth, rootedness and extension. I have much hope that there is approaching a stage of native inquiry at which they will appreciate the fact that the Gospel of Christ has only an accidental, not essential, connexion with the English; and will take an independent stand on the word of God, not ignoring, at the same time, the results of the great struggles and controversies through the sifting furnaces of which the Spirit of God has carried the Church, in ages long past, and purified and settled its main articles of faith. I have been much refreshed and comforted by preaching to some large open-air audiences lately from those words, "What shall we do? Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." I have been able to remind them of the wonderful way in which the movements at Damascus and Ispahan towards the Gospel have taken place; in the former instance, by

groups of earnest truth-seekers meeting to pray together in the spirit of our beautiful little Collect, "Lighten our darkness, we beseech Thee, O Lord;" in the latter, if we are rightly informed, by joint study of the vernacular Testament which Henry Martyn left among them, laying down his life in the attempt to win Persia to be one of Christ's many crowns; and to open the door into which our brother Bruce is trying to make a wider entrance. I have found the scriptural teaching of the work of the Holy Ghost, in quickening and converting, empowering and sanctifying,—this following upon the burning and withering work of the Holy Spirit, on which Spurgeon has a very remarkable sermon (on the words, "Because the Spirit of the Lord bloweth upon it, the flower withereth," &c., Isaiah xl.)—to arrest very remarkable attention, as if they felt that was the true way of arguing and controverting, to search into their deepest needs, and show how perfectly met they were in the Gospel, and how the utter lack, weakness and hollowness to which they must confess in their own faiths, would thus be exchanged for a fulness of life and power they were strangers to. Döllinger has most touchingly and convincingly shown how it was at that stage of deepest depression, faintness and sickness of despair, and helpless, heartbroken disappointment, that the Gospel met the heathen of the Greek and Roman world, as the good Samaritan did the traveller wounded, stripped, and half-dead. His work on this subject, "Judenthum and Heidenthum," will be known to many. I do pray for my brethren, native and European, and myself, that we may realize the living force and incalculable power there must be proved to be, if we will be patient, in the preaching of the whole Gospel testimony, where the Spirit has taught the teacher, giving a new glow to the chill embers of faith and love, opening the ear, and wakening morning by morning, and giving the skill to adapt and accommodate God's manifold truth to the ascertained state and symptoms of our hearers. From what I hear, the Wesleyan Missionaries (American) in Oude have felt and acted upon this; putting polemics aside for the same preaching of the new birth, conversion, the Holy Spirit's work convincing of sin, righteousness, and judgment, which has led to so many fruitful revivals in England. When we speak of these things, it is not without deep shame at remembering how far our practice is behind our words, and desiring most of all to stir up one's own heart to the recollection of what God's promise entitles us to lay claim to as the privilege of His ambassadors.

It seems certain that the learned classes have scarcely as yet been touched by the Gospel. It is well known how the Alexandrian College, from the second to the fourth century, with the other schools before referred to, laid themselves out to conciliate and attract the learned Greeks, by exhibiting not the mere rudiments, but the depths and heights of Christian doctrine; and proving to them by their own example that Christianity knew how to appropriate, for the purpose of consecrating and hallowing, all human knowledge. These school teachers took up a middle position between the Gnostics, who depreciated faith as a subordinate and infantile stage towards knowledge, exaggerating and almost worshipping the latter, and the monks, who decried knowledge as godless and Satanic. There can be little or no doubt that these schools, being presided over by men of great holiness, self-devotion and simplicity of faith, and reverence for the Bible, as well as versed in all science, were very largely blessed to the ingathering of the more educated Greeks into the Church of Christ. These schools can scarcely be said to be represented as yet in India, though some feeble efforts in that direction have been made. The question awaits further discussion and solution: it is one of our urgently pressing wants, I believe, as yet, unhappily, wholly unrecognized and unrealized by our great Christian English Universities. Most would readily admit that there has been a strange want of elasticity and readiness to modify and shape our course by the results of experience.

Of baptisms our college rolls give a very small list at present. Of the five adults who have been baptized, two were from Bahawulpoor and Multan; one a youth from the Mission school at Multan, a nephew of the chief Mollah of the school; another was one of the Persian teachers at the Bahawulpoor school. A third was a Babu of the Brahmo Somaj, to whom a letter of Tyndale to the martyr Frith before his execution was blessed, though probably he had had drawings of heart to Christ before. A dream also made a great impression upon him. He seemed a little vacillating at first, and had a great fight of affliction and temptation to pass through. But he seems now full of love, faith, and zeal. He showed me, some days ago, a few copies of Gospels which he had purchased to send by post to his friends. A fourth s a brother of

one of our students, and is less educated than the others, but has stood his ground well, and is very regular in attendance at the means of grace, private and public. The fifth was a youth from Bunnoo. Now that we have a fixed residence, I hope our list of steady inquirers will be enlarged. A fair number come, stay a few days, express their firm faith in the Gospel, then disappear again, though in every way encouraged to continue their visits. We hope to have a little *sarai*, or hostelry, shortly erected, wherein to entertain inquirers. Many are lost to us, and perhaps to Christ, by living in the city sarais, and being subjected to the strict espionage which every Mohammedan exercises as a most sacred duty on every brother Mohammedan. One young Persian attended our school classes last week, professing a great desire for Christian training; but he has apparently yielded to pressure at last.

The want of Christianity is less acutely felt at the present moment, and the resistance made to it is all the stouter, that the various forms of religion we encounter are seeking to reform themselves, in the shape of Wahabees, Kookies, and the Brahmo Somaj, representing severally Mohammedans, Sikhs and Hindus, not to speak of the older form of Soofeeism. All these processes of patching and repairing the old building are to supersede the necessity of the utter renovation of the Gospel of Christ. In one place on the Sutlej much inquiry has been awakened among a fair number, both of the Hindu and Mohammedan inhabitants, through the unaided and spontaneous efforts of an old catechist who settled down amongst them, and read out of the Bible to the people whom he met with, never arguing with anybody, but replying to objectors, "I am a poor, ignorant man; I cannot argue: but if you want to know the truth, take the book and read it yourself." The simple process of this poor, untrained catechist has taught me much, and few results have been so satisfactory thus far. At any rate Mr. Clark has had an earnest petition that a church may be built among them, and it may be that ere long this petition will be granted.

I must say a few words in conclusion about our (Clark's and my) visit to Cashmere. Since I was among the Pathans on the frontier, this was the sharpest campaign I have yet been engaged in. Two new students, John Williams, the Native Christian doctor from Tonk, and a young African convert, with a former Cashmeri convert, accompanied us; and the two former made a start in the originals of the Bible. It was a great pleasure to be associated with this dear brother in the old field of his labours; for in Cashmere he was the first to raise the standard of the cross. Hearers we had in great numbers, and sometimes they seemed struck and thrilled through with the preaching of repentance, and the call to come out and yield themselves to God through Christ; but on not a few occasions they were with difficulty restrained from personal violence, and we were treated as the offscouring of all things. The bitter speeches and howls of derision with which the vices of some English tourists in Cashmere were dwelt upon and held up to reproach were shocking to a degree; and yet it seems to me it is well they should know that this is not Christianity, as they suppose, but the clean contrary. With all their demonstrations of violence, it is impossible not to feel attracted towards the Cashmerees. Buddhism found some of its most devoted and successful Missionaries in them. By Cashmerees, Thibet received the faith of Gautama. When Hiouen Tsang visited India from China in the seventh century, Cashmere was one of the four districts of India whose learning was most conspicuous, and whose religious teachers were most far-famed and respected. No one can look without intense interest at their vast temples, with massive blocks of masonry, erected in sites of unusually romantic and impressive scenery—dumb witnesses to a power and splendour and skill in the fine arts which has long since vanished, though the traveller referred to speaks of no decline or decay in the now-faded glories of Buddhism. Temples are being multiplied fast in Srinagar. We had nearly six weeks' preaching; and many must have carried away some notion at the least of God's way of peace and holiness. The "residue of the Spirit" is with Him. Oh that poor unhappy Cashmere may soon have its portion! As I often said to them, "You were a Missionary people once. Is there none now whom God will raise up to be the herald, not of annihilation, but of Him who has abolished death?"

Our great sorrow was that most effective measures were taken by the authorities to keep any inquirers from visiting us. Scarcely one ventured upon it, the risk to person and property was so great. Few measures were left untried to get the preaching forcibly prevented. Of this Clark has written fully; and I can only endorse all that he has said

On the whole, though the bands put upon us on all hands are great, and Satan's attack-

ing forces are admirably marshalled in a way "the children of light" lag far behind, there is yet in the very uneasiness of the people, and the desperation of the efforts to resist, a confession that they are contending with a mysterious power of truth, which is too strong and too far above them, and too spiritual for their weapons; and before which they must ultimately succumb. One thing has forcibly struck me from remarks made by our students in the theological lectures, which is, that the ignorance of theology in the Native Church is deplorable, and that the various heresies of the early Church are hastening to be reproduced. And though to many the possession of clear notions of doctrinal truth, in regard to the Trinity, for example, seems a very indifferent and insignificant matter, any student of Church history, such as Dörner's profound work on the Doctrine of the Person of Christ, will see that in the main there always went, along with profound piety and great personal holiness, a distincter apprehension of the eternal glory of the Son in the glory of the Godhead, and that in the prayerful study of the word there was elicited growingly a tact and instinct, by which the great Church teachers held a straight and, for the most part, unswerving course between opposite rocks and quicksands of error, and had grace given them by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity. We see Soofeeism in a very curious way occupying the place which Philo and the neo-Platonists held in reference to the early Church teaching, and making advances towards the acknowledgement of a Trinity of its own, such as the Ebionites and Sabellians defended; and the mischief of which is not only in the unscriptural doctrinal teaching by which it invites men to comfort themselves, and believe themselves Christians, by espousing a baseless and mere rationalizing semblance of the true faith, and its mysteries; but rather in the fact that it escapes the great ethical elements of the Gospel, its hallowing and transforming effects, which are far more inseparably bound up with distinctly scriptural views of the self-revelation of God in Christ, and through the Holy Spirit, than men at large suppose; and are in marked contrast with the natural and metaphysical philosophy into which the theology of the most specious heresies seldom fails to degenerate. In a report like this one can only touch upon such points. I notice them because the first year's course even of our college work vividly awakens such convictions, and I should be the less careful, therefore, about a great influx of foreign Missionaries into North India, than about the sending forth from amongst our best theological students in Europe and America a *few* men, but a few, who have grappled in personal spiritual experience with the great mysteries of faith, as our dear brother Knott did, whose loss we must still mourn, and have been taught the solution of many or all of them in wrestlings of soul in their closets, on their knees, with an open Bible before them, and yet who are not indifferent to the struggles of the past, so as to appreciate their moral and spiritual value,—schooled of the Spirit, even more than in the studies of seats of learning, to fight the good fight of faith. Others of great force of personal character, of love and holiness, and of administrative ability, are useful, very useful also; but we crave a good and large proportion of the first. Our universities seem asleep on this point. God alone can rouse them; and the place held by the subject of Missionary agency in the congresses betrays (must we say it?) a deeply-seated and hollow-hearted indifference to the claims of the heathen and Mohammedan world.

As regards our Training Colleges, we must not forget that over against the colleges of Christian learning in the early ages there was a multitude of hermits, living isolated lives in deserts, as like the Hindu Gurus and Sunyasees in mode of life as can be conceived, and with rather less learning, who had extraordinary influence, and did most of the work that was done in leavening the masses outside the cities, besides their occasional meteoric visits and appearances in the heart of cities at the crisis of some great controversy, or when some plague was raging, and to throw weight into the scale of the Gospel when it was waging an unequal contest, as it seemed. We must be very careful about damaging the work of men of this class, to whom all great religious movements in India have been owing. It would not be inconsistent with our purpose to give such men a short training, and encourage them to cut themselves off from us wholly or in part, living this isolated, jungly life out of sight and hearing and influence of Europeans; becoming thus, if God will, centres of independent national religious life; not in collision with us, nor yet suspected of being foreign agents, but maintaining distant friendly relations. (I feel tempted to call many of our Missionary infant Churches, if of Churches they deserve the name, cradles with lids to

them, out of which the Infants have never been lifted so as to have their features recognized, and their swathing-bands removed, and to be drawn forth into life, growth, movement, and action.) To such men as I have described, good vernacular theological works, emanating from our Institutions, might be helpful, without stunting their growth, and repressing their strong individualities. We do not forget to stimulate our students, so far as in us lies, by words and examples, to choose rather the Indian Guru's life than the hot-bed artificial life of the foreign Missionary, and, like him, try to imbue with seeds of truth, and assimilate to his own spirit and character, as formed after Christ, some one or more disciples through whom he may stretch out, and diffuse widely Christian influences.

We must remind our friends that we are always engaged in a bread-winning struggle, and need continual help in order to have sufficient buildings for our students, to replenish our library, and support students in the very scanty way we do. This help may very serviceably be rendered by enabling the various Missions to support, each, one or more students at our Training Colleges.

We must also beg earnestly the co-operation of our Missionary brethren, without which our results must be greatly cramped and narrowed. We shall always seek to have reference to the special objects for which they wish their respective students trained.

With reference to the pecuniary contributions acknowledged above, I must mention that most of this help was intended to tide over for us the difficulties incident to the first starting of our Institute; and we must not expect its renewal in a way at all commensurate with the annual outlay involved in keeping such a college in good working order, with studentships provided for poor and deserving scholars, as well as necessary additions to the library, repairs of old buildings, and fresh ones added as our roll of students grows, which it promises to do, though but slowly and after much patience, and much selection of the right material out of a large and heterogeneous mass of applicants, and candidates for admission. For this help we must mainly trust to the steady yearly contributions of friends and congregations in India.

EAST AFRICAN SLAVE-TRADE.

The subject of the Slave-Trade on the East Coast of Africa again demands the attention of our readers.

It will be remembered, that in the hope that the Government would so far meet the exigencies of the case as to make the Seychelles Islands a depôt for the discharge of liberated slaves, the Committee of the Church Missionary Society had placed the Rev. T. H. Sparshott there, with power to commence an Educational Mission upon a limited scale.

It is unnecessary to repeat here the arguments in support of the Seychelles Islands as a base of the Society's operations: it is sufficient (bearing in mind the fact that two-thirds of the slaves are lads and girls) that the Report of the Committee appointed by the House of Commons, and presently to be referred to, recommends these islands, as a depôt for liberated slaves, failing sufficient arrangement for protection of such a depôt being accorded by the Sultan at Zanzibar. In the meantime, however, nothing has been done; no slaves have been liberated at the Seychelles, although the Government have been informed of the Society's readiness to undertake there the same work they have so successfully carried out on the West Coast of Africa. The Committee have therefore instructed Mr. Sparshott to visit the station at Nasik, in Bombay, and there to become acquainted with some of the Africans, formerly slaves, in the hope that the time and opportunity may soon arise for his return to the East Coast with a band of these trained Christians to recommence his labours for the welfare of that unhappy land.

We have, in earlier articles on this subject, pointed out the analogy that exists between the present circumstances of the East Coast and those of the West Coast fifty years ago; how that all Missionary effort among the scattered tribes was apparently as hopeless and unproductive, as have been the labours of the devoted band who have succeeded each other at Mombas and Kisulidini, and we have urged that every effort should be made to take advantage of the slave-trade for the purpose of evangelizing and civilizing the East Coast, just as that trade was overruled by God for this very purpose on the West Coast. We therefore watch with much anxiety the action of our Government in regard to the trade. We are thankful to report, that by the united efforts of friends the subject was brought before the House of Commons last session, and a Committee was appointed composed of the following members:—

Mr. Russell Gurney.	Lord F. Cavendish.	Mr. Robert Fowler.
Viscount Enfield.	Mr. John Talbot.	Sir Robert. Anstruther.
Mr. Kinnaird.	Mr. O'Conor.	Mr. Crum-Ewing.
Sir John Hay.	Mr. Percy Wyndham.	Mr. Shaw Lefevre.
Sir Frederick Williams.	Mr. Kennaway.	Mr. Gilpin.

The Committee sat for nine days, with an average attendance of eleven members, and examined fourteen witnesses, and made their report, of which the following extracts will, we think, interest our readers:—

THE Select Committee apppointed to inquire into the whole question of the Slave-Trade on the East Coast of Africa, into the increased and increasing amount of that traffic, the particulars of existing Treaties and agreements with the Sultan of Zanzibar upon the subject, and the possibility of putting an end entirely to the traffic in slaves by sea;—Have considered the matters to them referred, and have agreed to the following report:—

That the slave-trade in negroes on the East Coast of Africa is now almost entirely confined to a trade between the dominions of Zanzibar on the one hand, and the coast of Arabia and Persia and the Island of Madagascar on the other hand, the principal and by far the largest portion of the traffic being in the former direction. The dominions of Zanzibar extend along the Eastern Coast of Africa for about 350 miles, and lie between the equator and 10 degrees south latitude, and include the islands of Zanzibar, Pemba, and Momfia, the head-quarter of government being the island of Zanzibar, which lies opposite the centre of the coast line, and about 25 miles from the mainland. The town of Zanzibar is rapidly growing in importance, as is evidenced by the progressive increase of imports at the custom-house there, from 245,981*l.* in 1861-62, to 433,693*l.* in 1867-68, of which trade about one-half is in the hands of British Indian subjects. It was reported in 1867 by General Rigby to be the chief market of the world for the supply of ivory, gum, and copal, and to have a rapidly increasing trade in hides, oils, seeds, and dyes, while sugar and cotton promise to figure largely amongst its future exports. The country in the interior of that part of Africa, and of which Zanzibar is the outlet, is said, according to the recent accounts of Livingstone and others, to be equal in resources to any part of India, and to be, as a rule, more healthy. Iron abounds in all directions, coal is to be found, and cotton can be grown to any extent.

The negro slave in general passes through three stages ere he reaches his final destination.

These are, (1.) the land journey from his home to the coast; (2.) A short sea voyage to the island of Zanzibar, where is the open slave market; and (3.) the final sea passage from Zanzibar to Arabia, Persia, or Madagascar.

From the evidence laid before the Committee, it appears that the large majority of the slaves are now brought from the western side of the Lake Nyassa (a distance of nearly 500 miles from the coast) to Kilwa, which is the principal port of shipment for Zanzibar, and is near the southern limit of the Zanzibar dominions.

Your Committee had before them extracts from despatches of Dr. Livingstone, addressed to the Earl of Clarendon, when Her Majesty's Secretary of State for Foreign Affairs, and his testimony as to the methods resorted to by the slave hunters, and the cruelties and horrors of the trade is fully supported by the

evidence of witnesses who had travelled in the interior. This evidence is well summed up in the report of the Committee on the East African Slave Trade addressed to the Earl of Clarendon, a quotation from which is as follows:—

"The persons by whom this traffic is carried on are for the most part Arabs, subjects of the Sultan of Zanzibar. These slave dealers start for the interior, well armed, and provided with articles for the barter of slaves, such as beads and cotton cloth. On arriving at the scene of their operations they incite and sometimes help the natives of one tribe to make war upon another. Their assistance almost invariably secures victory to the side which they support, and the captives become their property, either by right or by purchase, the price in the latter case being only a few yards of cotton cloth. In the course of these operations, thousands are killed, or die subsequently of their wounds or of starvation, villages are burnt, and the women and children carried away as slaves. The complete depopulation of the country between the coast and the present field of the slave dealers' operations attest the fearful character of these raids.

"Having, by these and other means, obtained a sufficient number of slaves to allow for the heavy losses on the road, the slave dealers start with them for the coast. The horrors attending this long journey have been fully described by Dr. Livingstone and others. The slaves are marched in gangs, the males with their necks yoked in heavy forked sticks, which at night are fastened to the ground, or lashed together so as to make escape impossible. The women and children are bound with thongs. Any attempt at escape or to untie their bonds, or any wavering or lagging on their journey, has but one punishment—immediate death. The sick are left behind, and the route of a slave caravan can be tracked by the dying and the dead. The Arabs only value these poor creatures at the price which they will fetch in the market, and if they are not likely to pay the cost of their conveyance they are got rid of. The result is, that a large number of the slaves die or are murdered on the journey, and the survivors arrive at their destination in a state of the greatest misery and emaciation."

From Kilwa the main body of the slaves are shipped to Zanzibar, but some are carried direct from Kilwa to the northern ports.

At Zanzibar the slaves are sold either in open market or direct to the dealer, and they are then shipped in Arab dhows for Arabia and Persia; the numbers of each cargo vary from one or two slaves to between three and four hundred.

The whole slave-trade by sea, whether for the supply of the Sultan's African dominions or the markets in Arabia and Persia, is carried on by Arabs from Muscat and other ports on the Arabian coast. They are not subjects of Zanzibar, but chiefly belong to tribes of roving and predatory habits.

The sea passage exposes the slave to much suffering; and, in addition to the danger from overcrowding and insufficient food and water, the loss of life connected with the attempt to escape Her Majesty's cruisers is very considerable, it being the practice to use any means to get rid of the slaves in order to escape condemnation should the dhow be captured. Between Kilwa and Zanzibar a dhow lately lost a third of the slaves: there were ninety thrown overboard, dead or dying, many of them in a terribly emaciated state.

The ready market found for the slave in Arabia and Persia, and the large profit upon the sale, are quite sufficient inducements for the continuance of the traffic.

It seems impossible to arrive at an exact conclusion as to the actual number of slaves who leave the African coast in one year, but from the returns laid before the Committee an estimate may be formed. At the port of Kilwa is the Custom-house of the Sultan of Zanzibar, through which pass all slaves that are not smuggled, and there a tax is levied on all that pass the Custom-house.

The following is a return of the number of slaves exported through the Custom-house at Kilwa between 1862 and 1867, distinguishing those sent to Zanzibar from those shipped to other places:—

Year.	Zanzibar.	Elsewhere.
1862-63	13,000	5,500
1863-64	14,000	3,500
1864-65	13,821	3,000
1865-66	18,344	4,000
1866-67	17,538	4,500
	76,703	20,500
	20,500	
Total exports from Kilwa in five years	97,203	

From a despatch of Dr. Kirk, dated 1st February, 1870, it appears that 14,944 were exported from Kilwa in the year ending 23rd August, 1869. But besides those passed

through the Custom-house at Kilwa, numbers are exported from other places on the coast.

Such is the extent to which the exportation of slaves takes place from the Zanzibar territory on the East Coast of Africa. It has also been shown that there the slave-trade still exists from the Portuguese territory to the Island of Madagascar, and that slaves are still imported into Turkish ports in the Red Sea, General Rigby having recently seen fresh importations even in the civilized port of Suez. It must not, however, be thought that those who are taken captive, great as the numbers are, represent in any degree the total number of the sufferers from this iniquitous traffic. Such is the fearful loss of life resulting from this traffic, such the miseries which attend it, that, according to Dr. Livingstone and others, not one in five, in some cases not one in ten, of the victims of the slave hunters ever reach the coast alive.

The slaves, when liberated from the dhows, have been sent of late years to Aden and Bombay, being maintained there at a heavy cost to the imperial exchequer. In time past, some have been landed at the Seychelles, a dependency of the Mauritius. The climate in these islands is said to suit them exactly, and the inhabitants to be anxious for emancipated slave labour. Every variety of tropical product grows there in the greatest abundance.

Measures have at various times been adopted by the Government of this country to control and check the trade, but hitherto with but partial success; to control the trade, treaties have been made with the Sultan of Muscat, with the friendly Arab chiefs on the Arabian coast, and with the Shah of Persia. The treaties with the Sultan of Muscat are acknowledged to be binding upon the Sultan of Zanzibar, who has issued orders accordingly, and they prohibit the export of slaves from Africa, as well as their import from Africa into Asia, Arabia, the Red Sea or Persian Gulf, but permit the transport of slaves to and fro between Kilwa, Zanzibar, and any coast port up to Lamoo, which is the northern limit of the Sultan of Zanzibar's dominions.

The result of the treaties, as far as the Sultan of Zanzibar is concerned, is, that not only are the slave-traders enabled to rendezvous in great numbers at Zanzibar, but the dhows, often so laden, that the deck is entirely covered with slaves, squatting side by side, and so closely packed that it is impossible for them to move, come up openly from Kilwa to Zanzibar, and then, starting afresh, and provided with proper clearances for Lamoo, are enabled to make the first half of the journey north unmolested by British cruisers.

The object of the British Government in assenting to these treaty provisions was to avoid interference with the status of domestic slavery in the dominions of the Sultan of Zanzibar, as appears by a despatch from the Right Honourable Earl Russell, dated 14th March, 1864, in which it is stated "that Her Majesty's Government do not claim the right to interfere in the status of domestic slavery in Zanzibar, nor with the *bonâ fide* transport of slaves from one part of the Sultan's territory to another, so long as this traffic shall not be made a cloak to cover the foreign slave-trade, which his Highness is bound by treaty to prevent, and which Her Majesty's Government are also determined to suppress."

It appears from the evidence that the transport of slaves between the island and coast dominions of the Sultan of Zanzibar has afforded a cover for the foreign slave-trade, as the traders procure at Zanzibar or Kilwa the requisite port clearances and passes for Lamoo, and thence run northwards, taking their chance of escaping the British cruisers.

There are no means of ascertaining the exact numbers intended for the foreign market, but different witnesses have estimated the numbers annually needed to maintain the supply of slave labour in the dominion of Zanzibar, at from 1,700 to 4,000, which would leave at least 16,000 as the number destined for the foreign slave market. The treaty stipulations and agreements with the Sultans of Muscat and Zanzibar have been carried into effect by various Acts of Parliament and Orders in Council, which contain provision for the establishment of courts of adjudication for the trial of vessels captured as slavers at Zanzibar.

The Government have proposed to enter into a new treaty with the Sultan of Zanzibar to the following effect:—

"1. To limit the shipment of slaves from the mainland to one point only on the African coast, namely, Dar Selam, and to prohibit entirely their export from any other places.

"2. To make Zanzibar the only port for the reception of slaves shipped from Dar Selam, but with liberty to transport from thence to Pemba and Mombaza only; imports of slaves to any other place, or which have

not come through Zanzibar, should be declared illegal, and liable to seizure.

"3. That the number of slaves exported from Dar Selam to Zanzibar, and thence to Pemba and Mombaza, shall be strictly limited to the actual requirements of the inhabitants of those places, to be annually settled by mutual consent between the Sultan and the British Agent, such number to be gradually decreased, so as to cease altogether within a certain time.

"4. That every vessel engaged in the transport of slaves shall be liable to capture, unless she is provided with a proper pass from the Sultan, which shall be valid only for one voyage, and with distinctive marks on her hull and sails; a heavy penalty being attached to any piracy of these passes or marks.

"5. That the public slave markets at Zanzibar shall be closed.

"6. That the Sultan shall engage, from the date of the treaty, to punish severely any of his subjects who may be proved to be concerned, directly or indirectly, in the slave-trade, and especially any attempt to molest or interfere with a liberated slave.

"7. That the Kutchees, and other natives of Indian states under British protection, shall be forbidden, after a date to be fixed by the Government of India, to possess slaves, and that in the meantime they shall be prevented from acquiring any fresh slaves.

Lastly, "The treaty shall contain a stipulation providing for the eventual and entire prohibition of the export of slaves from the mainland."

The Government have sent out instructions to press this proposed treaty upon the present Sultan; but pending the inquiry of this Committee nothing more has been done.

The principal means used to check the trade have been the employment of some vessels of Her Majesty's Navy upon the East Indian station as cruisers to watch the East African Coast during the slaving season, which, depending upon the monsoon, is from April to the end of June, and from September to the beginning of November. It was stated in evidence, that during the years 1867, 1868, and 1869, there were captured by the squadron 116 dhows, containing 2,645 slaves; while, according to the returns of slaves exported from Zanzibar and Kilwa during those years, dhows carrying 37,000 slaves must have evaded capture, making the captures about 6·6 per cent. only.

These figures are sufficient to show the insufficiency of the present squadron to check, much less to stop, the trade; and the reasons assigned are, that the existing treaties, and the instructions as to domestic slaves, render it impossible to seize a dhow south of Lamoo; and during the south-west monsoon it is very difficult to keep the cruisers sufficiently near the coast to intercept the dhows as they run northward before the wind, while there appears a general concurrence of testimony that the present number of the squadron is insufficient for the work to be performed, and that the efficiency of the squadron would be materially increased by an additional supply of steam launches for the arduous boat service on that coast. The traffic in slaves was, on the 31st of May, 1871, as reported by the Admiral Commanding in Chief on the station to be, "without doubt, as busy and profitable as ever." . . . .

Your Committee having heard the evidence, are strongly of opinion that all legitimate means should be used to put an end altogether to the East African slave-trade.

They believe that any attempt to supply slaves for domestic use in Zanzibar will always be a pretext and cloak for a foreign trade, while the loss of life, and the injury caused to maintain even the limited supply of slaves required for this purpose, must of necessity be so great as to forbid this country continuing to recognize any such traffic in slaves.

It has been stated by some of the witnesses, that should the Sultan consent to relinquish the slave-trade a revolution would follow, and that a sudden stoppage of the importation of slaves into Zanzibar would seriously affect the industrial position of the island; but on the other hand, a witness of great experience has given it in evidence, that the Zanzibar Arabs are fully aware that the trade will be stopped, and are beginning to understand that more profit can be made by retaining the labourers to cultivate their own country, than by selling them away as slaves, while the abolition of the trade would encourage free labourers from all parts to reside at Zanzibar, so ensuring a larger and better supply of labourers than exists at present.

It appears from the evidence, that the parties from whom serious opposition may be expected are the northern Arabs, but the presence of an English naval force at Zanzibar would afford sufficient protection.

Your Committee therefore recommend that it be notified to the Sultan of Zanzibar, that the existing treaty provisions having been

systematically evaded, and having been found not only insufficient to protect the negro tribes in the interior of Africa from destruction, but rather to foster and encourage the foreign trade in slaves, Her Majesty's Government, unless further securities can be obtained for the entire prohibition of the foreign slave-trade, will feel itself compelled to abrogate the treaty, and to take such further legitimate measures as it may find necessary to put an end to all slave-trade whatever, whether foreign or coasting.

Further, that should the Sultan be willing to enter into a new treaty, having for its object the entire abolition of the slave-trade, Her Majesty's Government would agree to settle at Zanzibar a proportion of adult negroes, who might thereafter be captured by Her Majesty's cruisers, provided the Sultan agreed to such measures for their protection and freedom as might be deemed necessary.

It has been represented to the Committee by some of the witnesses, that as the Sultan derives a considerable part of his revenues from the slave-trade, it would be necessary to make him some compensation for the loss he would sustain by the abolition of the trade.

It appears from the evidence, that the Sultan of Zanzibar levies a tax of two dollars upon all slaves shipped from Kilwa for Zanzibar, and four dollars upon those shipped for Lamoo, and a further tax of two dollars upon all slaves shipped from Zanzibar. The witnesses have estimated the proceeds of this tax at various amounts, some putting it as high as 15,000*l.* or 20,000*l.*; others as low as 5,000*l.*; but whatever the amount may be, the prospect of compensation has been suggested in the negociations for a new treaty with the Sultan, already alluded to in this Report.

It has been suggested that, as an equivalent for the supposed loss to his revenue, the Sultan should be released from the payment of an annual subsidy of 40,000 crowns to the Sultan of Muscat, which was arranged upon the partition of the dominion of the Imaum of Muscat, between his two sons, by the Indian Government as arbitrators; but it now appears that the circumstances under which it was supposed this release might be effected have altered.

It has been given in evidence, that from 1,700 to about 4,000 slaves is probably sufficient to supply the requirements of the island and dominions of Zanzibar, and this, therefore, is the extent of the legalized trade, and the value to the Sultan of Zanzibar, at the present rate of tax, would not exceed 4,000*l.* annually.

Your Committee, however, do not believe that the Sultan of Zanzibar would be ultimately a loser by the abolition of the trade; on the contrary, it was given in evidence that already the revenues of the Sultan, derived from the rapidly increasing trade of Zanzibar, and from his private estates in India, are ample to maintain the Government of his state, independently of the sum received from the slave-trade; while the witnesses generally concur in stating, that were the slave-trade abolished, and a more ready means of communication established between Bombay, Aden, and Zanzibar, the already flourishing trade of that state would be rapidly developed. Material assistance to this development might be afforded by a line of mail steamers to Zanzibar. Should the Sultan be willing to enter into a new treaty, the Committee recommend that it contain provisions for the entire abandonment of the slave-trade, the closing of the Zanzibar and Kilwa slave markets, the punishment of any of the subjects of Zanzibar in any way engaged in the slave-trade, permission to the British Government to station Vice-Consuls at Kilwa, Dar Selam, and Lamoo; and on the part of the British Government an agreement to settle, under full and stringent measures for their protection, a certain number of negroes released from slavery by Her Majesty's cruisers. . .

It has been stated in evidence that some time must elapse after the measures above referred to have been put in force before the slave-trade could be stopped; and assuming that an efficient squadron is maintained, the Committee see that the disposal of the liberated slaves becomes a matter of large importance. They have recommended the liberation at Zanzibar of adult slaves on the assumption that the Sultan would enter into a new treaty; should he, however, oppose the formation of a depôt there, it will be necessary to seek some other locality for that purpose, and no other place combines the advantages possessed by the Seychelles Islands.

It was given in evidence that the Church Missionary Society are willing to enter into an arrangement for the superintendence and education of the children at the Seychelles, similar to that entered into with the Government with respect to liberated children at Sierra Leone, the Mauritius, and at Nasik in Bombay. . . .

In view of the considerable commercial

interests which Germany, France, America, and Portugal possess in commerce with Zanzibar and the surroundings, your Committee suggest that Her Majesty's Government invite the co-operation of these several Governments in the suppression of a traffic so subversive of these interests. There is reason to believe that such an overture would be responded to, especially by the Government at Berlin in virtue of the preponderance of German trade at the port of Zanzibar.

The Committee having thus performed their task, it now rests with the Government, who proposed the Committee when Mr. Gilpin's motion for inquiry came on in the House, to consider the Report, and see how far they can carry out its recommendations. We are bound to say that, having given the subject some attention, the Report does, in our judgment, meet the complexities of the case, and gives effect fairly to the very important evidence taken by the Committee.

We have reason to believe that the subject is engaging the attention of the Government, and although public feeling finds, in the late murder of our excellent Bishop Patterson, the reason for the prominent place assigned to the slave-trade in the Queen's speech, we cannot but think that this trade, which is slaying its tens of thousands, and desolating some of the fairest parts of Africa, is of sufficiently sad importance to claim attention as well as the trade in Polynesia, to which the Bishop fell a victim. Our limits do not admit of more than a reference to the various measures that have been pressed upon the Sultan of Zanzibar in the hope of diminishing the trade, but without success; but we must pay a tribute to the unwearied devotion to this one subject, which has characterized Dr. Livingstone. In connexion with the agitation which has been raised as to his safety, it is interesting to remark that Dr. Livingstone was appointed by Her Majesty's Government a Consul to the tribes in the interior of Africa, and his appointment, and the object of his mission, are thus described.*

No. 74.

Earl Russell to Lieutenant-Colonel Playfair.

Foreign Office, May 5, 1865.

SIR,—I have to acquaint you that the Queen has been graciously pleased to appoint Dr. Livingstone to be Her Majesty's Consul in the territories of the African Kings and Chiefs in the interior of Africa not subject to the authority of the King of Portugal, or of the King of Abyssinia, or of the Viceroy of Egypt.

The Queen's Commission has been given to Dr. Livingstone with a view to assist him in the important journey he is about to undertake, and which has for its objects the exploration of that part of the African continent lying between the 5th degrees of north and south latitude, the encouragement of lawful trade, and the suppression of the export traffic in slaves.

Dr. Livingstone will proceed to Zanzibar, where he will make arrangements for starting on his journey into the interior; and I have to desire that you will yourself afford him the benefit of your advice and assistance, and that you will bespeak for him the good offices of the Sultan of Zanzibar, in the prosecution of the important expedition he is about to undertake, and in the success of which, you will inform His Highness, Her Majesty's Government take a lively interest.

I am, &c.

(Signed) RUSSELL.

The despatches received from Dr. Livingstone show how fully he realized the Mission he has undertaken, and it is deeply interesting to see the traveller, as we may picture him to ourselves, sitting down in latitude 11° 18′ S., longitude 37° 10′ E., to write a long report, dated June 11, 1866, to the Earl of Clarendon, on the slave-trade. Again, writing from Lake Nyassa in the following month of August, he returns to the subject, and makes suggestions for the suppression of the trade; and again in a letter dated February 1, 1867, written from Bembo, about 500 miles from the spot

* Blue Book: Correspondence with British Ministers and Agents in Foreign countries and with Foreign Ministers in England relating to the Slave Trade in 1865, p. 47.

where he penned his first report, he devotes the greater part of his space to the slave-trade, and concludes with a regret that the geographical notes must be so scanty.

These despatches have already been published, and they contain much that has now been incontrovertibly established by the report and evidence of the select Committee, especially by the testimony of the Rev. H. Waller, formerly of the Central African Mission, an eyewitness of the horrors of the trade.

Notwithstanding all that has been thus done, we regret to say, that from accounts received on the 12th November the slave-trade is as active as ever, and it becomes therefore the duty of all who have the cause of humanity at heart to stir in this matter, and strengthen the hands of the Government.

But there are, nevertheless, still to be found those with whom the pleadings of humanity are shuffled up into a heap with the harder and louder, and, to their short sight, apparently conflicting claims of economy, or expediency, or whose *laissez faire* views of national responsibility would afford as forcible an illustration of who is not my neighbour as did the Priest and the Levite in the Parable.

Happily the latter class are few, and of this we are certain, that, collect anywhere any number of Englishmen, and let Mr. Waller, or any one with a tongue in his head, and a heart in his breast, tell them of the murder, and cruelty, and misery which the trade has wrought, and there will follow a unanimous outcry of horror and a determination that the foul wrong shall be stopped at any cost.

For the other class of objectors we have an ample and conclusive answer in the history and results, moral, social, and commercial of the West Coast slave-trade.

One hundred years have passed since Granville Sharpe gave to the world the result of his inquiries into the law of England on the toleration of slavery in this kingdom, and that a struggle began in which, foremost as leaders, stood Granville Sharpe, Clarkson, and William Wilberforce. To the first was committed the presidency of the Society formed for the abolition of the slave-trade, and to Wilberforce was assigned the general superintendence and Parliamentary management of the cause. The century whose commencement we have marked has passed away, and we witness the result of these men's labours; truly they have laboured, and we have entered into their labours. They contemplated but the overthrow of a gigantic evil, the curse of Africa's sons; we see that curse removed, and in place of the slaver and the slave barracoon, we see, looking from the very spot where John Newton lamented his captivity in the service of Satan, a Freetown, many of whose inhabitants, once slaves, or the children of slaves, are now free men in Christ Jesus. Nay, more; we see the Gospel carried into the old haunts of the slavers; and as the sailor makes for the bar of Lagos, that last haunt of the slave-trade, his landmark for the harbour is the spire of an English church, one of three erected there by the Church Missionary Society. Still further on we find a Native Christian Church in Abeokuta, and, at various places on the Niger, Native Churches, their spiritual father himself once a slave, now a bishop of our own beloved Church. The century may well close with words taken from an evening paper, which, writing in May, 1869, pronounces the West African slave-trade to be a thing of the past, adding, that the British cruiser is not the only obstacle to the trade, but the want of purchasers has rendered the trade useless and unprofitable, and never to be resuscitated.

(*To be continued in our next.*)

THOUGHTS ON EDUCATION AS A MISSION AGENCY.

"To preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ," was the object for which St. Paul was content to be the prisoner of Jesus Christ. And so, in all succeeding ages, whenever and wherever there has been spiritual life in the souls of individuals or in Churches, the same spirit has abounded, and there has been a manifestation of the same zeal for the conversion of the Gentiles unto God. On this point among all who love the Lord Jesus Christ there has been unanimity. This unanimity, however, has not extended to the mode and manner in which Christians have sought to bring about conversion. Various practices have been adopted, and conflicting views have been urged, sometimes with moderation, sometimes with sharp contention, not much to be wondered at in those who are jealous with a godly jealousy for the Lord of Hosts. It is in the hope that we may be enabled to contribute some thoughts, which may be serviceable in a controversy of such serious importance, that we venture to review the question how far the carrying on of Missionary work by educational processes can be considered a fair and legitimate means of fulfilling the Saviour's last command. We select this particular topic inasmuch as it happens at the moment to be engaging the consideration of many of the truest friends of Missionary exertion. It is a satisfaction to feel, that in discussing it we are engaging in an amicable suit among friends who have but one object, the glory of the Lord Jesus Christ; and that we are not now called, as we too often are, while Missionaries are labouring on the work, to be, in their behalf, holding the spears against the enemy from the rising of the morning till the stars appear.

We preface our remarks by stating, as well and as fairly as we are able, the objections which are preferred to the adoption of educational means for the conversion of the heathen. It is then, we believe, held that it is to the New Testament, and to the New Testament alone, that we are to look for guidance and instruction, not only as to the doctrine which is to be taught, but also for the peculiar mode and manner in which this doctrine is to be taught. In this respect, also, the practices adopted by our Lord Jesus Christ and his Apostles are held to be the great rule for our guidance, and just in proportion as we deviate from them, so far we go wrong. We are to do what they did; we are not to do what they never practised or attempted. We are not only to impart the same remedy, but we are to adopt the same vehicle for imparting it, and no other. As it appears from the sacred narratives that "preaching" was the means the Apostles and first Evangelists used, and we have no record of any other means, so "preaching" is the means which Missionaries must employ now, and this exclusively. Other agencies may be welcomed, in so far as they may in any way conduce to the great object; but they are not to be engaged in by the ministers of Christ, inasmuch as they may divert them from proper and legitimate functions, accurately prescribed for them in the word of God. If such agencies find a place at all in the great work, they may be the province of Governments, or of philanthropists; but they are inferior, and often alien to the character of a wise master-builder: he is therefore in the path of duty, while abstaining from them. It is moreover held that "preaching" is what alone God will, except in unusual and isolated cases, bless to the conversion of souls as his own appointed means; that the New Testament is a record of the principles achieved by this instrumentality; and that with such evidence before us in the inspired records of what has been wrought, it is wasteful and unprofitable to use other than the voice of the living teacher, standing

up in the world, and openly proclaiming to all men that Jesus is indeed the Christ. To bring these remarks to bear upon the question at issue, and to give it a practical application, it would be held, that for Missionaries "to come down from the paramount duty and privilege of preaching the one thing needful," except in so far as may be needful for "the peculiar and high training of converts for the pastoral charge of congregations, and the holy calling to become Missionaries," is wrong and objectionable. It may be permissible to assist converts with Christian schoolmasters and schools; but beyond this neither Missionaries nor Missionary Societies should mix themselves up with educational efforts. Such seems to be in substance the view conscientiously and energetically held by some most heartily interested in the spread of the Gospel. We have not intentionally overlooked any argument that has been alleged in support of it, and we would take this opportunity of recording our profound respect for the motives which influence those who most strenuously urge it. This respect, however, must not deter from an honest and searching examination into how far such a view is tenable, and whether it may not be specious rather than just.

It is, then, to the New Testament, and to the New Testament alone, that we are to look, not only for the doctrine to be taught, but also for the mode and manner in which it is to be taught. First, then, who were the persons employed in disseminating the Gospel? We can but with reverence lift up our thoughts to the contemplation of Him who was the brightness of God's glory and the express image of His person. It is, however, no slavish superstition which views Him as alone and separate, "travelling in the greatness of His strength, speaking in righteousness the mighty to save, treading the wine-press alone, and of the people none with Him." We turn reverently from Him, and look rather, in this matter, to those whom He sent forth as his messengers and heralds. All those of whom we have any record were Jews, trained up by "Christ Himself, and furnished with all needful qualifications by Himself personally. He Himself opened up their understandings that they might understand the Scriptures. He Himself breathed on them, and said "Receive ye the Holy Ghost." He Himself gave them power to cast out devils, to speak with new tongues, to take up serpents, to drink deadly things without harm, to lay hands on the sick and they would recover. Eyewitnesses of His resurrection from the dead, and His ascension into Heaven, with these miraculous gifts they went forth to their appointed task. The manner in which they fulfilled it fairly and legitimately falls within the scope of our inquiry. The command of their Master to them had been, "Go ye, therefore, and teach (or make disciples or Christians of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." We observe in this commandment nothing fettering the liberty of their action: so long as they taught and baptized the commandment would be fulfilled. One only limitation was attached, and that was "beginning at Jerusalem." To this the Apostles and first ministers of Christ most scrupulously adhered. Into whatsoever city they went, in any part of the earth, they preached to the Jew first, and afterwards to the Gentile, repentance and remission of sins in the name of Christ. And this was no doubt a wise and prudent economy. Even though in the synagogues in which they taught Moses was read with a veil upon the heart, and although many superstitious observances and formalities were enjoined, almost eclipsing not only the spirit but the letter of God's word, yet still, despite all such hindrances, "the law had been a schoolmaster to bring them unto Christ." In every such audience men were found who reverently acknowledged that the Lord their God was One God, who loathed and abhorred idolatry, who accepted the contents of the Old Testament as given by inspiration of God, who, in theory at least, accepted the law of God as binding upon them, who

were eagerly and anxiously looking that "out of Zion there should come the Deliverer who should turn away ungodliness from Jacob." In some places of these persons multitudes became obedient unto the faith, and formed the nucleus of the future Christian Church. In others, despite the zealous and earnest preaching of the Apostles "the Lord working with them, and confirming with signs following," the Jews obstinately rejected the counsel of God against themselves, and the servants of the Lord Jesus turned their attention to the Gentiles. But who were these Gentiles? We can hardly doubt that in the first instance, at any rate, they were the "religious proselytes," "the devout Greeks," who frequented the synagogues, as in Antioch of Pisidia, and in Iconium and other places, and who, therefore, must have already abandoned or had misgivings about idolatry, and were, to a certain extent, prepared for the reception of the Gospel; the law having been to them also, in some degree, a schoolmaster to bring them to the feet of Jesus. Others, doubtless, also heard the message of salvation, who had no such previous training, and some of them may have believed it and been baptized. But it is not unreasonable to imagine, that for the most part they, too, were the friends and relatives of those to whom the Apostles had already had free access. We hear occasionally of more public preaching, as at Lystra, and in the theatre of Ephesus; but no distinct record is made that any conversions followed such general proclamations to unprepared audiences. The whole account of the persecutions which Paul endured, and the light in which his proceedings were viewed by public authorities when he was brought before them, prove how intimately the first preaching of the Gospel was identified with the Jews and the proselytes who adhered to them. The same fact may be gathered from the Epistles. There is again a remarkable point which it is needful to notice, that throughout the New Testament we have no specific account of the numbers gathered in to particular Churches by the labours of the Apostles, or indeed that these Churches were aggregate bodies of any considerable number. We are apt to imagine that such was the case; but when we examine carefully into the question, it is not easy to discover much solid ground for such fancies. Just as the Romanist is disposed to place an aureole of glory on the heads of apostles and martyrs, and to reverence them as beings of a different and superior order to men in general, so Protestants are tempted to believe, when they read St. Paul's Epistles, that large masses of persons were addressed, and that flourishing Churches existed in the different regions where the Apostles had laboured. We very much doubt the fact. In the writings of the venerable John Newton there is a striking remark confirmatory of this opinion. "It is possible," he says, "that many persons suppose that St. Paul's Epistles to the Romans, the Corinthians and Ephesians were (like the pastoral letters of bishops of our own times) addressed to the bulk of the inhabitants in these places; but the case was far otherwise. The Romans, to whom St. Paul wrote, were inconsiderable for their numbers, most of them contemptible in the sight of the world on account of their poverty and low rank in life, and the objects of public detestation for their attachment to the name and doctrine of Jesus." This is, we believe, the true account of the matter. In Troas "an upper chamber" contained the Church; at Corinth, perhaps "one place" sufficed for the believers. Generally the apostles and first preachers of Christianity passed from city to city, and from region to region, very rarely making a protracted stay anywhere. On the Sabbath-days they preached or expounded in the synagogues, or in the proseuchæ of the Jews; and, except on occasions of public tumult, or when dragged before authorities, do not seem to have made addresses to miscellaneous audiences. On the week-days Paul, at any rate in one place, worked at his trade, and so helped to maintain himself by his handicraft, and

no doubt talked freely to all comers who were willing hearers with him in the intervals of his labour, or even when at his work. By such means here and there a grain of mustard-seed was dropped, which, falling on prepared hearts, and watered with the dews of heaven, shot up into a stately tree. Leaven was hid in small pieces among measures of meal, and, ere long, the mass was leavened. The Apostles, moreover, did not speak with stammering lips in languages imperfectly mastered: whether they addressed Parthians, Medes, or Elamites, it mattered not; all heard in familiar accents of the love of God to them in Christ Jesus.

Such then, so far as we can gather it from the sacred record, was the manner in which the foundations of the Church of Christ were laid. We have dwelt upon it at considerable length because so much importance is by some attached to what is laid down there, that all beyond or beside seems almost to partake of the nature of sin; to be in contravention of the mind and will of Christ. If we have stated the case correctly, what is the course which should now-a-days be adopted in proclaiming the Gospel if there is to be an exact and literal reproduction of apostolic practice as well as of apostolic doctrine? We are anxious, in so serious a matter, to avoid a *reductio ad absurdum*, which it would be so easy to establish. We will simply say that, if indeed, in all important points, we are to do and act as the Christians recorded in the New Testament did and acted, we should have to proceed as follows:—Converted Jews would be the Missionaries of the Society, who would go forth into all lands, and would in every place essay to convert the Jews first. They would go into the synagogues on the Sabbath-day, and reason with them, and testify that Jesus was the Christ. If, as in all probability they would, the Jews opposed themselves and blasphemed, the Missionaries would shake their raiment, and say unto them—"Your blood be upon your heads: we are clean: from henceforth we will go unto the Gentiles." But upon no account would so important a commandment, undeviatingly acted upon by every Evangelist spoken of in the New Testament, be neglected, especially as there is nowhere a trace to be discovered of its abrogation, or an intimation given that it was only for a season, although beyond question it was a temporary arrangement. The Missionaries so sent forth would probably not preach in public places, such as bazaars or places of public assembly, for there would hardly be any precedent for their so doing; but, if rejected by the Jews, would seek, by conversation and private conference, to win over as many of the Gentiles as they could during their brief visits, as they passed from village to village, and from city to city. Houses or places of settled abode they would have none, for such clearly was not the practice of their great exemplars. If constrained to dwell in one place for any time "with soldiers that kept them," they would perforce abide there, having no alternative, being under compulsion to forego their natural and normal practice and mode of life.

We abstain from pressing this point further, and descending into more minute particulars. It suffices for us to show that this literal adherence to the practice of the first heralds of Christianity is confessedly, upon some most essential points, with one consent abandoned, and that no body of Christians, and we may, we think, add, no individual Christian, dreams of carrying it out in some of its most characteristic feature prescribed by our Lord Himself. All Christians, in their Missionary operations, go to the Gentile first, and often not to the Jew at all. Their sufficient reply to any querist would be, "Circumstances have so completely altered since those times, that an altered mode of procedure has become necessary, and we have not hesitated to adopt it." We neither send our Missionaries to the Jews first, nor do we keep them perpetually moving about from place to place. When opportunities offer, they do reason with the Jews; from time to time they itinerate, and some habitually do so;

but, as a rule, this is not the case; it is rather the exception. In point of fact, Christians in subsequent ages have not felt themselves bound to implicit following of the Apostles in such things; it has been clear to them that no positive laws were laid down in the New Testament binding the Church of God to perpetual conformity with the practice recorded there. The spirit of the injunctions and of the example has been acted upon; the letter has been discarded and put aside. Where it has been found convenient and profitable to follow primitive usage, it has been followed gladly and confidently; where changing times, changing circumstances, have necessitated alteration, primitive usage has been superseded by plans more adapted to modern exigencies. With all respect for those who urge literal adherence to primitive practice, but who, after all, advocate only partial and imperfect adherence to it, we think the Church of God has acted wisely, and as the Master would have wished. When all extraordinary gifts, and graces, and powers, such as the Apostles possessed, were withdrawn, much more laborious and wearisome processes were requisite to qualify Missionaries for their work. They were sent forth, not to reason with those who held much truth in common with themselves, but to confront gigantic systems of imposture and idolatry, which were in every particular a revolt against the word of God. It became, therefore, often necessary to sit down and lay siege to the frowning battlements, behind which the strong man armed was keeping his goods in peace. A military promenade through the country no longer sufficed to bring the world into captivity to the obedience of Christ. When the Lord ceased to confirm the word with signs following, other means were needed to win sympathy, and to procure a readiness to hear the word of God. So then it is most true that the Apostles did not employ themselves in reducing languages to writing. They did not translate the Old Testament Scriptures, they did not compile grammars and dictionaries, they did not teach in schools, they did not walk hospitals to acquire a knowledge of medicine, they did not study systems of heathen philosophy,* they did not prepare liturgies, they did not learn how to print, they did not reside in stated places, and exercise pastoral superintendence over congregations, they did not train the young either of the heathen or their own converts. They taught no one to spin or to weave, or to rear cattle, or to plough and sow.† From many such duties they were relieved by peculiar miraculous help; from others they were discharged by the character and condition of those whom they addressed, who needed no such intervention. But all these things modern Missionaries have done, when necessity so required; and the real answer to gainsayers is, if we may reverently use such a familiar mode of expression, that, "thrown upon their own resources," they have diligently employed them to the uttermost in the service of the Master whom they loved and served. In this altered condition of affairs, they have found what is commonly called "preaching" still a most essential, a most pre-eminent, a most blessed means of disseminating the Gospel of Christ; and so soon as ever they had acquired the power of utterance, they diligently employed it "in season and out of season," wherever and whenever a hearing was to be obtained. It has still been to them what the sword which he craved of Ahimelech was to David, their chief stay and reliance in discomfiting the hosts of Satan, but they have not shrunk from the employment of all other means which they deemed calculated to promote their ends. Bible circulation, tract dispersion, medical practice, vernacular and English education in useful arts and sciences, all have had place in their programme, according as the exigencies of their Missions required, and as the people among whom their lot was cast were

* Swartz, after he had acquired the Tamil language, spent five years in the earnest study of the Hindu mythology and philosophy, that he might qualify himself to meet the natives.

† Mr. Macleod Wylie says that Dr. Carey founded the Bengal Agricultural Society, and that "the benefits it has conferred on the people are already incalculable."

untutored savages or highly intellectual and civilized races. In the special circumstances in which they have been placed, these have been thus substitutes for the special helps and gifts vouchsafed to the Apostles. It is noteworthy how early in the career of the Church Missionary Society this question about the propriety of establishing schools arose in our Missions. In a sermon preached at the consecration of Bishop Corrie in 1835, we believe his last sermon, and prepared by him with the greatest seriousness and care, the Rev. Josiah Pratt, the first Secretary of the Society, shows how almost, despite themselves, both the Missionaries abroad and the Committee at home were led to adopt this means of "preaching" Christ, and he traces the hand of God in the manner in which this was brought about.

The Missionaries who led the way in the more recent efforts among the heathens went out under a prevailing feeling that their one and almost exclusive object was to preach the Gospel. The education of heathen children seems not to have entered into their estimate of the means which might be profitably employed. But the apathy, fickleness, levity, superstition, and sensuality of the adult heathen, so discouraged, in many instances, the hearts of the labourers, that they felt relief only in the hope that God might be pleased to bless their endeavours among the children of those heathens.

So little, indeed, had this course of labour entered into calculation, that doubts arose in some quarters whether the Societies at home would not consider such occupation of the time of Missionaries as too remote, and contingent in its prospect of benefit, to justify them in entering thereon; and the preacher well remembers a case in which a company of Missionaries—in utter despair of accomplishing any good work with the adults around them, who were yet willing, from the hope of secular advantages, to entrust to them their children—pleaded earnestly with the Society at home that they might be permitted to devote their time to such children. He well remembers, too, the reluctance with which this request was granted, yet the wisdom of the measure now commends itself to all competent judges, and has so engaged the zeal of different bodies that there are not fewer, according to recent returns, than nearly one hundred and twenty thousand children of heathens, or of those who were but lately heathens, receiving education in Protestant Missions.

Missionaries were thus providentially led to lay the foundation of Christianity among the heathen deep and wide, and were made content to labour that others might enter into their labours. The superstructure began, indeed, to rise before their own eyes, and they were encouraged to hope that it had pleased God to guide them in a way which they had not known, to the adoption of a system, better adapted than any other to the ultimate establishment of the Gospel in the nations of the earth. They found, as might be expected wherever education was pursued on a considerable scale, and on Christian principles, that some children of the heathen were not only distinguished from the rest by their mental powers, but, in not a few instances, by the influence of divine grace on their hearts. Classes of such promising children were formed, and special instruction was given to them, with the view of training them up to become schoolmasters, readers and catechists to their countrymen. The most important aid has been derived from these seminaries, and encouragement has been given by the promising character and effective labours of many of the seminaries to found colleges, with the design of preparing natives of this description to act as Ministers and Missionaries among the heathen.

And thus has a system been brought into operation which needs nothing but adequate enlargement, wise superintendence, and steady perseverance, with that blessing which God never fails to bestow on the patient labours of His servants, to provide that supply of teachers and ministers from native resources, which alone will be adequate to establish and maintain the full influence of the Gospel in any heathen land.

At a subsequent period, in 1856, Mr. Macleod Wylie, a gentleman, who from his position as a layman, from the absence, in his case, of any ecclesiastical prejudices, and from his intimate acquaintance with Missions, may fairly be adduced as an able and impartial witness, delivered his opinion regarding the *novelty* of Mission work in India, as one for which, virtually, no precedent is afforded in the New Testament.

After contrasting the comparative ease with which the Gospel may be "preached" in Africa and the South Seas with the difficulties in India, and how men preach there to deadened hearts, and how even Christian education fails in some of its higher objects, he goes on to say—

> In fact, experience teaches us that we must be prepared for a state of things here altogether different from that which we have ever known elsewhere. Church history, in its records of the overthrow of paganism in barbarous lands, affords us no analogy; and our knowledge of the progress of the Gospel in the Roman empire, in the first three centuries, is too limited to help us very much. The New-Testament history, when intelligently read in the light of practical Missionary experience, exhibits, indeed, glorious and wonderful illustrations of the power of divine grace; but it conveys the record only of comparatively small Churches; how small we know not, even in the greatest heathen cities, such as Rome itself. The transition period that followed, when the old idolatries still preserved some of their popularity, and when the false philosophies of the learned were shaken in their influence by many important political and social events, as well as by the gradual progress of light and truth, is a period on which we have no certain historic guidance. We are compelled, then, in dealing with Christianity in India, to regard our work here as a grand experiment of the power of Christianity on an empire already largely civilized, in possession of a definite and ancient creed, and an elaborate system of worship; a work in which we have no complete precedents to help us from the records of experience, and in which there is such a combination of obstacles and difficulties as never, probably, was encountered before. And it may seem that hitherto we have made little progress. But let that not be too hastily concluded. Certainly, if we measure our progress by that which we see of direct results, we may well feel grieved and saddened. But when we consider how widely spread, in some parts, is an intellectual knowledge of the Gospel, and how often the Lord prepares His work beforehand, as it were, and lays deep foundations for future moral revolutions, we may well be silenced; and rather believe that, in fact, the work of His servants will prove not to have been in vain, than hastily conclude that there is no more fruit than we personally are permitted to gather.

Further on he says:—

> The teacher labours; he goes on year after year; and often his pupils, nearly all of them, sink down into drudges in offices, without an aspiration, except for a higher salary. And the preacher, week after week, tells the story of grace, beseeches men to be reconciled, and makes full proof of his ministry; but it is a rare thing to have an inquirer after a sermon, or a baptism from those who have heard repeatedly.

It is, however, now high time that we should proceed from the theory of Mission work, to consider the facts of the case; whether education is really a help and an effective means for leavening the minds of the heathen with the elementary truths of Christianity has to be shown. It has been so long employed, that there has been time to accumulate testimonies upon this subject: a preliminary consideration has, however, to be urged. Whatever may have been the case in Apostolic times, when it was most practicable for the early converts, who were either Jews or proselytes, to "search the Scriptures," and to test the accuracy of the statements presented to them, it must be ever borne in mind that Protestant Christianity is emphatically the religion of a Book. Jesuit Missionaries can go forth among the heathen and preach what they please, requiring their converts to believe it, simply because they choose to tell them that what they assert is the truth; but it is the noble challenge of Protestantism to all comers who question her teaching, "Search the Scriptures whether these things be so." It is very awkward, however, when "the vision of all is as a book that is sealed, which men deliver to one that is learned, saying, Read, this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith I am not learned." Such was precisely, and for the most part still is, the condition of affairs in India. Whether the Missionaries offered the Bible in Hebrew, or Greek, or Latin, or English, the answer of the

learned in each case was, "I cannot, for it is sealed." After the lapse of a hundred years, if the Bible in their own tongue is handed to myriads in India, and it is said to them, "Read this, I pray thee," the answer would be, "I am not learned." Some years ago an enthusiastic proposal was made, that every man, woman and child in India should have a Bible. If it had been carried out, millions upon millions of the recipients would have been unable to distinguish one letter from another, much less to form the faintest conception of the contents of the volume. Before, however, such a proposal could have been even dreamed of, Missionaries had bestowed the most unwearied labour in translating or revising the Holy Scriptures, so that some day or another every man in his own tongue wherein he was born might search for himself, and see whether those who were speaking to them were telling them or not the wonderful works of God. Dare we say that this has been a misapplication of the time or talents of Missionaries? were they wrong in pursuing these ancillary studies, which alone could qualify them for the rightful performance of their task? It has been said that if Englishmen were swept from India no monument of our rule, beyond what is despicable or worthless, would remain. If, as the last Englishman quitted her shores, and he quitted them with the consciousness that through the unwearied consecration of Missionary toil, no nation, or tribe, or tongue, was without the Bible, would our rule, would our Missionary labour have been in vain? Let Madagascar answer and proclaim to the Churches her experience. Yet we look hopelessly through the Apostolic records for any similar employment of those whose experience is there recorded. It might, perhaps, be said, this ought to have been the duty of others. Perhaps it ought, but as there was none to do it, or who did it, could such a duty be foregone by the Ministers of Christ? But a further question now arises. When the Bible was translated, it might then, in a certain sense, be handed over to the learned, who could read it; but what about the unlearned, who could not? What about those who were unable to open the book and look thereon? In the presence of this difficulty, and of many similar hindrances to an intelligent reception of the word of God, education became, we may say, inevitably a duty imposed upon the Christian Missionary. It is true that it immediately brought with it an amount of secular occupation. As in the translation of the Scriptures, before men could become qualified for the task they had to wade through an amount of irksome and often repulsive labours, and had to become familiar with heathen writings most distasteful to the spiritual man; so now, in the establishment and management of schools, much that distracted from the more direct work of the ministry was superinduced. At the present moment, when the educational controversy is raging in our midst, there is not a parochial clergyman who will not at once understand what we say, when we remind him of the toil, the anxiety, the absorption of time, the expense involved in the charge of his parochial schools. With the consciousness of all this, he has faced all the additional worry of elections, and of attendance upon School Boards, that the little ones of the flock may not be handed over to secularity and infidelity. Does he grudge this time? or does he conceive that he is neglecting his Master's work, or becoming careless about the salvation of souls, while engaged in such thankless and irksome tasks? He has the help of skilled teachers, who relieve him from a large portion of labour, and set him free in many respects; but appeal to any one impressed with the responsibility of souls, whether, even if he were denuded of such assistance, he would turn over the children in his parish to secular teaching, and to grow up around him without instruction in the word of God? ask him if he would consent willingly to hand them over to secular, perhaps to infidel training, and gather the reply which is now surging up throughout the length and breadth of England. We feel assured that it is neither the wish nor the intention of Christian

England, that there should be no alternative for the millions of children in India than the awful one between an education (or rather no education) amid revolting superstitions, and an education in secularity and infidelity, from which all knowledge of Christ and His salvation will be rigidly excluded. Certainly, in British India Christian Missionaries of all Societies have not hitherto so acted. With most rare exceptions, wherever the Missionary settled, the school was to be found; whatever were the fancies and prepossessions with which he may have quitted England, as we find it in Mr. Pratt's sermon, they melted away before the urgency of the case. In the outset of such labours Government gave no heed to education, and strove in no way to afford it encouragement. It would be hardly an exaggeration to say, that beyond the rude efforts of the people themselves, in their indigenous village schools, to acquire some superficial information, mostly in account-keeping, such as might be needful for the transaction of ordinary affairs, India was without education, except that which was the result of Missionary love and zeal. In 1858, in the provinces of Bengal and Behar alone, there were to be found six millions of children, capable of receiving school instruction, wholly uneducated, a number "more than double that of the entire population of Scotland, including men, women and children." It might be a pertinent question to ask what has Scotland owed to her parochial schools in which the Bible has been taught? What else has raised her population from a condition as degraded as that of the millions of India, to the foremost place among the nations of the earth? Who shall say that Missionaries were to blame in imparting, with all their might, information enabling all within their reach to read copies of the Scriptures and Christian books, so accustoming them to Scripture facts and phrases that "preaching" became intelligible to them, perhaps after many days? We cannot pursue this interesting topic further, but must content ourselves with producing some facts illustrating the importance of education as a Missionary agent.

The most flourishing Missions in South India are those in Tinnevelly and Travancore. The present Tinnevelly Mission may be said to have originated with the Rev. J. Hough. In 1818 he opened an English school and two Tamil schools. In 1820 he secured a spacious piece of ground in the centre of Tinnevelly, and erected on it an English and Tamil school. With reference to these events he says—"This may be regarded as the commencement of the Mission." Now in Tinnevelly about one in thirty has been brought under the influence of Christian teaching. How? Probably the most successful Missionary there was the Rev. C. Rhenius. What course did he adopt? In a sketch of the progress of the Tinnevelly Mission, by the Rev. E. Sargent, we are informed—

> Schools were established in several of the most important places, which served as centres of action from which to address the population around. The schools at first were, in the majority, conducted, I believe, by heathen masters of the Vellála caste, and in some few instances by Brahmins. Such establishments evidently secured the silence of all violent outward opposition on the part of the higher castes, who were pleased to get an education or their children free of expense, and to provide at the same time a livelihood for the relation of some leading men in the place. So long as their own caste kept free from conversion to Christianity, they cared little, as a body, to interfere with its progress among the lower orders, except in special instances. In the smaller villages, and among the lower orders, the teachers in the schools were generally Christians.

In five years after Mr. Rhenius' arrival 4,300 souls, including children, had renounced heathenism and placed themselves under the influence of Gospel teaching and discipline. He had diligently preached, but he had also diligently educated, and by what we would now-a-days consider very questionable means. The mode of carrying on the Mission is thus described by Mr. Sargent—

An European Missionary appears among them, speaks kindly and persuasively to them: they all feel and acknowledge their demon worship to be useless, and a few perceive the excellency of the Christian doctrine, and the high destiny to which it professes to call and raise them. These are forward to learn more of what has been told them. They ask to have a schoolmaster or teacher placed among them, and a commencement is thus made of a class of men under Christian instruction. When others saw the outward advantages which arise from association with European influence, and from having an educated man of their own class living among them as a teacher, and offering their children an education which otherwise was beyond their reach, the number materially increased of those who professed to forsake their idolatry and learn what the Gospel teaches. And among the multitude there was many a poor illiterate man who drank in with avidity what he was told of sin and of a Saviour, and who gradually showed that the Gospel is now as ever, "The power of God unto salvation."

The praise of the Rev. J. Thomas, late of Mengnanapuram is in all the Churches. None who take interest in Missionary work are ignorant of the success vouchsafed to his labours. In his district there were sixty-four vernacular day schools in operation. "The children of Christian parents were expected to attend these schools regularly until they had attained a clear knowledge of Scripture history and doctrine, could read fluently, write legibly, and do arithmetic as far as the four compound rules." From such schools, after passing through superior institutions, at one ordination in November, 1868, fifteen were ordained deacons; there were also seven from the Gospel Propagation Society's Schools, besides ten native priests of both Societies who had been similarly trained: four had been ordained a few weeks previously, the fruit of schools in Travancore. From these schools spiritual men were furnished for spiritual duty, who had been found tried in the work, diligent and faithful. They had served as schoolmasters and catechists in the North Tinnevelly itinerancy, at Madras, in Ceylon. They were not novices, but men expert in the use of their weapons, which are not carnal, but mighty through God, to the pulling down of strongholds. Twenty-two native Missionaries added to the clergy at one ordination from Mission schools surely repay much time and trouble and expense. Forty-five native clergy in Tinnevelly and Travancore trained in Mission schools are fruit worth gathering.

Sir W. Jones said it would be as easy to convert a cardinal of the Church of Rome to Protestantism, as to change a Brahmin into a Christian. We subjoin a list of the converts in Robert Noble's English school at Masulipatam—

1. Rathnam, Brahmin, Teacher in the school, now ordained.
2. Bushnam, Soodra, ordained to an extensive semi-pastoral charge.
3. Kristayya, Brahmin, ordained and teaching at Ellore, his native town, among the higher classes, and pastor to the church there.
4. Mullayya, Brahmin, drowned November 1, 1864.
5. Jani Alli, Mussulman.
6. Narasimhulu, Brahmin.
7. Vencatachellum, Brahmin, ditto, ditto.
8. Sivaramakristamma, ditto, ditto.
9. Subbarozudu, ditto, ditto.
10. Vencataramayya, ditto, ditto.
11. Ramachundra, ditto, ditto.

N.B.—Several of the foregoing are now teachers.

We do not attempt to dwell upon the indirect results of Noble's school throughout the Telugu country, for we deliberately exclude all such considerations; but it is no small triumph in the face of heathenism that Brahmins, disabused of all prejudices, and forsaking all caste, are standing up amidst their brethren, and are prepared to welcome all, irrespectively of their antecedents, who profess Christ Jesus as their Lord. It is said, and with truth, that the soul of the humblest outcast in India is as precious in the sight of the Lord as the soul of the proudest Brahmin. Equally in either case the Lord Jesus sees of the travail of His soul, and is satisfied therewith, but as regards the progress of the Church there is a difference. The soul of the humblest publican

and sinner who repented and turned to Christ was as precious as that of Saul the Pharisee; but when the latter was struck down on his way to Damascus by the vision of the Lord, so marvellous an instrument was added to the Church, that it is hardly an exaggeration to say that thenceforward we hear but of him, of his labours, of his teaching, of the triumphs which he achieved in the service of Him who had plucked him as a brand from the burning. In every synagogue in which he preached Christ, although he had been content to become "as the filth and offscouring of all things," yet every one who looked upon him and listened to him turned and felt that he was their equal, and in most cases far more. (Phil. iii. 4—6.) We have no personal knowledge of Missions in the Northern portions of India, but from an important Conference of Missionaries held in Calcutta in 1855 we gain information. In the resolution which they came to regarding education, they state that "they consider that this plan of proclaiming the Gospel has spread the knowledge of it extensively amongst the educated, and introduced it into respectable families not otherwise easily accessible to its influence; has prevented greatly the spread of infidelity amongst the young; has greatly diminished the power of the Hindu priesthood and of caste; and also led, in not a few instances, to the conversion of souls." With regard to vernacular preaching the same Conference came to the following conclusion—

1. That this Conference unanimously acknowledges the obligation resting upon the Churches and their messengers to preach the Gospel to the people of India in their own tongues as necessarily involved in their great commission; and that no apparent want of success attending the efforts to fulfil this duty can ever remove or diminish this obligation.

2. That in seeking to discharge this great duty every practicable method of bringing the truths of the Gospel to bear upon the native mind may be legitimately employed, and that no one specific method can be justly set up as the preaching of the Gospel to the exclusion of every other, and hence this Conference considers that the making known of the Gospel to children and youth, whether heathens or Christians, in classes or schools, and the more public proclamation of the same Gospel to all who will listen to it in the streets of cities, towns and villages, or in any other place whatsoever, are only different departments of one and the same great work.

But even from this limited approval of preaching a considerable number of respectable names dissented.

This leads us to touch upon a point which we think has been unduly urged to the disparagement of education. It is argued that the faithful and full preaching of Christ always and speedily produces results. If by this is meant visible, tangible results, it is a statement to which we demur, and which we think must be received with considerable qualification. If it means that those are results invisible to man, yet visible to God, we submit, for we have no means of judging. Certainly, even within the limits of our own experience, we have known preaching unattended with visible results. We have known for ten years a Missionary of holy life and conversation, sound in doctrine, zealous in his ministry, of good abilities, with competent familiarity with the vernacular, preach in a town in India and the surrounding country. At first he met with injurious treatment; he was subsequently mocked; finally, and this determined him on withdrawing, he was passed by unnoticed. The Mission was broken up, without any converts, or so few that no account was made of them. We might add to this instance the experience of the Rev. T. G. Ragland, as recorded in a paper read for him by the Rev. D. Fenn at the South India Conference in 1858. All know with how much devotion that holy servant of God and his like-minded colleagues gave themselves up to this work. He had hoped himself that two years would have been sufficient to prove the success of his experiment, but at the end of five years the impression produced upon the masses scarcely

amounted to more than respectful attention to his message. Only a few inquirers were gathered into the Church by baptism; nor were the itinerating Missionaries able to withstand the appeals of the people to establish schools in the important towns. In that short space it was found necessary to appoint a stationary Missionary to superintend these very few converts. Mr. Ragland's own statement is as follows:—

> The apparent *fruits* of our preaching have been as yet very small. Many have, at various times during the four years, come to us, singly and in smaller or larger parties, professing a desire to learn Christianity and requesting regular instruction. We can count up about five hundred persons in about thirty villages; but with very few exceptions all sooner or later drew back. The exceptions are (1) a small body of Pariahs in a village called Kalbódhu, whom, after having baptized twenty-two of them, we resigned to the Missionary who had charge of the few congregations within the limits of our itinerating district. He baptized in the course of four months five more. These on the whole have given us comfort, though one or two individuals have disappointed us. (2) A small body of Nadakal, the higher subdivision of the Shanars in a village twelve miles from the abovenamed Maldhamkoilpatti. Of these two only have been baptized: others are wishful to be baptized, but we are dissatisfied in several respects with their conduct. (3) A small body of Pallars at Kanjampatti, a place twenty miles distant from each of these just mentioned, of whom we have not yet baptized one. (4) Seven individuals (men) in as many different villages, of whom we have baptized three. These are confessedly very few to show as the result of four years' preaching. We look forward, however, with humble confidence, to the fulfilment of the promise, "that the word of the Lord shall not return to Him void." And judging from the comparatively correct view of the will of God, and the way of salvation, which the heathen among whom we labour have acquired, and the acknowledgement which they are continually making, that the religion we preach is the truth, we trust that the day is not far distant when our converts will be multiplied manifold.

Such labour was not, it is true, in vain; far from it: the Gospel was fully preached, and subsequently there were more conversions; but years elapsed before any fruit worth naming was gathered in. Certainly, if such a question is to be tested and determined by visible results, the visible results from Mr. Cruickshank's school in Palamcotta, as contrasted with the devoted labours of Mr. Ragland and his colleagues, would go far to settle the point. But we think this would be unjust and unfair, and we would not dream of pressing such an inference. We hold both to be means of conversions, both means which God blesses and has blessed.

We should not, however, be doing full justice to the question, if we did not add that in Dr. Murdoch's valuable Missionary Manual we find it stated, that "although a few conversions have been known as the direct consequence of preaching in the streets or in houses, it must be admitted that the *visible* results are lamentably small. A Missionary in North India informed the compiler, that, although he had preached nearly every day for eighteen years, he did not know of a single convert as the fruit. Mr. Lacroix, of Calcutta, after having devoted thirty-six years exclusively to vernacular preaching in all parts of Bengal, with a capacity and effectiveness and zeal unrivalled, yet died lamenting that very few conversions had ever been known to result from his faithful and assiduous ministrations. Of Dr. Scudder, of Madras, it is said, that although he gave his attention for many years chiefly to one preaching station close in the principal market in Madras, so far as visible results are concerned "he left there no traces of his labours." We believe that whatever Missionary progress has been made in Bengal may mainly, we will not say exclusively, be ascribed to educational effort, as contradistinguished from preaching. The real fact is, that in either case, whether men preach in bazaars, or teach in schools, the "husbandman labouring first must be partaker of the fruits," and the sight of them may be denied to his eyes. Our own feeling is much in unison with that of the veteran Missionary

Leupolt. "In my opinion," says he, "the Missionary that preaches to the young is as useful as he that preaches to adults: each does his duty in Mission establishments, and whatever that branch may be, his usefulness will be in proportion to his faithfulness." We add some remarks from a paper presented by the Rev. G. Hall, of the London Mission to the South Indian Conference, which we feel assured will be read with interest. He puts the question, whether a better or more hopeful congregation can be formed than a school containing 300 or 400 youths, a great proportion of whom are young men between fourteen and twenty-four years of age, to whom we may daily for months, or even years, unfold the riches of redeeming love. He asserts that many conversions are made in such schools, but all learn much of Christianity. He maintains that in after life they are readier to listen to the Gospel, and that they often bring influence to bear on their heathen parents and relatives. He asserts that those who leave the schools continue to feel an interest in the Missionary,* and frequently come to hear the word of God. He speaks of the influences which conversions in such schools have upon thousands of the native community, often arousing hostility, far preferable to chilling apathy. Finally, he adds:—

> It is to be regretted that this form of Missionary labour has sometimes been greatly depreciated by some who have pursued other modes of action. A kind of antagonism has been set up, and the assertion has even been made that Missionaries engaged in educational labours are not properly fulfilling their great commission. This ought not to be, for a Missionary who unfolds the way of salvation to youthful heathen, either by means of the vernaculars or the English language, is as much endeavouring to obey the Redeemer's parting command, as he who makes the Gospel known to adults from the pulpit or in the bazaar. *Both preach the Gospel. It is enough if we make disciples to Jesus.* This is all our commission requires of us. Be they young or old, high-caste Brahmins or down trodden Pariahs or Shanars, all are alike welcome to Him, and it matters not whether they are converted in connexion with preaching in schools or by the wayside. God has owned and blessed both methods, and it ill becomes *us* to say that either of these is wrong. Let us rather be like the noblest of Missionaries, who said, "I am made all things to all men, that I might by all means save some." Let us gladly embrace every opportunity within our reach for preaching the unsearchable riches of Christ to the perishing heathen of India.

Upon such grounds, very imperfectly enforced out of the mass of evidence which could be readily accumulated, we hold education to be an important means of preaching the Gospel in a country such as India. We are most willing to give the foremost place to what is recognized as "preaching," and we would deem it an evil day in our Missions when it was neglected; but we can neither be blind to the direct blessing resting upon Christian education, nor are we prepared hastily to surrender it. We could wish that Government, rising superior to ignorant prejudice and infidel theories, would undertake what we deem its true and proper task, and relieve Missionary Societies from the responsibility which ought to devolve upon itself; that instead of maintaining the old "neutrality" principle, which has already wrought so much evil in India, and has so sorely disparaged Christianity in the sight of the heathen, they would act upon the opinion of Lord Lawrence, and, as they have schools, "would avail themselves of their fair opportunity of offering the Bible to those who may choose to receive it:" we hold, with this distinguished statesman, that "it is just, politic and right that we should avail ourselves of that opportunity." While elementary secular education is their province rather than that of Missionary Societies, we wish that, with secular knowledge, there should be the leaven of Christianity intermixed, and that "those who choose to receive it" for themselves or their children might

* For a remarkable proof of this statement see the next article in the present number of the "Intelligencer."

have the opportunity. But such unfortunately is not the case. Timidity, indifference, ignorance of the value of spiritual truth as an educational agent, we fear, also, too often infidelity in many quarters, the offspring of the carnal mind, paralyzes the sense of Christian duty, and reduces to a naked secularity every public effort to improve the mental condition of the myriads of India. What, then, is the problem we have to face? There are now millions in India utterly incapable of reading,* and still more incapable of understanding, the Bible, or any Christian book or tract put into their hands. That which is pure bread, made of the finest of the wheat, is as unprofitable to them as if it were a stone. In the absence of all capacity for information or power of testing truth, oral teaching or "preaching" is largely unintelligible, and fails of producing adequate results. It is a proceeding wholly incommensurate with our notions of duty, that the State should confine itself to limiting its education to reading, writing, and arithmetic; but if the capacity to read the word of God and understand it is the result of Government education, where this is given, serious damage can hardly accrue from such teaching unless it is leavened with distinct infidelity. We may deplore the defects of such teaching; we would earnestly strive, by every lawful means, to remedy them; but education, so far as it goes *per se*, we account gain whether in England or India. For the moment we postpone the consideration of higher Government education. But the further and most important question arises, how far, or whether at all, Missionaries should concern themselves with such education? Remembering that their "special care should be the evangelization of their pupils, and that any other system than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school should be subordinated to this," is it worth their while to engage in educational efforts, which, in Madras, but not, we believe, in Bengal and Bombay, require that four hours † in each day should be devoted to secular teaching, while the remainder is available for Missionary effort in the schools, without, so far as we know, let or hindrance? Except in Madras, the secular teaching need not be their own task, but may require their superintendence in many cases, but it has to be provided for, as in schools in England. Now we can perceive many reasons why both Missionary Societies and Missionaries should welcome State aid, even when clogged with obnoxious and hard restrictions. We can conceive no readier or more impartial way of ascertaining that schools are really effective than the searching visit of, perhaps, an unfriendly Inspector. Even a Missionary cannot throughout his district test all his schools as completely as he could wish, still less can a Society, whose head-quarters are in England. It is worth some concession to State requirements to obtain such valuable information. Again, it must often be difficult for a Missionary, without serious offence, to displace incompetent teachers; but when inefficiency is proved in a way so little invidious, and in which no personal feeling intervenes, a painful but necessary duty must be much simplified. Worthless schools are worthless things, and worthless teachers are worthless people, and such ere now have sorely encumbered Missionary effort. We do not dwell on financial results, because we fully admit that such considerations should not weigh in higher matters concerning the glory of God; we therefore pass them by. It is, however, an important question how far Missionary effort would make progress in a district where Missionary schools, even for heathen, were not conspicuous, and where the whole teaching of the people was transferred to Government. We cannot help

* In India there are but 100,000 under Christian training in schools: of the 25,000,000 of children who are of a school-going age, probably but one in 127 attends any school. Of the whole population but 2½ per cent. can read the Bible or any other book whatsoever.

† We have reason to believe that there is a fair prospect that the Madras rules will shortly be superseded by the less fettering code of Calcutta.

thinking that such a course would be in the last degree injurious, and the most fatal hindrance to Christianity that it has yet encountered. Without questioning the motives of those who would have Missionaries withdraw from all teaching of heathen children in schools, and from effort to keep Christian children fairly abreast with their heathen neighbours in secular information, we think such a proceeding would be most ill-advised, except with far more information than we possess at present. Surely a number of thoughtful and well-directed queries could be submitted, not to bodies, or Conferences, but to each individual Missionary, and, when received at home, they should be digested carefully before any severance takes place between Missionary effort and the education of the masses of the people. If no confidence could be placed upon the answers returned by men devoting their lives to the extension of Christ's kingdom, a far more serious allegation would be made against them than the most bitter enemy of Missions has yet ventured upon.

We purposely passed over the question of higher education, such as is imparted in Government Colleges and Institutions competing with them, but must now revert to it. However unworthy and defective might be the policy of Government in elementary education, yet it seems, comparatively speaking, innoxious when compared with the teaching imparted in more pretentious establishments. There we believe that defect is sin. There we think that it is a positive dereliction of duty that Christianity is not adequately presented "to those who choose to receive it." While we would attach no penalty to those who reject Christian instruction, yet we hold it to be both impolitic and wrong not to proffer it freely to all. We believe that such a course would bring a blessing with it on our rule, and would effectually strengthen our authority in India. We think there is much truth in the assertion, that such Institutions as at present conducted are hot-beds of sedition and disaffection, as well as ruinous to souls. But what, then, should our attitude be towards them? While we could, with comparative complacency, hand over the masses to Government, that they might be taught to read and write, and get some trifling insight into matters beyond, which could be the utmost extent of the curriculum, we hold that most strenuous effort ought to be made to counteract the injurious influence of this higher teaching to the *élite* of the intellect of India. Whether we like it or no, a high standard of intellectual culture, with total absence of moral light, is set up and attained. All knowledge of God and His laws is shut out from the intelligence of the country, and the conscience is left in darkness. Every stimulus is at the same time supplied to urge young men forward in the acquisition of knowledge. Is it possible for Christian men to look on unmoved, and to pass by without an effort to rescue the most influential and ruling minds of native society? Is it not essential that such minds should be convinced that Christianity does not fear or shrink from education, but heartily promotes it, utilizes, sanctifies it? Before education, such as even the State supplies, native superstitions cower and disappear as goblins before the coming dawn. Is Christianity to retreat also? or how is it to influence such minds, except through adequate education in schools? This we believe can only be effected by the agency of men of like intellectual culture and elevation devoting themselves to this task, with the addition of that true knowledge and moral superiority which Christianity imparts to the sanctified spirit. So far from crippling such Institutions, we believe the true policy would be to strengthen them, if competent men could be found to bias, in the direction of Christ, those who will, in the rising generation, lead their fellows. We hold it to be an imperative duty to counteract the godless teaching in godless colleges. As to how a self-organized and self-governing Native Church is ever to arise in India, capable not only of imparting Christian truth, as St. Paul imparted it to his converts, and

confronting the subtleties of Indian philosophy without any adequate leaders, we are at a loss to imagine; at least equal intelligence and culture and information should be the property of the pastors as of the flocks. One other consideration needs to be urged, and that is one of which it would be hardly possible to urge too far the paramount importance. Whatever may be the actuating motive, unquestionably there is at present an open door for female education among the higher classes of India. It is encouraged by them and welcomed. We would ask respectfully of those who would discourage education as a Missionary agent, whether they could conscientiously neglect such an opportunity presented to them in the providence of God? So far as the heathen are concerned, with the intensity of oriental prejudice regarding women, it would seem impossible in any other way to get access to their understanding, or to enlighten and awaken their consciences. And if, in Tinnevelly and Travancore, the women are to be "helps meet" for Christian men elevated far beyond them in intelligence and enlightenment, Christian education becomes a necessity. In the Telugu country, which has been far less evangelized, but is far more highly educated, this necessity is still more pressingly felt. Great efforts are already being made in this direction, and many of them spontaneous. But if education is a necessity for women, if they are to be brought into the fold of Christ at all, or are to be duly qualified to fulfil their important functions there, it would be difficult to see on what principles it is not effectual and likely to be blessed in the case of men.

On one point a most singular fallacy, or perhaps we ought rather to say, confusion of ideas, seems to pervade the reasoning of those who strongly object to the affiliation of Missionary Institutions with the Indian Universities. It would seem to be the impression that these Universities are teaching bodies, instead of being, as they are, nothing but examining bodies, whose functions simply consist in examining candidates in certain specific branches of learning, and ascertaining and labelling their proficiency in them. They are modelled on the plan of the London University. We do not wonder at the mistake, for it prevails extensively about the Institution at our own doors. Still it is a mistake. It is quite possible for those who are so disposed with some show of propriety to lavish on University College in Gower Street the terms infidel, atheistic, and so on, and to speak of the atheistic education which it imparts. But it would be a misleading fallacy to assert this of the London University in Burlington Row, which educates no one, and forbids no one to read the Bible, or any other book they please. The same applies to the Indian Universities, as contradistinguished from the Government Colleges. In England, all classes of Dissenters affiliate their Colleges to the London University, and so does our King's College, which was expressly undertaken to counteract the irreligious tendencies of the Institution in Gower Street. The *raison d'être* of the last Institution is to teach the Bible and creeds, and the doctrines of the Church of England, but neither its authorities nor its students scruple about affiliation with the London University, which teaches them nothing, forbids them nothing, makes no inquiry into antecedents, nor into peculiar tenets held. We feel assured that on more mature consideration such arguments, which are only *ad captandum*, will for the future be dropped. They weaken instead of giving strength in the judgment of those capable of arguing the question on its merits. As for the University degree, inasmuch as it is the chief, if not the only means of access to important public employment, or that honest advancement in life which intelligent youth both in England and India desire, if those who uphold the cause of Christianity in India debar youth from all education qualifying for it, or refuse to supply it, the inevitable result will be, that the Government Colleges, which are in their present condition infidel and atheistical, will be crowded, and whatever there may be of promise even among Christian students, will

be imperilled, if not forfeited, by such wretched association. Such a result we would most earnestly and pertinaciously deprecate. More pertinent objection has been raised, in consequence of the apparent absence of fruit in the way of conversion from such institutions as the recently established Cathedral Mission College. We do not dwell upon this point, as those who have followed us thus far will have seen that such apparent barrenness in early efforts is not peculiar nor confined to education, but has been the trial of the most faithful and devoted preachers. But it is said, and we fear with too much truth, that all this schoolkeeping and teaching what is not the pure and simple word of God secularizes the Missionaries. We fear it is so: we fear it has been so: we fear it will be so. From our first acquaintance with Missions, long before Government education was heard of, we have been familiar with such painful charges. We think we see traces of this evil in the Acts of the Apostles. No sooner were the first few converts gathered in, than "serving of tables" came in also, and remedies for this, which has ever been found to be the most unprofitable and invidious duty devolving on Ministers of Christ, had to be devised. We have a notion that "the care of all the Churches," which was such a burden to St. Paul, may have had somewhat to do with secular things. To come down to our own times. As we have seen, no sooner had that holy man of God, Mr. Ragland, gathered in his ten or a dozen native converts, than a station Missionary had to be located to look after them, and before the five years of his ministry were fulfilled, he had to think about setting up schools. While converts have bodies as well as souls, such hindrances clog Missionary efforts. It is a sublime thought that a Christian Fakir, divested not of decency and cleanliness, but of all moral impurities, all superstitious austerities, all secular thoughts, all worldly attachments, should traverse India proclaiming Christ, without thought for food or raiment or concern for himself and others, so long as his message was delivered to perishing souls. Such a vision, if it could be realized, would probably embody the aspirations of many, but it is, we fear, but a fancy, but a vision. In the meantime it is right and wise to recognise secularization as a serious evil, to watch and guard and provide against it. Thanks are due to those who are vigilant against its inroads, and seek to keep it down within the narrowest possible limits. Wherever in our Missionaries or in the institutions which they manage, secularity can be proved to be in excess of what is indispensable for the best interests of Christianity, it should be dealt with, if need be, unsparingly. On the other hand, we trust that no rash resolution will deliver over to Satan the rising intellect of India. When the waters of Marah were alone available for Israel, the people were not told that they must be content to die with thirst. The Lord showed Moses a tree, which, when he had cast into the waters, the waters were made sweet. Amid the salt streams of secular knowledge which are now overflowing India, we would wish that that tree should be planted, whose leaves are for the healing of the nations, the fruit whereof is meat, and the leaf whereof is medicine, which can make the bitter streams be healthful and life-giving.

It is our hope, our prayer, and we think should be our endeavour, that the miry places of India, and the marshes thereof, may be healed, and not given to salt. It is for this reason that we earnestly deprecate the withdrawal of Christian agency from where it seems to be most needed, and where the plague is most deadly.

HOW THE MADRAS PRESIDENCY AND THE CENTRAL PROVINCES WERE SAVED IN FIFTY-SEVEN.

SUCH is the title of a leading article in the *Friend of India* for January 19 of the present year. It relates to a most important subject, which has been recently, and still is, we regret to say, of absorbing interest. The horrible murder of the Governor-General of India, the Earl of Mayo, in the Andaman Islands, has been described to be devoid of political significance. It unquestionably reveals a frightful condition of misrule and of most misplaced leniency in the treatment of the wild and murderous fanatics who were supposed to be in confinement there, but were in reality leading a life of unbridled licence and vicious indulgence. It would not be easy, however, to account so readily for the murder of Chief Justice Norman, nor can we disconnect the atrocious murder of the Governor-General from the numerous disturbances which have recently prevailed, and which indicate uneasiness and discontent, if not more serious evil. We sincerely trust that, nevertheless, apprehensions of extensive mischief are groundless, and that it may yet be possible to ascertain that such atrocities are the acts of individual fanatics, without ulterior meaning; but it seems hard to come to such a conclusion. In the midst, however, of recent outbursts of fanaticism, there has, we are thankful to say, been no attempt in any quarter to revive the old notion of Missionary zeal having to do with popular discontent in India, which was an outcry at the time of the mutiny at Vellore, and in the more recent and fearful mutiny in 1857 was attempted. Those who are acquainted with the facts of history know how little either had to do with Missionary operations; the regulations of Adjutant-Generals and the crotchets of martinet Colonels being in reality the root of the matter. If, however, Christian Missions had nothing to do with these outbreaks, it will be seen in the subjoined statement from the *Friend of India*, that they had a good deal to do with their extinction. The narrative may serve to show how little hostile prejudice exists, even in the minds of those natives who are deemed most bigoted against Mission schools, nay, what a valuable adjunct they may be to our acquiring a legitimate hold over the affections and sympathies of the people of India. Lord Palmerston had shrewdness enough to discern and honesty enough to acknowledge, that every fresh accession to the ranks of Christianity in India was an element of strength in our rule; but how shall men call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? The writer in the *Friend*, after stating that, both in his journal and in the *Calcutta Review*, there had been an attempt to solve at the time why Madras remained, or seemed to remain, faithful, and after adding that what was the general solution had been accepted by him and others, namely, that the family system of the Madras army had kept its sepoys quiet, the women and children being on the side of the regular pay and easy living, which they identified with English rule, goes on to say—

> Since that time authoritative documents have come into our hands which prove that, but for two men, under God, a Madras Sepoy Captain and a Christian Missionary, the story of Cawnpore, and a hundred other stations in Northern India, might have now been told of Nagpore and Kamptee, certainly, and probably of Hydrabad and the greater part of Southern India. An even temporarily successful resistance to our power, at some convenient station in the Deccan, would have been the signal for revolt throughout a large portion of the Madras Presidency. In June, 1857, there was no force there able to keep the peace. Along the whole seaboard, from Calcutta to Madras, there was not a European soldier, save the few invalids and pensioners quartered at Vizagapatam. The epidemic of mutiny was in the air, and Nagpore was chosen as the best place for raising the

standard of revolt. In the event of success, couriers were stationed along the way to Hydrabad in the south, and to Mirzapore in the north, to convey the news of the massacre of Europeans to the fanatic Mussulmans there. Even assuming the existence at that time of the superior discipline and loyalty of the Madras Sepoys, which, alas! have since been so amply disproved, they could not have resisted for an hour the contagious madness.

The 26th Madras Native Infantry had just marched, previous to the outbreak of mutiny in Bengal, from Russellkonda, in Ganjam, to Nagpore. When toiling with the cumbrous impediments of a Madras regiment up the malarious ravines of the Eastern Ghauts, the men sought assistance and occasional rest from their commandant. Refusing this at first, but afterwards ungraciously forced to yield to necessity, that officer led his corps into their new quarters, each Sepoy mutinous at heart, and almost all their native officers sympathizing with them. To give the regiment an opportunity of recovering a healthy tone, Captain Johnston urged one of the faithful Soobhadars, Ameer Singh, to advise the men to volunteer against the mutineers of the north-west, "No," was the unanimous reply of the Sepoys of the 26th; "after such treatment on the march from Russellkonda we'll wait and see what turns up." Believing the regiment to be demoralized, and, in the circumstances of the time, dangerous, Captain Johnston represented to the brigadier commanding the Nagpore force the importance of having the fort and arsenal repaired and better defended. So far from this being thought possible, it had just before been proposed to dismantle the old fort, and use the materials in the construction of a Court-house! The place mounted 18 guns, with 500 rounds of ammunition for each, and between it and the arsenal, as if to command both, stood the Sepoy barracks, while the Residency and the Treasury, then containing fourteen lacs of rupees, were close at hand. As at Delhi, the position almost tempted mutiny. Captain Johnston persevered in his suggestions, and was himself appointed to command the detachment which held the fort, and to report daily the progress which he made in strengthening it. A place of refuge at least for the Europeans was required, for the native force in the neighbourhood of Nagpore was constituted as follows:—A corps of fanatic Mussulmans, forming the Irregular Cavalry,* which proved to be foremost in mutiny and massacre elsewhere, lay at Taklee, four miles off. Near the fort were quartered a regiment of Irregular Native Infantry, 800 strong, and consisting chiefly of men from the north-west, with one company of high-caste Hindu artillerymen. At Kamptee, ten miles off, lay the 22nd Madras Native Infantry, running over with discontent, and the 32nd Madras Native Infantry, raised chiefly in Mysore, and retaining not a few traditions of their connexion with Tippoo. There also were the 33rd Madras Native Infantry, drawn chiefly from the northern division of Madras, and more likely to prove faithful to their salt; and the 4th Regiment of Native Cavalry from Arcot. The nearest cantonments, at Jubbulpore and Nagpore, were similarly occupied by discontented Sepoys and disaffected Mussulmans. The only European force within reach of Nagpore was a troop of horse artillery, and two companies of foot artillery. Mr. Plowden was Commissioner, and Mr. Ellis Deputy-Commissioner of Nagpore. These were the dark days of do-nothingism in the civil administration, and they continued under Colonel Elliott's *régime*, till Lord Canning constituted the Central Provinces. All that part of the story was told in our columns in 1860 and 1861. We desire to make no reflections on the civil or military officials at Nagpore in June, 1857, now, but rather to point out the men who saved the State by their foresight and their promptitude, one of whom, the Missionary Hislop, is dead, and the other, now Lieutenant-Colonel Johnston, is quietly living in retirement on his pension.

It was on Wednesday, 10th June, that Captain Johnston urged the brigadier to see to the fort and arsenal. On Friday he was in command of the detachment at Seetabuldee, the former. That night, under the cloud of darkness, an old Mussulman gentleman, Feiz Buksh, and his son, a former pupil of the Mission school, stole from the city, and informed Mr. Hislop that plans had been laid for the massacre of all the European men on the 16th, and the assignment of their wives to the principal mutineers. As an old friend of the Missionary he urged his immediate flight to Bombay. Mr. Hislop at once informed Mr. Ellis, the Deputy-Commissioner. Meanwhile, on the same night, an armed body of mutineers had stationed themselves at the path by which Captain Johnston had been

* This was a Bengal Regiment.

accustomed to approach the fort, but failed to intercept him. On the same day the Commissioner's coachman was enticed away, so that his services might not be available; and when Mr. Plowden went off to Kamptee with the intelligence of the proposed outbreak, he himself drove his wife and children. At the council of war called by the brigadier at Kamptee, five voted for the evacuation of the fort, proposed by the Commissioner, and this act of madness was prevented only by the denunciations of an old artillery officer. With promptitude the brigadier sent off a strong column to Seetabuldee, which arrived there at daylight on Sunday. Meanwhile the mutineers had decided rather to kill the Europeans in their beds on Saturday night, than to wait for the few who would assemble in church. The Irregular Cavalry had just been thanked by Mr. Plowden for volunteering against their brethren in the north, when they set themselves to watch for the five balloons which were to notify the outbreak to them to the city and to Kamptee. They were to meet in a garden, the Mootee Bagh, near Mr. Hislop's house, and thence to be distributed, some to murder the sleepers, others to seize the fort held by Captain Johnston, and others to take the arsenal and treasury. At ten on Saturday night, 400 of the worst Mussulmans in the city were at the rendezvous. The Irregular Cavalry at Taklee were in their saddles, waiting the return of their emissary to the Irregular Infantry. But he fell into the hands of a Havildar, who put him in prison, and gave the alarm to the English officers. All the station was roused from sleep, and Mr. Hislop's family escaped to the fort just before the house was reconnoitred by the Mussulmans in the neighbouring garden. Finding that the plot had been discovered, the troopers at once dismounted and pretended to be asleep. With characteristic courage, and not expecting the outbreak till the 16th, Mr. Hislop was that night on his road to Kamptee to conduct the Sunday service. Thus Nagpore was saved, and with it all Madras. The strong column sent to Seetabuldee restored confidence, and the authorities acted with vigour the moment the danger was realized. Of four native officers of the Irregular Cavalry arrested, three were tried by court martial and hanged. The fourth, and two of the worst ringleaders in the city, shared the same fate some two months after.

Some of the officials received the honour of C. B., and Mr. Ellis, at least, seems to have merited it by his judgment and energy. No additional honour can be paid to the memory of a man like Stephen Hislop. But it should be noted that the first definite information which saved the country came from the Mussulman friend of a Missionary.

NEWS FROM JAPAN.

In our last issue we devoted considerable space to a retrospect of the fortunes of Christianity in Japan, and to its present position in that interesting country. Since then a rumour has been circulated, that at the instigation of the Prince of Saga, and a high official from the Mikado's court, named Ewakura, who is at the head of the Western Embassy, two thousand Native Christians had been doomed to destruction by starvation, imprisonment without light or clothing, exposure unclothed on frozen ponds, with hands and feet bound, or by forcing a burning coal into the mouth. Sixty-seven, it is stated, had already perished in these tortures. In the face of the Japanese official paper read by Sir Harry Parkes, which we quoted in our last Number, such a statement would be quite unintelligible, were it not the fact that the newspaper (the "Nagasaki Gazette") from which the information is derived, is completely under the influence of Romish priests, and its statements are therefore not more reliable than those of M. Veuillot in "L'Univers." Such exaggeration lets in curious light on the old stories of the Japanese martyrs. We note with satisfaction that Lord Enfield, in his place in the House of Commons, stated that the Foreign Office had only intelligence of Christians having been deported. Even in this there may be some confusion, and

that intelligence may refer to the former deportation which we referred to as having taken place some while since. We think the friends of Protestant Missions cannot be too much upon their guard at the present juncture, lest they find themselves unpleasantly involved in complicity with Romish intriguers in Japan, and, for the matter of that, in China. Jesuits can and do clamour for liberty of conscience when it suits their purpose. But it is wise counsel, "Come not thou into their secret; unto their assembly mine honour be not thou united," however specious may be the pretext urged.

The letter which we subjoin, from our Missionary, the Rev. G. Ensor, dated December 15, 1871, speaks in a very different and far more encouraging strain, and is borne out by further information we have received as to the strong movement now existing in Japan in favour of European manners and customs, which extends even to matters religious and ecclesiastical, but, in this last point, is still most remarkable for unabated horror and dread of Romanism. It might be inconvenient to enter into further details upon this point and, as we trust care and pains will be exercised to enable the Japanese now in England and America to exercise sufficient discrimination we are hopeful that their acute intelligence will enable them to discern that true Christianity differs from Romanism as light from darkness.

As a curious instance, how energetically the Japanese are striving to assimilate themselves to European conformity, we note that in a recent P. and O. steamer seven Prussian officers, trained in the school of Von Moltke, are on their way to Japan to organize the native army. These gentlemen represent every branch of the Prussian service, artillery, engineering, infantry, cavalry and medical. An army of 15,000 men, with Prussian cannon and Prussian rifles, is to be trained in Japan, and a very formidable power is likely to be established in that country.

The critical period at which these Japanese embassies have visited the different Christian nations of Europe and America seems, indeed, to have been marked out for them by special divine interposition. How different might have been the impression left on them if they had reached Europe and America, while the Pope, undisturbed in his temporal sway, and not reduced to the level of their own Mikado, was canonizing those whom he termed the Japanese martyrs, and while France, the eldest daughter of the Church, was in the plenitude of her glory and of her power.

We can hardly imagine that the intelligent Japanese who are visiting England, Germany, France and America, will return without some enlightened views of what it is that exalteth a nation, and what it is that is a reproach to any people. So far indeed as human foresight extends, we think we have grounds for hoping that greater latitude will be given in Japan to the profession of Christianity, so much intelligent interest has been manifested in it by those who have been for a season sojourners amongst us.

One more interesting item of intelligence we premise, and that is, that, in this most interesting juncture, a donor, who will have the gift which he has cast in the Lord's treasury recorded as "Anonymous," has forwarded 2,000*l.* to the Church Missionary Society for employment in Missionary operations in Japan.

Nagasaki, Dec. 15th, 1871.

I cannot allow another mail to leave without forwarding to you some account of our position here, and the state of the country in general, particularly with reference to the spread of Christianity. I doubt not that you are, from public sources, generally acquainted with the exceedingly rapid and startling changes at present taking place, but I apprehend you will probably look for more accurate and definite information from your representatives on the spot. You will be glad to learn that we augur most favourable results as likely to accrue from these changes, and believe that we can behold the finger of God revealed in the carrying out of His pur-

poses, where other eyes perceive the influence of personal and political motives alone. I am anxious to refresh your memories by a recapitulation of a few events which have conspired to prepare this country for changes which promise to prove still more decisive and beneficial. It was but a few years back that Japan was governed practically by a number of petty princes, bound by a very feeble theory of subordination to a Shogoon, or hereditary Minister of War, himself nominally subject to the real emperor, the Mikado. In such a condition the country was wholly incapable of any united action, whether against the aggression of foreign powers, or any material advance in the path of progress and enlightenment. It was reserved for the Minister of England, in the formation of international treaties, to compel the Japanese to present in some one individual a single representative of the national power: it was found that the adoption of this course was the only method of providing a safeguard against the ambiguous and evasive policy of the Japanese in declining to put forward any true plenipotentiary, and consequently enabling themselves to disclaim all responsibility as to the ratification of promises which they were indisposed to fulfil. That led to the laying aside, on the part of the Japanese, of the old form of dual government, and reposing the sole power in the person of a single sovereign, and that sovereign they elected should be the Mikado. These results did not follow immediately, but from the commencement of foreign interference in the affairs of this country the days of the Shogoonate were numbered. The next step was the revocation of all powers of independent jurisdiction which had from time to time been conferred upon the different princes, and the absorption of these in the central government. These independent powers were felt to be an evident source of weakness, and the only hope of driving out foreigners, or at least of imposing an effectual barrier to their further encroachments, seemed to lie in the unification of these scattered fragments of strength. This latter result is now almost virtually accomplished; nearly all these princes have surrendered their authority to the Mikado, and there are a few questions of mere detail to be settled, before Japan is subject to the sceptre of a single power. It is thus that a period of general tranquillity and repose is dawning, after a long season of intestine strife and commotion, and foreigners are beginning to feel assured that no private prince or vassal is at liberty, or likely on his own private account, to molest their persons or property. The central government has also gladly admitted and cheerfully accepted the entire responsibility of restraining and disgracing any such offenders. And thus it has come to pass that any general movement towards Christianity once inaugurated will be universally felt, and an edict of toleration, which, under the former *régime* might, and probably would, be ignored by private princes, must now be respected and obeyed by every individual in the land. Thus in one very important respect in the establishment of responsible authority and general order, has the country, in God's providence, been prepared for Christianity. Another very remarkable movement has marvellously contributed to the same end, namely the hostile attitude assumed by the present government towards Buddhism. This attitude has been induced by the strong desire of the party so lately come to power, to invest the person and throne of the Mikado with the halo and prestige of divinity, which, according to the state religion of Shintooism, he possesses by virtue of his lineal descent from the gods. Buddhism being associated, as some suppose, more with the rival authority of the Shogoon, has in consequence, been discountenanced, while an attempt has been made to strengthen the power of the imperial party by the creation, or rather revival, of a superstitious reverence for the Son of Heaven. The anti-foreign feeling, as well, has also lent its influence to this movement, and the revival of the old conservative spirit of Japan has led to the viewing of Buddhism, and even Confucianism, although 1,500 years established in the land, as an alien and exotic faith. Now, wonderful to say, Buddhism is the only religious system in Japan which possesses, in a clearly defined moral code, and a distinct enunciation of the existence of a future retribution of happiness or misery, the elements of strength calculated to command the faith and the affections of the mass of the people. Shintooism is miserably deficient in these important characteristics, and is adapted only to content the feeblest and most ignorant aspirations of the rudest and most unlettered barbarians; and so, in spite of its patronage by the rulers, and the persecution, on the other hand, of Buddhism, very few real converts to the State religion have been gained: nevertheless, Buddhism is everywhere on the wane; temples have been disestablished and disendowed with most sweeping severity; no new members are suffered to enter the priestly caste, saving under particular conditions and restrictions; and, more

important than all, the innumerable idols erected at cross-roads and corners, have been broken down, and thus the props and remembrances of a sensuous religion have been demolished and removed. Thus, in the camp of our enemies, God has set every man's sword against his fellow, and when the hour of toleration comes, we shall find scarcely any enemy prepared or able to contend with us; for, in the third place, there are symptons already appearing, that Shintooism itself is destined soon to perish. In God's providence it has fulfilled its mission, and, having done so, is likely at any time to be thrown aside. Used by the new government to bolster up the extravagant pretensions of the throne, and thus, in an hour of transition and consequent weakness, to consolidate and strengthen its power, now that the throne is firmly established, it is felt to be no longer required, and, like a scaffolding in the initial stages of the edifice, all-important and indispensable, it is felt, when the construction is completed, to be but an unsightly source of weakness. The large increase of educational establishments under foreign supervision, throughout the country, and the consequent wide spread of knowledge and information, have rendered such pretensions on the part of the Sovereign to divinity absolutely untenable. Shintooism is so entirely interwoven with these, that the abandonment of the one necessarily entails the fall of the other. Thus these three great movements—to wit, the consolidation of authority in a single head, and consequent establishment of rule and order; the overthrow of Buddhism, the only foe of Christianity worthy of name; and, lastly, the suicidal destruction of the State Shintooism by State instituted education—have conspired in a most marvellous manner to bring about this wonderful preparation for Christianity, and to demonstrate that God rules in the earth, whether through the loving and intelligent obedience of His people, or the selfish impulses of sinful men.

During the summer of this year I visited nearly all the open ports of Japan. Leaving Nagasaki in May, through the kindness of her commander, Captain Brown, we visited, in the Imperial Lighthouse Service's vessel, the "Thaler," the capital Kagoshima, of the important province of Satsuma, in this island, containing 200,000 inhabitants, and known in Xavier's records under the name of Cangoxima. It is still closed to foreigners, but, under the Imperial flag, we passed unmolested through the beautiful waters of its spacious bay, and, after spending one day there, proceeded to Yokohama, a distance of four days' steam. Here we remained three weeks, during which interval I had the opportunity of meeting the different members of the American Mission bodies established there and at the capital of Yeddo. Leaving Yokohama, through the kindness of Mr. Brunton, the chief engineer of the Japanese government, in the same vessel, we, after two or three days, arrived at Hakodate, a treaty port in the island of Yezzo. During the three months of our stay there, we received many acts of kindness from the few residents. Particularly were we indebted to the English Consul, who, with Mrs. Ensden, most hospitably entertained us during almost the whole time. I had much interesting intercourse with the native inhabitants, amounting to some thirty or forty thousand, the particulars of which it would be needless to mention here. They are preserved in my journal for future reference.

Anxiously do we await the treaty revision in July next. A Mission, composed of the most able ministers of the Government, is on the point of starting for Europe, to discuss with the foreign courts the nature of the alterations to be made. The Japanese are prepared, it is believed, to make the largest and most liberal concessions. Especially in the matter of toleration, the conviction is generally abroad that this insuperable barrier to international intercourse will be removed by the Japanese, whose whole policy is one of complete and entire assimilation to foreign habits, institutions, and laws.

I am especially grateful to the Committee for their grant in aid of type, and, through them, to the Religious Tract Society, who have evinced so much interest in the matter. I look to local assistance for the supply of sufficient type to carry out our printing arrangements.

BAPTISMS IN THE TELUGU MISSION.

It is with feelings of unspeakable thankfulness that we present to our readers the following remarkable account of baptisms in our Telugu Mission. Bezwara, where they occurred, is a large town, with a population of nearly 20,000, lying about thirty-nine miles north-west of Masulipatam. It has for thirteen years been occupied as a station by the Church Missionary Society, and a most interesting congregation has been gathered in. It has been provided with an Anglo-Vernacular school, a vernacular day school for boys, a girls' boarding school, Sunday school, Church Fund, &c., and some promising students had at various times been transferred from it to Masulipatam to be trained as schoolmasters. It has thus been a fruitful shoot from the vine planted by Fox and Noble at Masulipatam, whose branches are now running over the wall. In the vicinity of Bezwara there are about thirty-five villages where there are Christians, or those who are desirous of becoming such, and the movement continues to extend. A report has also reached us, that from Mr. Arden's school at Ellore there was also, on January 1, the baptism of a Brahmin, but the particulars have not reached us. These conversions are important in themselves, but it is not easy to estimate the intensity of the shock resulting from them to native prejudices. "Have any of the rulers believed on Him?" were the scornful interrogatory of the Jews of old. We can, in India, with thankfulness, say "Yes, with God nothing is impossible." The rulers have believed on Him, and have been content "to hate father, and mother, and wife, and children, and brothers, and sisters," that they might become the disciples of Jesus Christ.

Jan. 22, 1872.—The severe ordeal has been very well stood by the Brahmins, but I am very sorry to say the Sudra has gone back for the present. The two young men are now living in my house. They belong to very respectable families, and most of their relatives hold good appointments. You will, however, be more concerned about their personal character. They are two of the most intelligent, upright, and manly boys in the school.

K. Sreenivasam entered the school in November, 1866, and from the beginning of 1867 has been well known to me. For a long time he used to come almost daily to my house. He is in his seventeenth year, and, until three or four months ago, cared nothing for religion. At that time he was led to think seriously of Christianity by the Sudra who has gone back. Venkata Ratnam entered the school in July, 1868, and is only in his fifteenth year, but speaks English very well. I suppose, for his age, he is the cleverest boy in Bezwara. For a long time he has had a hatred of idolatry, and no belief at all in Hinduism. About a year ago he began to pray to God the Creator to help him and teach him; about six months ago he gradually began to think that Christianity must be true.

S— the Sudra, had his mind turned to Christ by his elder brother becoming a Christian. The three boys, whose minds were alike in Christianity, became closely attached to each other, and about three months ago began to meet privately for prayer on the banks of the Krishna and the cemetery. They kept the matter private, and were very backward in making known their state of mind. When first told, I did not believe it; but about two days later they told Mr. Thompson themselves. They came forward themselves entirely, for neither Mr. Thompson nor myself had paid more attention to these boys than to the rest. They have been well taught in the Bible for a long time; but we did not know how nearly ripe the first was. The ingathering has been great matter of joy to us all. When once they had fully determined to come forward, and secrecy was dispelled, it was remarkable to see their thirst for religious books. Other books lost their charm, and religion was the all-pervading theme. The Atonement, and its attendant doctrines, from being a religious theory and routine class lesson, became everything. They well understood the scheme of salvation, as did the other boys also; but the dead theory was now turned by God's Spirit into life, and that made the difference. I am sure nothing but God's Spirit could have enabled them to go

through the severe trial they have had. It was most painful to see their parents come and fall at their feet and implore them to go home. S—'s mother sat on the floor and held fast, declaring she would never let go if she died there. I was most afraid for Sreenivasam, he has such a strong love for his mother and little sisters, and is her only son. She is a widow also. I thought the test would be too severe for him. She was really heart-broken. She sent for me several times, and asked me to make her son go home. (When the Brahmin came I kept away, as they think it the greatest disgrace to come to our house.) I could only try to comfort her by pointing out that there was no cause for distress. She said she would become a Christian if he would come home. It was a most affecting sight. While speaking to me, Sreenivasam had to hold her in his arms; and when she could say no more her head would fall on his breast, and she would weep bitterly. These scenes continued for days. On the first night I was tired out and out. About nine o'clock the Collector came, with the inspector of police and about twenty constables. I was heartily glad, for I felt that I could not stand it much longer. For two hours the Sudra boy clung fast hold of me, and I had to prevent his being forcibly taken away. We had all the doors and windows fastened up, and only allowed a few to come in. The Collector said the parents had admitted in each case that the boys were above age, and that no charge could be entertained on that score. A charge of unlawful restraint had been made, but this he knew must be untrue. He proposed that I should allow him to take the boys to his house, and let the parents have a full opportunity of using their influence. He promised that if they were still determined to come to me, he would bring them back. I agreed to this, but the boys were very sad, and asked me over and over again to come. At twelve o'clock at night the Collector came back with the boys. Venkata Ratnam had remained firm in his determination to stay with me; Sreenivasam had agreed to go home on condition of being allowed to return in the morning; S— had agreed to go to his brother in Sindh, who is a Christian, and a traffic manager of the Indus flotilla. He was to stay in the Collector's house all night, and be provided with fifty rupees in the morning for the journey. The reason alleged for this was, that his brother in the telegraph here would not be able to get his wife if he became a Christian in Bezwara. During the night, however, he was persuaded to put off his journey for a few days, and the brother promising him before the Collector that no restraint should be used, he went home in the morning. Of course I left the boys to do as they pleased, without a single remark. The Sudra having agreed to go to Sindh before the Collector, I could of course do nothing more for him. The Collector had promised Sreenivasam that the inspector of police should go to his house in the morning and see that he had full liberty. When he did not come, we anxiously waited to know his determination. We found he had told the inspector to come again at ten o'clock. When ten o'clock came he sent me a note saying he would tell me his determination on the following day, after he had seen a relative who was coming to speak with him. The man alluded to is a Deist, and Government Prosecutor in the Zillah Court. He is full of such questions as "God, foreknowing all things, could never be the author of a system that damns the greater portion of His creatures," &c. He boasted to me a few weeks ago that he had prevented many from becoming Christians. I heard, however, that Sreenivasam wanted to come, and was being prevented. I went and told the Collector, and asked to have the boy brought up before him, and then all parties would be satisfied. At last he agreed that if Ratnam Garu and I went down to his house, and were not allowed to speak to the boy, he would come personally and make them produce him. It was six o'clock on the Sunday evening, and by the time we got there I think nearly all Bezwara was there. Ratnam Garu asked them to let us ask Sreenivasam whether he was kept against his will or not. They refused. I told them what the Collector said, but they still refused. I then left Ratnam Garu alone, and went to the Collector. When he came, he galloped about and made the crowd quickly clear away for a good distance. He then made them bring out the boy, and asked him, "Are you restrained against your will?" Sreenivasam said "Yes." "Where, then, do you want to go?" and he said, with me and Ratnam Garu. The Collector then told Ratnam Garu to repeat the questions in Telugu, and on finding he answered the same way, said, "Then go." As he moved off, the women set up a dreadful scream. The people seemed perfectly dismayed to see the boy's unflinching determination, after all that had been done to move him. It was an extraordinary scene. You can fancy how

tired and fagged we were, and how much we needed sleep. The parents and friends came again, but went away in an hour or two, and for the first time I got quietness and rest. The house was guarded with police, and so there was no need to fear any attempts being made to carry off the boys. The police remained for several days; but after the boys had broken caste there was little need for them. The parents and relatives have been very respectful to me, (except the Sudra's father and brother), and I have shown them every consideration I could. I always received them kindly, and in no way interfered with their conversation, however long they staid and wearied the boys. I made a caste man bring them milk and fruits, so that their parents might have every opportunity of bringing their influence to bear on the boys before they broke caste. The parents and friends continued to come for fifteen days, but have not been since. It is a most painful position, to stand, as it were, between parents and children; and nothing would induce me to let these boys remain in my house, if their relatives would let them be Christians at home. The distracted mothers would agree to take them on any condition. The relatives put on their wailing to a large extent; few tears fall, and, by way of variation, introduce a little abuse, and now and then a curse. This is not the case with the mothers; they never reproach: their sorrow is real and bitter, and their expressive way of telling it very touching, but rather indelicate to English ears. They would agree to anything; but their friends would turn them out of caste if they take back their boys without an expiation being performed. They do not seem to care much about what the boys believe, if they would only keep caste; but this is impossible for a Brahmin who becomes a Christian. A Sudra may stretch a point, but a Brahmin cannot. I asked the Sheristadar here (Venkata Ratnam's relative) if he would take in Venkata Ratnam, and let him live as a Christian, without any expiatory ceremony. He said he would speak to his friends, and try to get it made as trifling as possible; but it was impossible to do without it. Until now I had no idea of the extreme bigotry of caste. To a Brahmin it is of far more consequence than doctrine. I thought I would make an attempt to strike out a new course, and, instead of taking the boys into my house, get them to live as Christians at home. I find, however, this is simply impossible. I hear to-day that the relatives have shaved themselves, and performed funeral rites, and if anybody asks about the boys they say they are dead. There have been many amusing things. A pensioned Sudra Amin, and relative of Sreenivasam, went to the telegraph office to send a message to the Governor. He got into a great rage with the clerk (who could not help laughing at him) and said it must instantly be done: they could make a Hindu by burning his tongue with a gold wire, but they could not make a Brahmin. While Sreenivasam was at home, this man took him 100 rupees, and said he would make it into 1,000, if he would stay at home. The women anointed Sreenivasam with lime-juice, &c., to take away a spell I had cast upon him. Some said I had rubbed a liquid on his temples, and others said I had looked at him through a glass. Sreenivasam could not believe that S— had gone home, so they brought the latter to prove it. He managed, however, to write on a bit of paper, "Keep to your opinions." This he showed to Sreenivasam, and then put it into his mouth unobserved. I am afraid the schools will suffer very much. In Bezwara nearly all the people are Brahmins and they have had a meeting, and decided to get an F. A. master for an opposition school they have started. Both schools are having their vacation, and will open on Thursday. Another point they have discussed was, whether they should prosecute me in the Civil Court, but the old Sudra Amin said it was no use blaming me; it was their own fault. Why did they send their boys to the Mission school? Another observed that many Brahmins had done more disgraceful things. I have heard that a suit has been filed against me, but I think it is not true.

I ought to add about S—, that Mr. Thornton passed through, when he had been at home several days without going to Sindh. We heard that he still wished to come to my house, so we determined to go and ask that he should be allowed to come to the door, and say whether he was kept against his will or not. They refused, and abused us very much for coming. We then went and made a charge of wrongful restraint, in the absence of the Collector, to the Tahsildar. When the boy was brought, I am sorry to say his determination was to stay at home for the present. I could say nothing, of course, to this. It made me very sad; but still I believe he will come. There is a limit, beyond which human nature cannot go. How much he endured those six days we cannot tell. I hear

he still wants to come. He has been removed to Kondapelly, but his brother has given out that he has gone to Guntoor.

Ratnam Garu was of great value to me. He is a thoroughly fine man to help one in a case like this. He knew all the tricks of the natives. They told such barefaced lies. The sister of Venkata Ratnam came and said his father was dead through grief. Ratnam Garu, having gone through it all, knew exactly what to do.

On Thursday I went out to Kuntanukla, and had the extreme pleasure, on Friday, of gathering in the first-fruits of my new district. On Friday and yesterday I baptized nineteen men, women, and children. I have kept them waiting a long time, and tried them well. I am very pleased with their conduct. They seem very earnest and single in their aim.

EAST AFRICAN SLAVE TRADE.

(*Continued from page* 96.)

It was always maintained by those who were the leaders of the abolition movement, that the suppression of the Slave Trade would open up the vast commercial resources of Africa to British merchants and manufacturers. Hence statesmen of authority and experience have spoken in the highest terms of the future commercial importance of Africa, whenever the slave trade should be effectually suppressed.

Sir T. F. Buxton, writing in 1840, after advocating a new settlement in the Bight of Benin, with a view to promote the civilization of the interior, adds—"What is the value to Great Britain of a few hundred square miles in Benin as compared with the bringing forward into the market of the world millions of customers, who may be taught to grow the raw material which we require, and who require the manufactured commodities which we produce? The one is a trivial and insignificant matter; the other is a subject worthy the most anxious solicitude of the most accomplished statesmen." ("Buxton's Slave Trade and its Remedy," p. 453.)

Lord Palmerston also, in a speech in the House of Commons, February 26, 1860, stated—"I cannot too strongly express my concurrence in the opinion, that if the abominable crime of slave trading could once be put an end to on the coast of Africa, that continent would be a source of wealth, not only to Europe, but to the whole world, to such an extent, that the imagination itself could hardly follow it."

Have these expectations been in any degree realized, and has this country reaped any return for the million sterling which it has been estimated that the abolition of the Slave Trade cost this country? A glance at the history and present condition of the West African colonies will answer these questions, and will at the same time show that our Government in providing for the religious instruction of the liberated slaves, and in countenancing the efforts of the Missionary Societies, has, by God's blessing, secured the moral and social elevation of the West African settlements, and, through them, has influenced, and still influences, the surrounding native tribes. With regard to direct commercial returns it must be remembered that our system of free trade has placed no restraint upon the foreign trade of its colonial possessions: they are free to export their produce to any port. Other countries, therefore, share with us the benefit of England's exertions in the cause of humanity, and in their increased trade and prosperity we reap, though indirectly, the fruits of our toils. With this prefatory remark, let us examine the results to West Africa, of the abolition of the Slave Trade. The following notices of the West African colonies are taken from a pamphlet published in 1865 by the Rev. H. Venn.—

Great Britain possesses four colonies on the West Coast of Africa.

The Gambia, a small settlement at the mouth of the important river Gambia, was established by a trading Company in 1620, and was chiefly maintained for the promotion of the slave trade. In 1816 it was transferred to the Government. Its population, by the last returns, consisted of 191 Europeans, and 5,502 natives.

The Gold Coast.—British settlements, consisting of armed forts, were established on a line of about 300 miles of the Gold Coast by a trading Company in 1661. Like the Gambia, these settlements were maintained for the sake of the slave trade. On the abolition of the slave trade in 1807, several of the forts were given up. A British protectorate gradually sprung up over the tribes contiguous to these forts. In 1821 the forts and the protectorate were vested in the Crown, and in later years transferred to the direct management of Government. The colony is composed of Cape Coast Castle, the seat of the Government, and five other forts, viz. Dix Cove, Annamaboe, Accra, Christianborg, Quittah. By the last census there were 75 Europeans on the Gold Coast, and a native population in the protected territories of 151,000.

Sierra Leone.—A mountainous promontory, of about forty miles in length, and thirty miles in extreme breadth, was first settled in 1791 by a trading Company, chiefly promoted by a few philanthropic individuals, as an asylum for liberated slaves, and with a view to the civilization of the surrounding tribes. It was transferred to the Government in 1808. It contains the best harbour upon the West Coast. Its population almost entirely consists of liberated Africans and their descendants. The population in 1860 consisted of 131 Europeans and 41,493 natives. There has been, within the last two or three years, a considerable acquisition of territory on the North and East, in the Quiah and Sherbro countries.

Lagos is a small island within a lagoon, which runs parallel with the sea coast for about 300 miles: it is opposite the only outlet from the lagoon. It claims a small extent of beach between the lagoon and the sea on each side, and is well situated for trade. It was ceded to the British in 1860. The population is estimated at 70 or 80 Europeans, and 3,000 or 4,000 natives.

The history of the British possessions on the West Coast of Africa is inseparably bound up with the history of the slave trade. The settlements in the river Gambia and upon the Gold Coast were originally established, and for more than 150 years maintained by large Parliamentary grants, for the support of the slave trade. Sierra Leone was established as a check, as far as its influence could extend, upon that trade. Lagos was acquired, with the view of rooting out a notorious slave trading community, and of encouraging legitimate commerce. Since England abolished the slave trade the two older colonies have equally contributed to destroy the trade which they had so long supported. Their value as colonies is very small, since the climate of Africa will always prevent European settlers from establishing themselves on the coast, except to a very limited extent. Their real value to Great Britain consists in their being auxiliaries to the great Christian enterprise of suppressing the African slave trade, and thereby opening the vast commercial resources of Africa to British merchants and manufactures.

An inquiry, therefore, into the management and progress of the West-African colonies should embrace their aid in the suppression of the slave trade, and their success in promoting native industry and enterprise, and in establishing friendly relations with the surrounding native tribes, and with the native traders and caravans coming from the interior of the coast.

When this pamphlet was compiled, the great task remained unfinished, and therefore it was important to show the influence of the West African settlements in aiding the suppression of the old Slave Trade.

That is now accomplished; and our inquiry may be confined to the part they play in the promotion of native industry and enterprise, and in establishing friendly relations with the surrounding native tribes.

But as we have to deal with a still existing Slave Trade, it will not be out of place to remind our readers what that coast was before the extinction of the trade.

A late senior officer of the West African Squadron thus describes the extent of the coast on which the Slave Trade formerly prevailed, and the consequent extinction of legitimate commerce—

Until 1840 the slave trade had been carried on to its full extent along the greater part of the sea-board of Western Africa—from the river Gambia, in the north, to Little Fish Bay, in latitude 15° south—subject only to such slight checks as it received from the operations of our squadron.

At this time the legitimate commerce of

West Africa was comparatively trifling in amount; in many places entirely unknown, it was in others feebly striving for existence against the baneful influence of its barbarous rival.

The interior of the continent was devastated by cruel and bloody wars, carried on by one tribe against another, solely for the purpose of procuring captives for sale. The shores presented the melancholy spectacle of crowded barracoons, filled with unhappy wretches, who had been driven down in chains, hundreds of miles from the interior.*

As a contrast, let us turn to a letter from Bishop, then the Rev. S. Crowther, written in 1852 from Lagos.

*Sept.*22—Our little schooner anchored off the place from which I was shipped for the Brazils in 1822, thirty years ago. I could well call to recollection many places I knew during my captivity, so I went over those spots where slave barracoons used to be. But what a difference! Some of the spots are now converted into plantations of maize and cassava; and sheds, built on others, are filled with casks of palm-oil, and other merchandize, instead of slaves in chains and irons, agony and despair. The resources of the country are being called forth since the abolition of the slave trade at this place.

I can assure you from personal knowledge, and from the expressed admission of many chiefs in this part of the country, that the abolition of the slave trade at Lagos, and they hoped from Whydah also, was the greatest deliverance that ever was wrought on behalf of this country. The barriers which had been put between one tribe and another, and which made travelling very unsafe, are now being removed, so that one tribe is open to another; and they are travelling together in the interior for mutual trade and intercourse, while the farmers in many parts begin to feel security in the pursuit of their peaceful occupations.

It would carry us beyond the limits of this article were we to pursue the inquiry suggested by Mr. Venn through each of the settlements: we will therefore select Lagos for commercial success, and Sierra Leone for moral and social condition, and for influence upon surrounding tribes. Some details of Bishop Crowther's last visit to Lagos, will supply interesting particulars under this head.

In 1851 it became necessary to seize this town: it was the last stronghold of the Slave Trade and the port for the embarkation of the slave gangs brought down from the Yoruba country.

Various tribal disputes between the Egbas, whose capital is Abeokuta, and the Yorubas of Ibadan have somewhat interfered with the prosperity of Lagos; but just as formerly it was the port for the Slave Trade, so is it now the emporium for all the legitimate traffic, which consists of the export of the native products from the interior and the import of manufactured goods from Europe.

It was a liberated slave, Bishop Crowther himself, who pointed out to the chiefs of the interior that the benni seeds, palm kernels, ground nuts, palm oil, shea butter, and other products so little prized by them, would be highly prized by the English manufacturers. Efforts were also made to establish the cultivation of cotton with some success, and what are the results now?

The following returns show the value of the imports and exports, with the revenue and expenditure of Lagos, for the years 1867, 1868, and 1869:—

	Imports.			Exports.			Revenue.			Expenditure.
	£	s.	d.	£	s.	d.	£	s.	d.	£
1867.	321,977	19	10	513,157	18	3	29,774	13	11	30,195.
1868.	340,815	6	10	517,253	17	11	33,896	3	9	33,711.
1869.	416,869	3	8	669,445	0	7	40,622	11	7	39,431.
	1,079,662	10	4	1,699,856	16	9				

* The West African Slave Trade, by a late Senior Officer of the Squadron. W. H. Dalton, 1861.

We promised a reference to Bishop Crowther's more recent experiences as testifying to the influence and *prestige* arising from England's policy on the West Coast of Africa. By the stranding of the steamer near Lokoja the Bishop was compelled to make the land journey to Lagos through the territories of King Masaba and other chiefs, from all of whom he received much kindness. He was accompanied by five Europeans, the agents of the West African Company. They addressed the Earl of Kimberley from Ibadan on the 26th December as follows:—

The purport of this communication is chiefly to convey to your Lordship an idea of the high esteem in which our Most Gracious Queen is held by Masaba, the present Emir of Nupe, as evinced by his unprecedented acts of kindness to us, her Majesty's subjects.

Leaving Lokoja, *en route* for Bida, on the 10th of November last, we were met by Masaba's special messenger, who informed us that the king, learning that we were hopelessly aground, had sent him to advise us not to attempt the overland journey to Lagos from Lokoja, but to direct our course to Bida, and there consult with him, the king, as to the wisest measure to take in order to secure for ourselves a safe passage to the coast: in the meantime his Majesty despatched a messenger to Ilorin to glean all information respecting the state of affairs in the Yoruba country, through which we should have to pass.

From the day we arrived at Bida, November 27th, to that of our departure on the 21st of December, we received the most marked attention from the king, at times being completely overstocked with presents in the shape of provisions, &c.; but it was not until we informed him of our wish to purchase horses that he came out in his true colours. "What," he said, laughing, "do you think I am going to allow you to come into my country and spend your goods in buying horses, after all the kindness your Queen has shown me? No; let me know how many horses you want, and I will present you with them." We told him twelve: accordingly, each of our party was furnished with one; the king over and over again impressing us with the fact that this he did as a proof of his appreciation of the Queen's kindness to him during the last nine years.

We consider it our duty to communicate these facts to your Lordship, and humbly beg that you allude to them in your next communication to the king.

We think the testimony now adduced fairly and adequately answers the inquiry with which we started, and is a full and conclusive reply to those who deprecate England's interference with the Slave Trade on the East of Africa, on the score of expense to the Imperial Exchequer, and should afford much gratification to those who have interested themselves in the welfare of Africa.

The upshot of the whole matter is, that what has proved a success on one side of Africa may reasonably be expected to succeed on the other. The testimony of Dr. Livingstone is strong as to the former fertility and richness of lands now desolate and depopulated. In the recent discoveries too of means of intercommunication by water over the Inland Lakes there seems to open up illimitable prospects of future development. Crush the Slave Trade, and there is no reason why in the course of a few years the beautiful uplands described by Livingstone might not become the granary for Arabia, Persia, and India, averting for ever the recurrence of the famine that has desolated parts of India, and is now devastating Persia. We are convinced that nothing but the most profound ignorance on the whole subject can account for the apathy of the English public; and in the hope of arousing their interest, we would invite public attention to a cause in pursuit of which the Christian may fulfil a solemn duty, while the philanthropist and the seeker of wealth may at once gratify their feelings and subserve their interests.

SCHOOL EVANGELISTS; OR, THE GOSPEL IN THE CLASS ROOM.

THERE are some controversies which, like the garments worn by the Israelites in the wilderness, seem never to wax old: one of these is, whether the calling of a Missionary admits of his engaging in educational work. We have shown in our last Number that the mode of conducting Missionary operations in primitive times could not have been followed to the letter in our own days, and that so long as we conform to the spirit of the instructions given to the first Missionaries, we are at full liberty to adapt the mode of action to the condition and circumstances of the people whom we desire to reach. Indeed the providence of God, so to speak, obliges His servants, in different countries and at different periods in the world's history, and sometimes at different periods in the life of an individual, to vary the mode of carrying out the original instructions of Christ, to be witnesses unto Him. For instance, when China and Turkey were altogether closed to the Gospel, the first messengers of Christ who went to those countries had to carry on their labours in secret, and any public proclamation of the Gospel was out of the question. Even now, in the Missions carried on in the Ottoman empire, the mode of operations is essentially different from that followed in India, where the preacher can openly proclaim the Gospel in the market-place, no one making him afraid; but if a Missionary attempted this in Turkey there would immediately be a riot, and probably bloodshed. The Missionary in Turkey is in the position of St. Paul in the later years of his life, when, instead of sowing the seed of the kingdom far and wide, he could instruct only those who came in unto him in the things which concern the Lord Jesus Christ; but although, by the providential overruling of God, the number he thus taught by word of mouth were comparatively limited, we know that by means of the Epistles he wrote at this time St. Paul has instructed and comforted thousands and tens of thousands then unborn: who will contend that this period of comparative seclusion has not been infinitely more blessed to the salvation of souls than the previous eighteen years of itinerating labours? Those who maintain that any other work but preaching the Gospel by word of mouth is incompatible with the calling of a Missionary must (if they are consistent) degrade from the rank of Missionaries some of the greatest benefactors to the Missionary cause; men like Robert Morrison, the great pioneer of Missionary enterprise in the Chinese empire, who, going to Macao at a time when China was closed to Europeans, as well as to the Gospel, was content for ten long weary years to labour secretly at the compilation of a Chinese dictionary, by the aid of which he and his fellow-labourer, Dr. Milne, were enabled afterwards to bequeath an inestimable treasure to the Church of Christ in China, by giving them the entire word of God in the Chinese language. Men of a kindred spirit, who have laboured, either as the translators of the word of God, or as educators of youth, have done so, not because they undervalued preaching, but in order to render it more effectual through God to the pulling down of strongholds; in one case by providing the preacher with a weapon, which, by the application of the Holy Spirit, would be irresistible, and in the other by opening out the treasures of God's word to those to whom it was, and, but for them, must have remained a sealed book; and also to raise up among those whom they educated as preachers of the Gospel, faithful men who would make known to their countrymen in their own tongues, with better effect than foreigners could do, the wonderful works of God. We hope, in the course of this article, and in corroboration of the theories advanced in our last Number, to show how very materially education has ministered to this end, how God's providence has led the Church Missionary Society from time to time to engage in educational work, and how

the policy now adopted by the Committee is in strict accordance with the principles which were recognized to be sound and scriptural, more than fifty years ago, by those honoured fathers of the Church who founded the Church Missionary Society, and in whose steps we would wish to follow as they followed Christ. Before leaving, however, the controversial aspect of this subject, we would wish to relate a story, in the hope that its moral may not be lost upon some of our friends, who cling with such pertinacity to their own views on this question that they decline to examine it from any stand-point except their own. The story to which we refer is regarding two knights, who, in the days of knight errantry, are said to have met each other at a place where a statue was erected. On this statue was a shield, one side of which was iron, while the other side was gold. As, however, the knights had come from opposite directions, one saw only the iron side, while the other saw only the gold side of the shield. Presently a discussion arose as to the material of which the shield was made, one knight declaring that it was made of iron, and the other affirming as positively that it was made of gold. From angry words the knights proceeded to blows: a long and furious combat ensued, and it was only when both knights found themselves on the ground, wounded and thoroughly exhausted, that they discovered that the whole cause of their dispute was that they could not see both sides of the shield at one time.

Now, like the shield to which we have referred, education imparted by Missionaries has a twofold aspect. From one point of view it is secular, but from another it is essentially spiritual; and whether the spiritual shall be made subordinate to the secular, or the secular subordinate to the spiritual, depends more upon the spirit of those who engage in the work than upon the work itself. Many schools have undoubtedly been established and carried on by Missionaries, in which not only no spiritual fruit has accrued, but from which we had no right to expect any spiritual fruit. For instance, we know that in some places schools have been left almost entirely to the masters in charge, all of whom were heathen, and some of them either priests or bigoted adherents of the religious systems which it was the great object of the Missionary to destroy. The occasional, perhaps too infrequent, visits of the Missionary were comparatively of little use in counteracting the influence of the native teachers in charge, who took the opportunity of commending their own false creeds to the pupils under their care. The reason for the schools being thus left to themselves generally was, that the superintending Missionary was overworked, and found that he could not properly attend to the school without neglecting other duties, which he considered more important, such as the public proclamation of the Gospel. We trust, however, to be able to show that, thanks to the labours of school evangelists in past years in most of our Mission fields the services of spiritually-minded Christian teachers are now available, and that if European Missionaries cannot be spared, Native Christian teachers will be found, who will enter on the work in the spirit of evangelists, and strive to render the Mission school a distinctive evangelistic agency.

As strongly bearing upon this subject, we may remind our readers how signally God has blessed the labours of some men who have come to the Church Missionary Society in the capacity of schoolmasters, but who, being imbued with an ardent Missionary spirit, may be styled school evangelists. In our own times we have a notable instance in Metlakahtla of how God is pleased to bless the labours of a school evangelist like Mr. Duncan, who, as will be seen in a subsequent article, applies for a second schoolmaster to be associated with himself in his work.

In former days the case of W. A. B. Johnson was no less remarkable, for although he was ordained shortly after his arrival in Sierra Leone, he went out in the first

instance as a schoolmaster; and even although, as an evangelist, God was pleased to honour him greatly by using him as an instrument for gathering in a rich harvest of souls in Regent's Town, his interest in his schools never flagged.* Another name we may mention is that of Bishop Weeks, who began his Missionary career as a schoolmaster in Sierra Leone, to which place, returning as Bishop after the lapse of years, he was welcomed by a thousand grateful hearts, many of whom, as children in the schools, had been taught by him the first rudiments of the faith of Christ, and some of whom, grown in grace, and furnished with every suitable branch of human learning, were presented to him, as Bishop, for holy orders. We do not, however, limit the term school evangelists to those who have gone forth as schoolmasters to teach in Mission schools, but we would include all like Robert Noble at Masulipatam, and Mrs. Bowen Thomson in Syria, and others of a kindred spirit, who have shown indisputably, in spite of drawbacks and all that gainsayers may advance, that it is possible to render a Christian school an evangelistic agency for bringing souls to Christ.

We respect the scruples of those Missionaries who cannot conscientiously engage in educational work, and we know that among those who entertain these scruples are some of the excellent of the earth; but when we hear it said, as we sometimes do, that a Missionary engaged in educational work has left the word of God to serve tables, we contend that such an inference is altogether untenable, for as the great work and privilege of the Missionary is to preach the Gospel, to make known a crucified and exalted Saviour, willing and able to save perishing sinners, and to beseech them to be reconciled to God, we maintain not only that this work can be accomplished in the class-room as well as in the market-place, but that, under some circumstances, this work must be done in the class-room or not at all, if we wish to reach some members of the community. We feel that it cannot be too often or too prominently urged that it is only by giving themselves continually to prayer and to the ministry of the word that Missionaries can properly fulfil the sacred duties of the high and responsible calling to which they have devoted themselves; at the same time we ought not to overlook a very important lesson to be gathered from the history of Stephen and Philip as to the honour which God is pleased to place upon those who "serve tables" in an acceptable spirit, and further as to the use he makes of them in extending the Redeemer's kingdom. We find men of honest report, full of the Holy Ghost and of wisdom, sought out to undertake duties involving some secular details, and of the men thus appointed is assigned to one a foremost place in the kingdom as the first in the noble army of Christian martyrs, which another is permitted to take up among the Samaritans, with manifest

* In the last Report sent to the Committee by the Rev. W. A. B. Johnson, for March, 1823, and written only a few weeks before his death, he mentions that the schools continue to improve, and gives the following details as to the numbers attending. As at this time the population of Regent's Town was little over 2,000 persons, it is clear that Mr. Johnson's success as an evangelist did not make him indifferent to schools as a subsidiary means for spreading the Gospel.

The number of scholars is as follows:—

Boys residing in the school-house	195	
Boys residing with their parents	56	
		251
Girls residing in the school-house	180	
Girls residing with their parents	50	
		230
Men's evening school		551
Women's evening school		20
Christian Institution		27
Total		1,079

There are 710 persons who can read.

tokens of blessing, the work which his Master himself commenced during his earthly ministry, and further to gather in the first-fruits of the far-off land of Ethiopia. It is true that the secular instruction which the Missionary is called upon to impart in a Mission school, may have a tendency to secularize his spirit; but this, alas! is a tendency against which all engaged in working for the Master have to battle, whatever may be the nature of their occupation. On this point let us adduce the testimony of the Rev. H. W. Fox, who devoted himself entirely to evangelistic work with a zeal which few have surpassed. In a letter dated 5th September, 1841, addressed to his sister, he writes—"A Missionary life does not deliver one from spiritual trials, such as used to beset me of old. There are just the same temptations to indolence and love of ease which have been my besetting sins all along; just the same reluctance to prayer and reading of the Scriptures; in fact, I see nothing but the grace of God to prevent a Missionary from being as cold and dead a Christian as ever vegetated in an English parish. Perhaps there are more temptations of this kind, for all around is ungodly." We need not, however, go to the Mission field to learn that preaching would degenerate into a formal lifeless task, but for the aid of the Holy Spirit vouchsafed to the preacher, and the Divine power accompanying the word; and all those engaged as school evangelists have the comfort of knowing that, through the same Divine helper, and by the same Divine power, the class-room can be made the birthplace of regenerated souls.

That the Gospel of Christ preached in the class-room is the power of God unto salvation has been proved again and again in the Mission schools of the Church Missionary Society, as we shall have occasion to show in the course of this article; further, in reviewing the past it is interesting to observe that providential circumstances, which may be regarded as the leadings of God, induced the Society, at different periods of its history, either to engage in educational operations, or to extend them in the several fields in which its labours of love have been carried on. It will be seen that, from its first establishment down to the present day, the Society has carefully avoided two extremes; on one hand, the counsels of those have never prevailed who would have the Society abstain altogether from educational work, or from establishing such educational institutions as were best adapted to the circumstances of the people whom it was desired to reach; on the other hand, it has not adopted the extreme course of devoting the bulk of its resources to the educational branch of its work: on the contrary, direct evangelistic operations have absorbed a very large proportion of its funds, while the sums allotted for educational purposes have been comparatively small; but as these grants have been largely supplemented by subsidies from the Government, and by contributions from private individuals, and from other sources, the action of the Society has greatly stimulated Christian education, and the numbers benefited have been much larger than if the Society had only its own pecuniary grants to depend upon. To take a case in point, we calculate that now, in North India, the annual expenditure on Mission schools and orphanages in connexion with the Church Missionary Society (exclusive of the salaries of Missionaries engaged in superintending them) amounts to nearly 25,000*l.* per annum; but to meet this expenditure there are grants-in-aid from Government which may be put down at about 9,000*l.*: there is also an income of nearly 3,600*l.* raised by fees, and local contributions bring in a further sum of nearly 8,000*l.* This, however, includes the income derived from trust funds, which benevolent individuals have from time to time made over to the Church Missionary Society, for the purpose of endowing particular Missions in which they were specially interested. Thus from other sources an aggregate sum of nearly 20,600*l.* is

annually raised in North India for educational purposes, and from the general funds of the Society it is only necessary to make an annual grant of some 4,500*l.* on this account. It is true that the aggregate annual expenditure incurred on the North India Missions, which, taking one year with another, may be put down at 34,000*l.*, includes the salaries of Missionaries, and that as the time of some of these is taken up wholly, and of others in part, in superintending the educational institutions of the Society, some addition should be made on this account to the 4,500*l.* referred to above; but even after allowing for this, the educational expenditure of the Society will be found to bear a small proportion to the outlay on direct evangelistic operations. And here it should be mentioned, that in the foregoing estimate of income derived from private sources, we have not taken into account the sum of 848*l.* derived from Bishop Wilson's Cathedral Church Mission Fund, which is available yearly for providing the salaries of Missionaries attached to the Cathedral Mission College, regarding which we shall have more to say presently. We know not what others may think on this subject, but to us it is a matter of special gratification, that for every pound contributed out of the general funds of the Church Missionary Society for educational purposes in North India, four pounds at least are raised from other sources for the same object, and that thus many of the rising generation of India receive an education inseparably linked with instruction in God's holy word, who, but for the action of the Society in this department of labour, would either grow up without any instruction at all, or would receive an education which was entirely secular, without any reference to God's revealed truth.

But we must revert to the past, and ask our readers to carry their thoughts back more than half a century, to the year 1816, which marks a very remarkable era both in the home and foreign history of the Society, as, just before this, its Associations were formed, from which now it derives such important aid, and also it had extended its holy enterprise to new and important fields in New Zealand, in the Mediterranean, in South and North India, and also, by concentrating its main efforts upon Sierra Leone, it had placed its work in West Africa on a sound and satisfactory basis. Previous to this (that is, from 1804 to 1816,) the Societys' efforts had been more or less of a tentative character, mainly directed to the evangelization of the Susus and other tribes living beyond the bounds of British protection, and their operations were liable to constant interruptions, partly owing to the anarchy which prevailed, and partly owing to the hostility of the natives for whose benefit they were labouring. During this period very few adults were baptized, and in 1816 only six communicants were to be found among those who had professed Christianity on the West Coast of Africa. When, in 1808, the colony of Sierra Leone became the asylum for all Africans liberated from slave-ships by British cruisers, and gradually representatives of more then one hundred tribes from the vast continent of Africa were congregated in Sierra Leone, there seemed to be a providential indication that the colony itself should become the principal centre of work on the West Coast of Africa; and as among those rescued from slavery there were many helpless children who had been torn from father and mother, the providential leadings of God clearly called upon the Society to undertake to bring up these children in the nurture and admonition of the Lord. The Government, in furtherance of this design, made liberal grants of land and money, and it was under these circumstances that the Society established, in 1815, the Christian Institution on Leicester Mountain, in Sierra Leone. When, in the following year, the Rev. Edward Bickersteth was deputed by the Committee to visit all the Society's stations in West Africa, and to report upon them, some 350 children were in charge of the superintendent of the Institution, the Rev. Leopold Butscher. After his death

there was a difficulty in securing the services of a proper staff of teachers for an Institution on so large a scale; accordingly, most of the pupils were transferred to schools which had been established at the other Mission stations formed by the Society in the colony; at these, within a few years, there was an attendance of between two and three thousand African children. At the same time the character of the Christian Institution was materially changed, and it became a Training College, in which pious and promising youths were trained as Christian teachers; the locality was also changed from Leicester Mountain, first to Regent's Town, and finally, in 1828, to Fourah Bay. Among the students who have passed through the Fourah Bay Institution we may name Samuel Crowther, Bishop of the Niger; the Revs. G. Nicol and T. Maxwell, who have done faithful service since they were called to the ministry in 1849; the Revs. T. Macaulay and J. Quaker, who are usefully employed as Principals of the Grammar Schools in Lagos and Freetown; and others, of whom some are still labouring, while of others it may be stated that "after they had served their own generation by the will of God they fell on sleep." We have not records completed up to date, but we learn from the Jubilee Report of the Sierra Leone Auxiliary of the Church Missionary Society for 1866, that out of eighty-nine students admitted into the Fourah Bay Institution, between 1841 and 1859, twenty-four were called to the ministry, and we may add, that, with very few exceptions, all have laboured acceptably, some within and others beyond the limits of the colony.

Another educational Institution in Sierra Leone calling for notice is the Grammar School in Freetown, which is referred to in the following terms in the Sierra Leone Jubilee Report:—

"In 1845 the Rev. Thomas Peyton (of blessed memory) founded the Grammar School for the purpose of giving higher education to native boys or youths in the colony than what was afforded in the primary schools. The most promising youths, who should exhibit hopeful signs of true piety, and a willingness to receive further instruction with a view to their becoming teachers, were to be drafted from time to time to the Fourah Bay Institution. Now how far that seminary has answered the expectations of the Committee, in its two-fold character, may be easily inferred from the fact of its having educated, wholly or in part, no less than thirteen out of the twenty-seven native clergymen on this coast in connexion with the Church, furnished the several stations of the Society's Missions with catechists and schoolmasters, and provided hundreds of clerks, &c., for offices under Government, and for mercantile purposes. It is to that school, and the Fourah Bay Institution, that the Imperial Government is indebted this day for a chaplain at the Gambia, and two very able native surgeons in connexion with the West Indian regiments on this coast. In addition to the above, the Grammar School has provided the colony with navigators and attorneys, and Her Majesty's army with a first-rate schoolmaster. Upwards of 580 pupils have been admitted within its walls since its commencement on the 25th of March, 1845. The present number of pupils is 100, and the income, exclusive of the grants annually made by the Society for the support of pupils on its foundation, is about 680*l*."

We need not enter into any details regarding the Training Institution founded at Abeokuta, and transferred to Lagos after the expulsion of European Missionaries from Abeokuta, or the Grammar School at Lagos, because these institutions were established in accordance with the policy pursued in Sierra Leone, on which God's blessing had rested; but before leaving Africa we would draw attention to the report of the Rev. Edward Bickersteth, dated August 26, 1816, submitted after his inspection of the Society's Missions in Africa, because these views were afterwards fully endorsed by

the Committee in their special report, dated Sept., 1816, and because the action of the Society ever since has been more or less regulated by the principles here laid down. "Doubtless," observes Mr. Bickersteth, "the great means by which the heathen are to be brought to the knowledge of the Saviour is the preaching of the Gospel;" and after enlarging and insisting upon this all-essential point, he goes on to say, "I am well satisfied that the education of children is a most important subsidiary means of promoting Christianity. Its value in this respect is ascertained beyond all controversy; and where the adult mind has been debased by peculiar habits, as it has on this coast, there are stronger reasons than usual for paying attention to the education of their children." Then, after taking some exception to the system which had been pursued in the schools for heathen children outside the bounds of the colony, he observes, "Yet I am far from thinking that the labour of the Society among the children has been in vain. Many of them have, I trust, even already, received abiding impressions of divine truth, and will be useful to their country. We have need of patience at all times in our arduous undertaking, but especially in schools, where of necessity it must be many years before we can see the fruit of our labours." As regards the schools in the colony he points out that they are in every respect differently circumstanced, "and here I cannot but hope," he writes, "that the labours of the Society will be incalculably beneficial."

Passing from Africa to South India, we find that just about the time the Christian Institution was established in Sierra Leone a pressing invitation was received by the Committee of the Church Missionary Society from the Resident in Travancore, Colonel John Munro, to superintend a College at Cottayam, for the benefit of the Syrian Christians in that territory. So important did this opening appear, that, without loss of time, three Missionaries, the Revs. T. Norton, B. Bailey, and T. Dawson, were sent forth to labour in Travancore, where they arrived in 1816. These were followed by others, and Colonel Munro's project regarding the College at Cottayam was not only carried out in its integrity, but a Grammar School was established in connexion with it, besides primary schools in some of the villages. We need not enter here into any details regarding some complications which arose in 1838, owing to the opposition which our Protestant Missionary brethren met with from the Syrian Metropolitan and clergy, further than to mention, that a new College had to be built by the Church Missionary Society, leaving the Syrian clergy to manage their old College in their own way. It remains only to say, that in spite of these complications the educational operations of the Church Missionary Society at the College and School at Cottayam have now been carried on for more than half a century, and the only expense the Society is now called upon to bear, in connexion with the College, is the salary of the Missionary or Missionaries in charge, as all other expenses of the College, with its sixty boarders, are fully met by the fees, and by a moiety of the revenue of the lands with which, at Colonel Munro's instance, the Travancore authorities endowed the College. In the School, and College together there are now 128 boys under instruction, who, with two exceptions, are all Syrian Christians. We may add, that out of fifteen ordained to the ministry in Travancore, of whom three have gone to their rest, while twelve are still labouring, all but one passed through the Cottayam College, and this one, Justus Joseph, a Brahmin, received special training at the Cambridge Nicholson Institution. Moreover, of these fifteen, several, before going to the College, were educated in the Mission schools established at the several stations in Travancore; while one, George Matthan, after leaving Cottayam, went to Bishop Corrie's Grammar School at Madras. When it is borne in mind that these native pastors are ministering in holy things among 9,600 Native Christians in connexion with the Church Missionary Society in

Travancore, it must be admitted that the Cottayam College has played no unimportant part in the great work in which this Society has been engaged in Travancore, and which it is still carrying on. Further, we doubt not that Christian education has paved the way for the reforms now being effected in the Syrian Church in Travancore, under the auspices of the present Metropolitan, Mar Athanasius, who was for some time in the Cottayam College, and afterwards in Bishop Corrie's Grammar School at Madras.

Two years after the Society had undertaken the charge of the Cottayam College in South India, a letter was received by the Committee from a wealthy native, Jay Narain, at Benares, in North India, informing them that he was anxious to make over to them a school which he had determined to found in Benares, and which he was prepared to support by liberal endowments. The letter to the Committee, dated Aug. 13, 1818, explained how he had recovered from a severe illness, during which he had been supplied with a New Testament and Christian books by a Mr. G. Wheatley, who had advised him above all to apply himself to God in prayer to lead his mind into the truth, and to grant him bodily healing; and how further, in gratitude for his recovery, he was anxious to do something for the name of Jesus Christ. These were the circumstances under which the first Mission College in connexion with the Church Missionary Society was established in North India. Here too, as at Cottayam, the expenses of the College are met by endowments, by grants-in-aid by the Government, and by local subscriptions, and the Society is only called upon to bear the charge for an European teacher, and for the Missionary's salary who superintends the Institution. Only one of the native pastors now labouring in North India was educated in Jay Narain's College, to which he came from one of the Society's Orphanages. Out of the fifteen who have been called to the ministry since the Society first occupied North India, and of whom twelve are still labouring, five seem to have been trained for the office as catechists without passing through any educational institution, one was educated in the Government College at Agra, another at St. Paul's school in Calcutta, three in Mission Schools or Colleges, and five in the Orphanages connected with the Society; in other words, nine out of fifteen received their early training and first religious impressions in Missionary institutions.

The circumstances under which the Society undertook, in 1838, the charge of the Robert Money Institution in Bombay, and in 1850 sent forth our esteemed Missionary brethren, the Revs. T. V. French and Edward Stuart, to labour in St. John's College at Agra, are not dissimilar to those under which the Cottayam College was taken up; but whereas, in the latter case, the application came from a single individual, in the other two cases several friends of Missions on the spot, fully acquainted with the requirements of India, and at the same time thoroughly interested in the spread of Christian truth, urged the Committee to undertake the charge of these two collegiate institutions, in furtherance of which liberal subscriptions were raised by them. One native minister labouring in North India in connexion with the Church Missionary Society was brought to the knowledge of the truth in St. John's College. In Western India six natives have been called to the ministry since the Society first began to labour there. Three of these were trained for the ministry by the Rev. J. S. S. Robertson, our esteemed Secretary in Bombay; but of these three, one, if not two, passed through the English Mission School at Nasik; one received his education in a Government school; the remaining two are fruits of the institutions connected with the Society's Mission at Nasik, one of the school and the other of the Orphanage; while none, as far as we are aware, were in the Robert Money Institution.

In comparing, however, the results attained in this and in kindred institutions in North India with those to which we have referred in Cottayam, some very important

differences must be borne in mind. At Cottayam the pupils are boarders, constantly under the oversight and Christian influence of the Missionary in charge, and, moreover, they are, and have been for, the most part Syrian Christians, with no such gulf between them and their Protestant teachers as exists in the Colleges of North and West India between the pupils and those who are labouring to bring them to Christ. In these Colleges, with few exceptions, the pupils are either Hindus or Mohammedans, the former largely outnumbering the latter; and out of the Hindus a considerable proportion are Brahmins, whose livelihood depends upon the maintenance of Hinduism, and for whom the acceptance of Christianity is beggary, and involves the loss not only of friends, but of all that a man holds dear in this life. Then there are no boarders, but all are day pupils, who, after receiving Christian instruction in the class-room, return to all the corrupting influences of a heathen home.

But then, as if to show us that there are no difficulties over which faith cannot triumph, God has been pleased signally to bless (as we mentioned in our previous article) the Anglo-Vernacular School at Masulipatam, in which Robert Noble and his successors have zealously laboured, although in this institution the course of studies was very similar to that pursued in the Colleges of North and West India; the students too were of the same class, and moreover were all day pupils and not boarders. From 1843 till 1853 the labours devoted to this school seemed to be altogether unproductive of spiritual results; and those who, walking by sight rather than by faith, call in question the value of Christian work if it is not immediately followed by visible results, might have reproached Mr. Noble with having spent his strength for nought, and told him that he ought not to have expected any other result, as he had left the word of God to serve tables. But in July, 1852, the devoted servant, who had shown patience as well as faith, was cheered by gathering in the first-fruits of the school in the persons of the Revs. M. Ratnam and A. Bushanam, called to the ministry in 1864; and, as we have already shown, others have since been brought to Christ, amongst whom was Krishnayya Garu, who was ordained on the 24th December, 1871; so that, in point of fact, the three native ordained ministers now labouring among their countrymen in connexion with the Society's Telugu Mission were all converted in this school.

Having already, in our previous Number, referred to Tinnevelly, and the benefits resulting from the educational labours there carried on from the very commencement, it will suffice for our present purpose to note, that out of thirty-seven Tinnevelly Native Christians called to the ministry in connexion with the Church Missionary Society since it first entered the Tinnevelly field, all, with the exception of one (who was the son of Roman Catholic parents), passed through some Protestant Mission School or Institution. Thus some were at Bishop Corrie's Grammar School, some in the Church Missionary Institution at Madras, and one in the Danish Mission School at Tranquebar, but the great majority were trained for the ministry in Tinnevelly itself, having received preliminary instruction either in boarding schools or other Mission schools. For instance, the Rev. W. T. Satthianadhan, well known to most of our readers, and now labouring at Madras, first heard the Gospel in the class-room of the Anglo-Vernacular School at Palamcotta, presided over for twenty-seven years by Mr Cruickshanks, the blind schoolmaster, and the instruction there received was blessed to the conversion of his soul. Besides him, some thirty-five pupils or more have, in this same school, learnt to value and accept the blessings of the Gospel.

We have now passed under review all the older Missions of the Society excepting New Zealand, North-west America, and Ceylon. The two first must be placed in a separate category, as, owing to the habits of the people, the physical aspect of the

country, and other causes, educational operations have not been conducted on the same scale as in the other fields we have noticed; but so far from this being a subject of congratulation, it is a matter of regret, and both the excellent Bishops of Rupert's Land and Waiapu are now engaged in raising funds, in the former case to place on a permanent footing a College at Red River, which has already proved very useful; in the latter, to found an Institution in which native agents will be trained for pastoral and Missionary work. It has also been urged, not without some show of reason, that if the natives in New Zealand had been better educated, they would not have given such ready acceptance to the monstrous delusions connected with the Hauhau superstition; but this is a subject into which we need not enter now. As regards Ceylon, we would only note in passing, that out of the fifteen native ministers who have been ordained in connexion with the Church Missionary Society since it first began to labour in the island, eleven received instruction in the Cotta Institution, three in the Missionary schools belonging to other Protestant Societies, and one in a Government school, who, after serving for a time as a Mission agent, was trained for the ministry by the late Rev. G. Parsons.

In the foregoing review we have purposely abstained from referring to the very great indirect benefits resulting from our educational efforts, and have only taken into account those who, having passed through our Mission schools and Colleges, were afterwards ordained to the ministry; but, as is well known, there are now a large number of Mission agents and teachers, who, but for the training they received in Missionary Institutions, would not have been qualified for the duties they are called upon to discharge. Some of these as evangelists, and others as teachers in Mission schools, have done, and are doing, excellent service, and we might instance several of our Mission schools to which Native Christians have been appointed head masters. The last returns show that the Native Christians employed as teachers in the Society's Mission schools number, in North India 329, and in South India 592. Moreover, in the Tinnevelly field, out of 408 male and female teachers employed, 396 are Christians: so that, with very few exceptions, the services of heathen teachers have been altogether dispensed with. In this respect, Tinnevelly is far in advance of North India, where, in Mission schools, there are 425 heathen teachers, who thus outnumber the Christians; Tinnevelly, however, has had not only the advantage of a much larger Christian population, but also that they reside within a compact area, so that, comparatively, at small cost, the benefits of Christian instruction of an elementary, as well as of a superior character, can be enjoyed by the rising generation of Christians, and promising pupils in the elementary schools can be transferred to Training Institutions, without the inconvenience of travelling long distances from their homes, and without the drawback of sending the children far away from their own parents. In North India, however, excepting in Calcutta and Krishnagar, the Native Christians are dotted about in small communities, very much isolated one from the other. Under these circumstances, it is more difficult to provide Training Institutions to which promising Christian pupils could be transferred without expense and inconvenience; moreover, the Christian boys in most of the schools are in such a small minority, that it must be difficult for them to hold their own against the heathen boys, who so greatly out-number them; for whereas, in Tinnevelly, out of 10,733 pupils, nearly half, or 5,268 are Christians, who must render each other strong moral support, in North India, out of 15,973 pupils, only 2,601 are Christians; and as of these, 1,081 are in Orphanages and Normal Institutions, where the pupils are Christians only: it follows, that in the other schools the Christian pupils are to the non-Christians as 1,520 to 14,892. In one respect, however, North India will bear favour-

able comparison with Tinnevelly: while the Christian children in Tinnevelly number 16,456, of whom less than one-third are at school, the Christian children in the Society's Missions in North India are 5,414, of whom nearly one-half are under Christian instruction. We hope, therefore, that the day is not distant when in North India also the services of heathen teachers may be dispensed with; but we must carefully remember that in Tinnevelly this result was not attained "per saltum," but that, as mentioned in our last Number, the Rev. C. Rhenius felt himself obliged in the first instance to employ heathen teachers, and it was very gradually, and after the lapse of many years, that competent Christian Teachers could be found to take their places. In the same way we may have to wait in North India. If, however, there, as in Tinnevelly, Christian teachers are to be multipled and a native pastorate to be developed, so far from withdrawing Missionaries from education, we must hold up the hands of those who have devoted themselves to this department of work, and while we pray for a blessing upon their labours, we must thank God that, not only in connexion with the Church Missionary Society, but also with almost all other Protestant Societies, devoted men have never been wanting to undertake work which exercised not only faith but patience, and who have persevered in spite of the reproaches of those who have disparaged the work as unworthy of the vocation and calling of a Missionary.

As bearing upon the points already discussed, and those which yet remain for consideration, we would draw attention to Burmah once the most promising Mission field in India. We would refer our readers to Dr. Mullens' "Review of Ten Years' Missionary labour in India" for an account not only of the work there carried on by the American Baptists, but also of the serious injury which the work sustained by the mischievous interference of those who came out as a deputation from the Parent Society in America. Disregarding the experience of Missionaries actually labouring in the field, and determined to curtail in every way the educational branch of the work, "they insisted that all exercises in the English language should be rigidly excluded from every department of the Mission, and, whether for high or low, wealthy or rude, it should be placed on a purely vernacular basis. Not only should the sons of rich Burmans not learn English in a city like Rangoon, but even the pastors and students should be trained purely through the scanty vernacular literature then available for their studies." The following extract from the "National Baptist," one of the organs of the American Baptists, shows that further experience has satisfied some at last among them that it was a serious mistake thus to undervalue, as a subsidiary means for spreading the Gospel, education of a superior as well as of an elementary character:—

> It must be understood that our work in Burmah has reached a crisis. Things cannot remain as they are. We must go forward with larger force and improved methods, or we must in effect abandon the field. Not only the necessities of Burmah itself, but its relations to all other parts of our foreign work, demand that this cry be at once heeded. To fail in Burmah is in reality to relinquish Asia, and to give up all our achievements and prospects. We have no disposition to discuss questions of policy just now; but it has long been evident—and this appeal greatly increases the evidence—that we have made a grevious error in our methods of Missionary work. We have laboured for immediate results, and God has bountifully blessed us with these; but we have neglected to labour for permanent results. Our work has been exhaustive instead of being productive. Instead of pursuing a comprehensive system of Christian education, whereby the Native Churches and communities might be trained in self-dependence and self-support, education has been outlawed or ignored. We are beginning to see the fruits of this error, and we shall yet see them in fatal progression unless the error is speedily corrected.

We will not waste time by considering at any length the views of those who seem

to think that a Missionary may legitimately impart elementary instruction, but that by engaging in education of a superior kind, he is not acting in accordance with his divine commission, for the subject has been often discussed before in all its bearings by good and able men. More than fifty years ago the Committee, on the occasion of the Cottayam College being established by Colonel Munro, recognised the importance of high class education in the following terms. The extract is from the Society's Annual Report for 1816-17:—

> Colonel Munro most justly attaches to an efficient and extended system of education, particularly in the English language, great influence on the early and substantial establishment of the Protestant religion in India, and on the confirmation of the British power: in illustration of which he pointedly observes, that "if the Portuguese were in a state to undertake conquest in India, their designs would be greatly facilitated by the extension which their language and customs have obtained."

At the time of the Indian mutiny the importance of giving a better education to Christian converts, with the view of employing them more generally in the public service, was urged upon the Committee by Sir Robert Montgomery, in a letter dated Lucknow, April 20, 1858 (published in the Annual Report for 1857-58), from which we make the following extract:—

> We have gone, and are still passing through, a frightful crisis. No one can doubt but that good will result from it. Already we see the result in the anxiety of all to employ and elevate Native Christians. The change is most remarkable, even amongst those who are Christians in little else than profession: all seem to employ them. But it is remarkable how low they are in attainments, and how few are fitted except for the lowest posts. I have no doubt that a higher degree of education will be given them.

Those who know the abject state of dependence upon the Missionaries in which too many of the Native Christians were formerly content to live, will recognise among other satisfactory signs of progress exhibited in more recent Reports, that as a class they are now more able and willing to earn their own livelihood, and to this result the better education imparted in Mission schools has, among other causes, contributed in no slight degree.

Some remarks on the general question, and more particularly on this aspect of it, in the Report of the Calcutta Church Missionary Association for 1871 are so appropriate, that we cannot forbear to quote them, and they derive additional force from the circumstance that they are from the pen of one of our Missionary brethren, who, since he first went to North India in 1855, has mainly devoted himself to the evangelistic branch of the work; he has thus learnt by personal experience that the preacher has no more valuable auxiliary than the school evangelist. His remarks are made in connexion with the revival of the Anglo Vernacular School at Mirzapore in Calcutta, at which, in 1870, there was an attendance of about 150 pupils, of whom fifty were Christians.

> The value of this Institution in this Mission can be hardly over-rated. During the few years of its discontinuance the Mission suffered not a little in respect to educational advantages. The Christian children of those years lacked what we fear they will never be able to remedy; and the evangelizing power of the Mission was also much reduced as a consequence of its closing. Whatever may be thought of the policy of school work among heathens, there cannot be two opinions as to the importance, and even obligation, of maintaining good schools for the children of our Native Christians. Without education, our Christians must continue to grovel in the lowest scale of society; they must remain poor, and in this country to be poor means to be dependent. An ignorant and impoverished congregation may have piety, but it lacks the power of self-support, and, still more, of liberality in the spread of the truth. The true wisdom of Missionaries is to work with all their heart and soul for the entire elevation of the people: let them strive above all, as they must, to raise their Christian tone and standard, but let them also aim at exalting the

status of the Christians socially and intellectually. It is a mistake to suppose that because "to the poor the Gospel is preached," the recipients of the Gospel should remain in that category. Our holy religion has promise both of the life that now is, and of that which is to come; it enriches its faithful followers in faith, and has an innate tendency to enrich them in other ways too; it has enriched the world in science, philosophy, poetry, the arts and commerce, more than we can describe. The Missionary, therefore, has a mighty auxiliary on his side; let him foster and aid this essential tendency, and his people must rise; and then if, together with mental and social advancement, spiritual graces also advance, he may rest assured that the day will come when the Church will cast off its swaddling-bands, and develope a healthy manhood of independent action and vigorous effort.

Further, in South India, at the instance of the Tinnevelly Missionary Conference, including in its ranks some of our most experienced Missionaries, action has been recently taken to promote high class English education, by altering the character of the Vernacular Training Institution for teachers at Palamcotta, as the instruction is no longer to be confined to the vernacular, but to comprise English also. The higher classes are still to go through a course of training as teachers, and, referring to this change, the Rev. T. Spratt, in charge of the Institution writes as follows:—"This will enable us to meet the increasing demand for English schoolmasters, and our students, with a knowledge of English, will have open to them a wider sphere of usefulness than they could have with an acquaintance only with the vernacular. We find that some of our masters who have gone over to Ceylon have failed to keep their schools together because of their want of knowledge of English."

A very remarkable testimony in favour of high class English education was also given by the Rev. W. T. Satthianadhan, one of the most intelligent of our native clergymen, in a paper which appeared in the September Number of this Publication for 1865, from which we may be pardoned for making the following extract:—

India is in a transition state. Western science and western civilization affect the whole current of public thought and feeling. Inveterate prejudices are removed, time-honoured institutions fall before the march of intellect and civilization. Everything indicates progress and improvement. If the Native Christians do not, by their knowledge and attainments, rise to the exigencies of the age, they will not only sink in the estimation of their heathen countrymen, but will also fail to exercise that moral influence over them, which, as Christians, they ought to do.

You will think that I am a strong advocate for English education, and so I am. I feel persuaded that nothing short of a thorough sound English education, combined with a complete knowledge of the vernacular, will answer the objects contemplated by the Church. At present there is not a superior educational Institution in the Madras Presidency; the Government schools and Colleges impart superior secular education: but I mean an Institution which combines this education with a sound biblical instruction, similar, perhaps, to the College which has just been opened by our Society at Calcutta. Such an Institution will answer two important purposes: it will be the means of giving a liberal education to Native Christians, which is a great desideratum, and scriptural education to Hindus. Such an education to Hindus is a crying want of India. The secular education they receive from Government re-acts injuriously, not only on their own minds, but on the country in general, and, unless counteracted by a Christian Institution of superior pretensions, it may ultimately lead to dangerous results.

The transition state of India to which Mr. Satthianadhan refers, is a very important element in the question, which deserves much fuller consideration than we can bestow upon it now. We have already, in our previous article, touched upon the educational destitution of India in former times, for which both rulers and people were responsible. While on one hand the people had a strong prejudice against Western knowledge and Western civilization, the Government of India until about 1836, expended the limited sums set apart for the education of the people on the encouragement of

purely oriental literature and learning. Now, however, a wonderful change has been wrought, for throughout the length and breadth of India, there is a strong desire for the acquisition of English, which now takes the same place in a liberal education in India that the Latin and Greek classics do in our own country, and at the same time this thirst for English has been largely stimulated by the educational system of the Government, and, in some provinces, to an undue extent, as notably in Bengal. Whether as individuals we approve of this change or not, we cannot shut our eyes to the fact that a very considerable section of the population, whose intelligence gives them great influence, are determined to have English education for their children, and that the number of these is increasing year by year. To show the great impulse given to education of late years in India, it is only necessary to mention, that whereas at the time the Educational Despatch of 1854 was written, in Government schools, as well as in those aided by the Government, the average attendance of pupils was under 50,000, they have now increased to upwards of 700,000, of whom 34,000 are probably in schools and Colleges connected with the Church Missionary Society, and some 90,000 in the educational Institutions of other Protestant Societies. Further, in illustration of the impulse given to high class education, we may note, that from the opening of the University of Calcutta in 1857, until the end of 1869-70, 15,123 persons have presented themselves for the entrance examination, of whom 7,279 have passed; and during the same period 5,175 have gone up for the First Examination in Arts and for Degrees, of whom 2,557 have passed.

A large proportion of these graduates and undergraduates will in course of time be appointed to positions of trust and responsibility, in which they will exercise very considerable influence upon their own countrymen, and those among them who are placed in charge of educational Institutions will have great opportunities for moulding the character and belief of the rising generation of India. Unfortunately many of these pride themselves on being advanced thinkers; the following extract from the "Travels of a Hindu to various parts of Bengal and Upper India," written by Bholanauth Chunder of Bengal, will describe better than we can what their creed is:—

"A young Bengal is loth to abide by any book revelation; he thinks he would be lagging behind the age by taking up the question of eternal concerns in preference to that of the concerns of this world, to the question of his mission upon earth. Ostensibly he has no religion, not even Brahmoism, which is being hampered with rules and forms, giving it a sectarian air. But nevertheless he has faith in the life that is right, and he rests his hopes in an Almighty disposer of events."

The late excellent Bishop Cotton, Archdeacon Pratt, and other earnest friends of the Missionary cause in North India, could not regard without dismay the prospect of men holding such opinions as these going forth in rapidly increasing numbers year by year, to carry the deadly influence of infidelity wherever they went, and in compassion for the souls, not only of these misguided men, but also of the thousands they would corrupt, it was felt that some special effort should be made in their behalf; and as, unhappily, few of them could be reached by the ordinary mode of street preaching, they recommended, as the most effectual mode of bringing them under Christian influence and teaching, that a College should be opened, in which undergraduates would be prepared for the first examination in Arts, and for the B.A. and M.A. degrees, and at the same time receive instruction in those Divine truths which alone are able to make them wise unto salvation. To the proposal the Parent Committee, after mature and prayerful deliberation, gave their consent, and accordingly the Cathedral Mission College was opened in 1865. Another advantage contemplated by this College is that Native Christian undergraduates going up for degrees can be trained

here instead of going to one of the Government Colleges, where no Christian influence would be brought to bear upon them. Here it may be noted, that although the actual number of Christians going up for the Calcutta University examinations are small as compared with the Hindus, their numbers are very considerable in proportion to the limited population of the Christians in North India. For instance, in Bengal, out of 1,436 candidates who went up for the entrance examination in 1869-70, 55 were Christians, of whom 22 passed; out of 462 candidates for the first examination in Arts, 25 were Christians, of whom 10 passed; and out of 113 successful candidates for the B.A. and M.A. degrees, 4 were Christians.

The Cathedral Mission College in Calcutta differs only from Jay Narain's College at Benares, and St. John's College at Agra, in this respect, that whereas in the latter only a few of the most advanced students are prepared for the first examination in Arts and for degrees, all who enter the Cathedral College are under preparation for these higher examinations; thus the general course of studies is more advanced; but in other respects there is no essential difference, and the establishment of the Cathedral Mission College involved no new principle which had not already been acted upon in the other educational institutions of the Society, maintained in different parts of the country; in other words, if, without violating the spirit of Scriptural injunctions, a Missionary, whose desire is, by his teaching, to bring souls to Christ, can engage in educational work, as we have contended, then, provided the spiritual aspect of the work is ever kept foremost, he is at liberty to engage in education, either of a superior or of an elementary character. We have yet to learn that there is anything in Scripture which will admit of a Missionary teaching history and geography, which will preclude him at the same time from giving instruction in logic and trigonometry. The object of education, we must remember, is quite as much to exercise the higher faculties of the mind and of the soul, as to impart information; the course of studies to be followed must be determined by the circumstances of those who receive instruction, as well as by many other considerations, into which we need not enter at present.

It is high time, however, to bring our too lengthy observations to a close, and in doing so we would only add, that if it was legitimate fifty years ago for the Church Missionary Society to establish schools and Colleges, at the present crisis in the history of India we feel it would be a gross dereliction of duty either to withdraw from this work or to curtail it in any way. After centuries of slumber, India is waking up, her sons and daughters are asking for education: many of them will not rest satisfied unless they get English education. In meeting this desire of the people, the Government of India, which, in 1813, could scarcely be induced, under the pressure of the British Parliament, to spend 10,000*l.* a-year, is now devoting annually some 868,626*l.*, besides which, considerable sums are raised by the people themselves for educational purposes. But the Government education is entirely secular, without any reference to revealed truth; and whether India, two or three generations hence, is to be an infidel nation, or a people serving God, depends greatly, humanly speaking, upon Missionary educational institutions. We fully admit that in the spiritual contest in which we are engaged those who devote themselves mainly to Evangelistic work, must form the first line of attack; but we are equally convinced that school Evangelists are as much needed to act in the reserve. Those of our readers who have had patience to follow us thus far will have seen that our educational institutions have exercised a very important influence in raising up a native agency, and that the question of a self-supporting Native Church is intimately bound up with the maintenance, on an efficient footing, of those institutions. The proposal to close some of them, and to curtail the usefulness of others by altering the character of the instruction given, appears to us at this

juncture specially inopportune, as we can conceive nothing more disastrous to the great cause we all have at heart, than to reverse the educational policy of the Society inaugurated more than fifty years ago by men whose memory we all cherish, and whose policy commends itself to the judgment of experienced Missionaries, Statesmen, and others whose opinions are entitled to weight. We trust, then, that while the Committee, in humble dependence upon the over-ruling counsels of God, will be found ever ready to adopt well-considered reforms for rendering Mission Schools and Colleges more efficient as Evangelistic agencies, they will steadily set their faces against all changes of a radical character.

COME OVER AND HELP US.

"SOWING AND REAPING.—THE LIFE OF THE REV. J. T. TUCKER, MISSIONARY IN TINNEVELLY." BY THE REV. G. PETTITT. LONDON, NISBET, 1872.

"SEVENTEEN YEARS IN THE YORUBA COUNTRY.—MEMORIALS OF ANNA HINDERER." BY R. B. HONE, ARCHDEACON OF WORCESTER. LONDON, SEELEYS, 1872.

IN his lonely exile in Patmos, when the beloved disciple was in tribulation for the word of God, and for the testimony of Jesus Christ, the command came to him, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." The words must have dropped upon his soul as the manna fell in the wilderness, cheering, refreshing, and strengthening him with the consolation that his own labour was not in vain in the Lord, and that, though after much tribulation, he must enter into the kingdom of God. When his Master was a lonely stranger upon earth, St. John had forsaken all for his sake and followed Him. For His dear sake he had undergone toil and privation, bonds and imprisonment, and now in his old age the bright hope is held out before him that he has not all this while been serving a hard taskmaster: already he seems to hear the welcome sound, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." There are some who would tell us that it is inconsistent with perfect holiness and complete self-devotion to place before the soul the joys of heaven and the anticipation of our Heavenly Father's approval of work attempted for His glory, and in obedience to His commandment. It is held to be more sublime, more ennobling, to toil, and labour and suffer with utter indifference as to any future result, working for the sake of work; suffering without murmur and complaint, because suffering is the appointed lot; going down into the grave regardless whether there is or is not to be a resurrection from the dead. It is with such speculations that vain man would exalt himself in his own opinion, in the opinion of his fellow-men, and even in the presence of his God. Whether intentionally or not, the feeling is to shake off dependence, to go in a man's own strength, to assert, if not equality, yet emancipation from the restraint and trammels of God's law, except in so far as it may be convenient to observe it. Especially in such cases do men revolt against the scheme of salvation propounded in the Bible, and claim the right of making their own terms with God according to the imaginations of their own hearts and the conclusions of what they call their reason. When, however, we proceed to inquire into the products of these high sounding professions, and to judge such persons by the searching list enjoined by our Lord, invariably do we find leaves instead of fruit. When there seems to be here and there a few grapes, upon more close examination they prove to be grapes of gall whose clusters are bitter. Some acts of imperfect obedience, springing from no sufficient motive, the result of indulgence in some favourite feeling, or stimulated by some peculiar idiosyncrasy, will here and there be found, but with them also utter neglect, perhaps defiance of duty, as essential and as

strictly enjoined by the pure and perfect law of God. In such cases even the virtues of some men are as wayward as the vices of others, and wilfulness is at the root of both.

In marked contrast with these is the obedience rendered and the labour undertaken by the faithful servants and followers of the Lord Jesus Christ. The root of all that they do and undertake is a constraining sense of love for Him who hath loved them and given Himself for them. Drawn by the cords of this love, they are willing gladly to follow the Lamb of God whithersoever He goeth, and they do arise from their death of trespasses and sins and follow Him. Whatever they may be permitted to do in His service, they never lose sight of the feeling, "We are unprofitable servants: we have done that which it is our duty to do." But still they ever have respect unto the recompense of the reward. It is held out before them as the crown of parsley was before the victor in the Grecian games, and it is their joy and their consolation, without impeachment of pure and disinterested love of their Saviour, to feel that when labouring and suffering for Christ, their "light affliction, which is but for a moment, worketh out for them a far more exceeding and eternal weight of glory; while they look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

We have been led into this train of thought by the perusal of the two admirable biographies which are prefixed to the present article. When we turn to these, parting for awhile from the high sounding pretensions which are now being perpetually put forward by those who aspire to be teachers of the people, and to be wise above that which is written in the Bible, it is most remarkable to note the complete absence, the utter unconsciousness of all such notions and fancies which pervades the subjects of them both. They move in another world: they breathe another atmosphere. There is not the slightest vestige of such imaginings manifest throughout their whole career. Having done what they could, they have in peace and confidence passed onwards and upwards to receive from the hands of their Father that which through life they had looked and laboured for—the gift of God, which is eternal life. This is one charm of these volumes which makes them peculiarly valuable in the present day, inasmuch as, even in the nineteenth century, it may be gathered from them that a few grains of common sense may be worth far more than bushels of philosophy and vain deceit. There is also another feature in them over which we would gladly linger for a while. We often hear much talk of the Romance of Missions, and unquestionably there is such a thing, and romantic feelings do prevail concerning them. It has been asserted that such feelings have operated as an *ignis fatuus*, and has misled many who, when they have entered upon the actual work, have suffered bitter disappointment, and have been dis-illusionized in a most painful manner. The adversaries of Missions delight to dwell upon this theme; before now, with Festus, they have not scrupled to declare that those who went forth for the conversion of souls to Christ were mad. If we were to believe them without the element of romance it would be next to impossible to procure labourers to go forth into the vineyard of the Lord. We much doubt this. We do not for a moment deny that such a feeling may have influenced some. They have prophesied in the Lord's name when He had not sent them, neither had He commanded them, neither had he spoken unto them. And then they have fainted in the day of trial and adversity, because their strength was but small. But if, in certain instances, the Romance of Missions has influenced some unduly to undertake what they had no vocation for, in manifold cases we fear it has operated as an undue hindrance, and kept many back who might have been most useful in their day and generation, by filling them with undue exalted notions of the special qualifications of the pre-

eminent gifts requisite, as also of the formidable dangers to be encountered, which they were conscious they were not prepared to cope with. A fanciful ideal has been set up before the mental vision, or isolated instances of hazard have been accepted as normal conditions of the Missionary life. As in an army multitudes have the secret consciousness that they are not qualified to lead a forlorn hope, who are yet quite ready and willing to serve loyally and bravely in the ranks, so the notion that Missions are a desperate venture, out of the reach of ordinary men, keeps back very many who, with a more sober estimate, might do good and faithful service.

We do, then, most heartily welcome these volumes, because, in a most artless and unpretending manner, they present to the Church the true nature of Missionary work, and what may be effected, through the grace of God, by honest workers, without any notions of romantic heroism or peculiar physical or intellectual qualifications distinguishing them in any remarkable manner from their fellow-men. We do not doubt that in multitudes of our English parishes there are engaged in labours of love among the poor, the ignorant, and the suffering, faithful men and women with natural gifts and endowments qualifying them to be ambassadors of Christ among the heathen quite equal to those which were conspicuous in Mr. Tucker and Mrs. Hinderer. But while "the heathen perish day by day," they stretch forth no hand to help them; they never dream of volunteering for this high and holy service. Timidity, ignorance, erroneous notions keep them back, and while the fields are white unto the harvest, there is much precious grain falling to the earth and perishing, because no reaper comes. We therefore earnestly hope that these plain sensible books will have extensive circulation among those who are interested in the work of Missions: we know of none better calculated to call forth, not only sympathy, but also willingness to step forward into the ranks, and to be baptized for the dead.

The subjects of those memoirs were so well-known to the Christian public during their lifetime that it may not be necessary to give any lengthened account of them in our pages; this will more naturally be gathered from the record of their lives; but it may not be without advantage, if only to substantiate our remarks, to demonstrate from them the truth of what we have ventured to assert.

Who then were John Thomas Tucker and Anna Hinderer? They were, in their origin and early career, plain, simple country folk, such as we are all familiar with in our rural parishes. Removed by circumstances from the humblest ranks in life, and not compelled by necessity to earn their bread in the sweat of their face, they enjoyed the inestimable advantage of sound and careful education, qualifying them for future usefulness. Both, however, had before them the struggle of life, and it was at this critical period, when so many young persons make shipwreck, that they enjoyed the peculiar blessing of the careful teaching of Christian ministers, who interested themselves in the spiritual welfare of their people. In the case of Mr. Tucker, it was Mr. Lundy Foot who stretched forth a helping hand to the young surgeon's apprentice when he was halting between two opinions. He was, however, during the period of his apprenticeship, more especially an attendant upon the ministry of an honoured servant of Christ, the late Rev. R. Fayle, of Torquay, whose *locum tenens* Mr. Lundy Foot happened for a time to be. He became the senior teacher in Mr. Fayle's Sunday school, and was thus brought into immediate intercourse with his minister.

With Anna Hinderer it was the late Francis Cunningham and his excellent wife who exercised a most blessed influence in the formation of her character and on the whole tenour of her subsequent life. Many of her relatives seem to have been Baptists, but under the genial and holy influence of these excellent persons her attachment to the Church of England grew with her growth and strengthened with her strength.

Very beautiful is the picture which she draws of her early feelings and aspirations. We trust they will be read in many a parsonage, and lead some more to put forth similar effort to that so blessed at Lowestoft.

I loved Sunday above every day. I loved church, and was soon permitted to enter into the beauty and solemnity of the services. I felt I was in a holy place, and that holy words were being used. The whole service was frequently read through by me in the week, and I found fresh beauties in it, which I could comprehend. I felt there was something magnificent in it, and my mind would feed upon it, and soar away in imagination from many of its passages. The "Te Deum" carried me to heaven. I longed to be a martyr, to be one of that "noble army," "Vouchsafe, O Lord, to keep me this day without sin," became a daily prayer; yet I did not entirely call upon Him who only can take away sin, the precious and only Saviour. "Almighty God, unto whom all hearts be open . . . . from whom no secrets are hid," made me afraid of sin, and when inclined to do wrong, and be naughty, that passage would come into my mind, so that I feared; but it was not the fear of grieving my God and Saviour, However, I was graciously and gradually led on step by step. I cannot tell of times and seasons, but I became more and more happy. I longed to do something. I had a strong desire to become a Missionary, to give myself up to some holy work, and I had a firm belief that such a calling would be mine. I think this was from a wish to be a martyr; but I wanted to do something then. Dear Mr. and Mrs. Cunningham knew little of me then; they looked kindly at me often, as they did at every one, and he used often to ask me my name. I often thought if I might have a few little children in the Sunday school to teach, it would be an immense pleasure. I was afraid to ask it, but having obtained my aunt's consent, when I was between twelve and thirteen, I ventured one Saturday, after passing dear Mrs. Cunningham three times, to make my request, fearing all the time that she would say I was too young, and too small; but what was my joy when she smiled so kindly upon me (I shall never forget that smile, I have the most vivid remembrance of it), and told me to go to the school at eight o'clock the next morning, and she would give me a class. I was up early enough; a heavy snow was upon the ground; but that was nothing. I went, and six little ones were committed to my care; and thus commenced that intensely interesting work, to which, I may say, I more and more entirely devoted myself to the last Sunday of my time in that place. Oh! what a blessing has that been to me! how it filled my heart! how I loved the children and gained their love!

As I said before, I was seeking for something solid; I felt the want of something to make me happy, something that this world could not give; and I think, while talking to these little ones of Jesus, it entered my mind, "Had I gone to Him myself?" I went on seeking and desiring, and often said and felt, "Here's my heart, Lord, take and seal it: seal it for Thy courts above," and I was comforted in the sense that God would do it. This was doubtless the movement of the Blessed Spirit in my soul; and amidst all my failings, my sins of thought, and word, and deed, the craving of my mind was, that I might be the child of God. I saw my need of a Saviour, and in the Saviour I felt there was all I needed, and I was by degrees permitted to lay hold on eternal life. Notwithstanding all my sinfulness, and infirmities, and shortcomings, the blessed hope of salvation in Christ Jesus, was mercifully given, with the secret assurance that I was adopted into the family of God, made nigh by the blood of the cross, and sanctified by the Spirit. This has been my comfort, joy, and blessing, in sunshine or shade, prosperity or adversity, sickness or health. But grief, sorrow, and shame must fill my mind in the remembrance of my sinfulness, the worldliness, the hastiness of temper, the pride, the evil that was within me, the temptation to run down the stream of life, whichever way it was going, and consequently denying my Saviour, not perhaps in word, but certainly in not confessing, as I ought to have done, Him whom I had promised to serve. I often had to walk in the dark for my punishment, and was not permitted to see the light; but my relief was in "baring my heart before Him who its depths can understand." I was very anxious to guard against any morbid melancholy feeling of distrust, and must say I was permitted to feel a great spring and glow in religion. It was all in all to me; it was all that I wanted to make me happy in this life, and in that which is to come. Joy and gladness were my association with it, that joy which is sown for those whom Christ

hath redeemed, and the gladness which He promiseth.

I have mentioned my introduction to the Sunday school; this led to an introduction into the Vicarage. Dearest Mrs. Cuningham, with her natural kindness, wished me to go to tea on Sunday evening sometimes: this grew into a regular custom, and one evening she asked me to go and sit with her while she was drawing: I read to her, and then left. She then wished me to go every morning at ten o'clock, and see how things stood; sometimes I remained there, at others I went away. I became very much occupied. Dear Mr. Cunningham employed me too. I copied for him, became a district visitor, &c. The more I had to do, the happier I was. My life was given for them, the very atmosphere was just the thing for me, and each day I only loved them more and more. In time I resided altogether under their roof. Oh! they were happy years. I found my way amongst the people; my love for the school-children found an entrance for me to the mothers' hearts, and I had many friends among high and low, rich and poor.

We dwell upon these early incidents, not only with pleasure because of the exquisite picture which they present, but because in so lively a manner they sketch out what we firmly believe still lies ready to the hand, if only God puts it into the heart of His servants to do it. There is just at present much cry that "the Church is in danger." It would be quite foreign to our pages to enter into controverted political, or even ecclesiastical questions; but it is our firm belief, that if it could be said universally that the parsonages of England were like that into which the thoughtful and loving child so early found admittance, there would be little doubt and anxiety for her future. We rejoice in believing that there are many such, but there might be more, and we would earnestly appeal to our friends to multiply them. It is often a question with many of the Clergy how to retain hold of their more advanced Sunday school children, and in large and populous parishes the difficulty is great. Still it must have been solved at Lowestoft, and at Torquay, and perhaps it would not be easy to tell how much hearty service and invaluable help was obtained for the Church of England by the kindly smile, the unfailing welcome and sympathy which greeted the little child who seemed almost "too small to work for God." We are, however, now writing more immediately in the interests of Missions. It would be impossible to overrate the ungrudging hearty manner in which, often at the cost of much labour and self-denial, the Evangelical Clergy have upheld, through good report and evil report, the Church Missionary Society. Loving the Master, they have been cheerfully obedient to His command and have exerted themselves nobly on behalf of this cherished instrumentality, "that His way may be known upon earth, His saving health among all nations." Munificent contributions have, for this object, been poured into the treasury of the Lord from the parishes of England, and money has been forthcoming as and when it seemed that the Lord had need of it. But there ever has been a dearth of men. In the early days of the Society it is well-known that not a single Englishman could be found, among all her millions, willing to go forth and preach among the Gentiles, the unsearchable riches of Christ. The change has been wonderful since that period. Still the number of suitable candidates has not risen by any means in proportion to the extent of the work. Not only does there remain much land to be possessed for the Lord of Hosts, but even that which has been entered upon is but imperfectly subdued. Much and infinite good has been effected, by the stimulus given through lack of home effort, to the extension of the Native pastorate, and no doubt there has been the over-ruling of God's Providence in this matter, compelling, as it were, those who were in the field to seek help from those around them. But while there is ample room for its further extension in this direction, and it would be most wise and politic to recruit extensively the ranks of the Native clergy, there is real need of European help

to guide the Native Church, and to impart into it sound doctrine, healthy morality, and English energy, in the still early stages of its existence. We would therefore most earnestly appeal to our friends throughout England and Ireland to gather out from among their people some such as Mr. Tucker and Mrs. Hinderer. The Church in India, the Church in Africa still has need of them, and the mere perusal of their biographies will convince all who read them that such an appeal as we are making is neither vain nor unreasonable. It will not be, however, by an Annual Sermon, or by the chance address of a Deputation, that such help, under ordinary circumstances, is obtained. Such appointments, however valuable, are hardly sufficient to dispel the ignorance and misconception which prevails regarding the work of Missions. Emphatically, in this matter, precept upon precept, and line upon line, are essential, and the "open door" of the vicarage, as at Lowestoft, to the thoughtful and earnest among the younger members of the congregation, may prove invaluable. Let our friends look round the noble band of their Sunday-school teachers and district visitors, and see whether they cannot spare and thrust forth, so far as man may do so, some into the Mission field. We can well remember the excellent advice which the late Bishop Dealtry of Madras used to give to his clergy in his plain and homely, yet earnest manner, "Mix up plenty of Mission work in your sermons; it will do both you and your people good." If our clerical brethren would take this shrewd hint from one so competent to give it, we do not think that there would be lack of interest in sermons, if we may presume so far, or lack of candidates for Missionary enterprise.

But what are the qualifications most essentially requisite in such candidates? There is, in one point of view, no amount of intellectual ability, or compass of human learning, or talent, or capacity, which cannot find its appropriate sphere and highest consecration in this holy service. Even as the elders in heaven cast their crowns before the throne, so the most excellently gifted of God's creatures may lay at His feet wisely and well the choicest gifts which He has bestowed upon them. But if we again revert to the biographies under review it will be apparent what signal victories may be won, what glorious results may be obtained, by the devotion to the Mission cause of what are esteemed much humbler, and which are more ordinary gifts. We are expressly told of Mr. Tucker, that "he was in ability not brilliant, but of sound understanding;" that "he was neither an eloquent man nor a powerful preacher, nor was his conversation sparkling:" he could not, from his antecedents, have been a profound student, or a man of extensive learning. But he was "sincere" and "straightforward," "very decided in his religious views;" he had "solid good sense," was "genial" in disposition, whom all men approached without fear: he was "single-minded, resolute, persevering; it was ever in his thoughts to win souls to Christ;" he was a man of strong faith in God's promises, a man of fervent prayer. And God so blessed him, that he "had the honour of baptizing into our Church, with his own hands, 2000 heathens. And these were not baptisms of the Jesuit style, but of candidates carefully instructed and prepared. He had also received into our Church 200 natives purified from the corrupt idolatry of Rome. He had planned himself, and with native hands had built forty-eight churches, small indeed, and rude, in Tinnevelly, and had seen twenty-four devil temples demolished by their former worshippers. He presided, himself, over a congregation of 3000 Native Christians. The large and substantial church, which, by his exertions and self-sacrifice, he erected at Pannivilei, contained 1200 worshippers.

We would fain hope that there are still many such in the ranks of our younger clergy, who may, in some comparatively unimportant sphere, which could be filled up by others, be wasting energies well qualifying them for more strenuous and important work. Can they recognize in themselves such features as were manifest in John

Thomas Tucker? Cannot the hearty friends of the Mission cause single out some such from among their helpers, and kindle within them Missionary zeal? Will a parish be the poorer in its spiritual progress if from it one has gone forth to jeopard his or her life in the breaches? Let those who have sent such forth reply. In the name, then, and on behalf of the Church Missionary Society, we make this earnest appeal to all who have it in their power to help on the present emergency, either in person or through their influence over those whom God has

But what of the work itself? Are its difficulties too great, its trials too severe for flesh and blood to encounter? Is it not a hard sacrifice, greater than can be required from the ordinary Christian? For a full and abundant answer to all such inquiries we would most earnestly commend the books we have been reviewing. There is not the slightest disguise in them of the difficulties which have to be met, of the disappointments which ought to be anticipated, of the hardships which have to be endured. They are all set forth vividly and faithfully, especially in the biography of Mrs. Hinderer, for on the tender and delicate woman they fell more severely and abundantly. But in both narratives alike we shall look in vain for a single expression of reluctance to bear trial, a single feeling of regret at an adoption of the Missionary career. In the midst even of sickness and suffering there is still the voice of joy and thanksgiving; and if there is one shade of sorrow clouding the mind, it is at the thought of being compelled to abandon work on which the whole devotion of the heart was concentrated. A bright, cheerful feeling, consequent, no doubt, on walking in the more immediate light of God's countenance, pervades the heart of each, from the first going forth to labour until the closing scene. Hope, and joy, and peace in believing, signalize the whole career, even, as in Mrs. Hinderer's case, in the midst of much most exceptional trial and privation.

We have studiously abstained from anything like an analysis of the contents of these volumes, although we might have enriched our pages out of them with many striking incidents and many most profitable and suggestive thoughts—because we would much rather that our readers should procure the books for themselves, and make thorough acquaintance with their contents. Both Archdeacon Hone and Mr. Pettitt have, although each in his own manner, executed well the task allotted to them. The Archdeacon has preferred allowing Mrs. Hinderer to speak for herself, and to tell her own story of her seventeen years' devoted labour. Mr. Pettitt has undertaken to be the relater of Mr. Tucker's life, and, from his thorough acquaintance with Missionary life in Tinnevelly, and his hearty brotherly sympathy with Mr. Tucker, has told the tale in a manner most interesting and most profitable. At Missionary working parties, in Sunday schools, in parochial lending libraries, as gift-books to hopeful young persons, these volumes will be found most opportune. We most heartily wish them extensive circulation, believing them singularly calculated to effect an object that we have much at heart, that is, an awakening of interest in many dormant hearts, for the salvation of souls in heathen lands. It will be manifest, from the perusal of them, that from many a dark and neglected people, the cry is still arising, "Come over, and help us."

NEWS FROM METLAKAHTLA.

There is perhaps no more marked feature in every department of human labour at the present day than the complex nature of the operations which are required to insure success. In ancient times, if war had to be waged it sufficed to send forth the superabundant swarms of population who found no means of existence in their own lands, without any species of preparation, and with only the rude weapons which came to hand, and they sallied forth devastating all before them, precipitating onward, by their superincumbent mass the populations whom they encountered. They, in their turn, impelled their neighbours forward by a similar process, and hence what has been aptly termed a wave of conquest rolled over the earth. Contrast with this the recent war carried on by Germany against France. Not only was there a horde of men sent forth from their homes, but the most profound skill of the chemist and mechanician had for years been called into requisition to prepare them with arms for the fray. Geography had been diligently studied, and the whole country to be invaded had been accurately surveyed and mapped out by scientific intelligence. Linguists had been carefully trained in anticipation to be familiar with the language of the enemy. When, moreover, the armies were set in motion, the most skilful arrangements had been devised for the commissariat of the troops; a hospital staff, even to a corps of grave diggers, had been organized; and ample provision had been made for the spiritual wants of the sick and wounded by chaplains and spiritual persons detailed for such offices. In further illustrating this topic we pass over the question of manufactures, because it seems almost a necessity that multifarious processes should be needful to produce the requisite ends. But even on what would seem to be so simple an art as agriculture, the sower no longer goes forth simply to sow his seed, but the modern farmer brings chemical and mechanical skill to bear in order to grow and house the crops which the land is made to yield.

And as it is in many departments of human labour, so is it also in spiritual things. Without looking back very far, and glancing only at the revival of evangelical religion within the last century, how different are the duties devolving upon the clergyman of the present day with those which fell to the lot of Newton and Cecil, and those who awakened England from the lethargy which had benumbed religion throughout her borders. In those days the evangelical minister was diligent and earnest in preaching simply and fully the Gospel of Jesus Christ, no other concern or thought possessed him: he was active in the prosecution of this work, but no other call distracted him from the prosecution of it, except, indeed, the visitation of the sick. Schools were, in those days, unknown, or, if they had an existence, engaged little or no attention from the parson of the parish. Sunday-schools were an institution undreamed of; all the complex parochial machinery which, in what is now called a well-ordered parish, absorbs so much time and fills the soul of many of the clergy with so much anxiety, had no existence. Church and school building were never attempted. Even parochial visiting, from circumstances which entailed no blame upon them hardly came within the sphere of the duties of the evangelical clergy. They were then mostly lecturers or ministers of chapels to which legally no cure of souls was attached. Church Societies, Missionary Associations were things of the future. The pulpit and the Bible alone, with rare exceptions, such as in the case of Mr. Venn at Huddersfield, were the peculiar portion of those who may be justly termed our spiritual forefathers. From all other departments of clerical usefulness they were as far as possible jealously excluded. This might be curiously illustrated from the ecclesiastical status of the first founders of the Church Missionary Society. But we have now fallen on other times, and it is interesting, and in a certain sense painful, to

contrast the heavy burden of secular cares and interests which at the present time fall upon an active London incumbent, or a busy worker in some of our great commercial centres. Even in the country, where there is a willingness to work, men find plenty of occupation, which, if it does not overtax their energies, yet furnishes a round of varied occupation, and involves many calls upon their time and talent, which never disturbed the quiet routine of the clergyman of the last century. What holds good in the Church at home is true also of Missionary labour abroad. With needful modifications all that has been found by experience valuable in the promotion of the interests of Christianity here is transported to foreign lands, and the Missionary rapidly reproduces for the edification of the Church abroad all the various institutions which are fruitful in results in his native country. To these he is often compelled to add further responsibilities, arising usually from the helpless condition of those to whom he is not only an ambassador of Christ, but often a civilizer and a protector. Such duties necessarily demand a great absorption of time and attention, but they are indispensable, and, with more or less of acquiescence, the Missionary to the heathen conforms as best he can to them and to the condition of his brethren at home.

We have a most notable instance in the remarkable measures, which God has so signally blessed, now carried on by Mr. Duncan at Metlakahtla. In our volume for 1865 there is an interesting account of the origin of this Mission, to which, if it is not familiar from other sources, we may be content to refer our readers, However, at the risk of reproducing what has already appeared in our own pages some time ago, we must be permitted to recall a short extract from a newspaper, giving an account of Metlakahtla as the writer saw it.

Before taking leave of Metlakahtla, I should give some account of it, and really too much cannot be said of the orderly, most cleanly, and decorous behaviour of its inhabitants—such a vast difference between it and other places where Indians reside—houses well built, roads equal to the Esquimalt Road, the dresses of the inhabitants (I won't call them aborigines), equal to what one might see on Sunday about half-past ten in Douglas Street, moving towards the iron church. Here were also youths and boys amusing themselves with the fly-pole, while, if the eye is turned across the bay, the quiet little graveyard meets our view. In another direction the pretty little schooner "Carolina" lies anchored in a small cove off the village, keeping guard over the "Eagle" and "Nonpareil." In her neat, trim appearance and paint, one can imagine her moral superiority over her iniquitous companions. Take a walk near the church, and you may see the mighty chief of Fort Simpson (Legaie) standing under the porch of his well-built house, ornamented with fancy casing around where the gutters should be, but are not, and also around the windows. Legaie! why, I remember him myself, some ten years ago, the terrifying murderer of women as well as men, now lambled by the temperate hand of Christianity—a church-going example—an able ally of the temperance society, though not having signed the pledge. In the centre of the village—it being built in the shape of the letter L—we can see a pretty little mast with its rigging and the proud ensign of England floating from the truck, which is a memento of the visit of H.M.S. "Devastation," surrounded by what will ultimately be the jail, which is to be surmounted with guns (for salutes or protection) commanding the front of both sides of the village. But now comes the building of all others most worthy of note—the residence of Mr. Duncan—equal in style and appearance to any place building in Victoria, with its garden in front, its store, and brick chimneys—all the wooden material sawn and planed by Indians; its bright hearth, with table spread with well-baked bread and butter, goats' milk, preserved ginger, and other delicacies; its well-dressed servant girls spreading the table-cloth and other European necessaries; and the future home of the clergyman and lady, the latter expected by next steamer. Behind this building stands the church, with its bell summoning a flock of 300 or 400 quiet, reserved persons, slowly issuing from all sides, and taking their places on the benches, the men on the one side and the women on the other, while the young devoutly sit in the

centre, and open the service with singing, worth travelling all the distance to hear. After which all bend the knee, and prayers in English, as well as Tsimshean, are offered by Mr. Duncan. After the sermon—all in good English—they say, "Good night, Sir," and retire. It would occupy too much space to say all I know of the Mission, so without saying further than that it possesses a saw-pit, a large garden, a large wooden barricade to prevent the inroads of the sea on its front street, and the gardens attached to each house, I must say farewell to Metlakahtla, and wish it all prosperity and welfare; but we must also thank Mr. Duncan for his hospitality and the guard of honour drawn up to receive Captain Turnour, whom I had the pleasure to accompany, and who was received by a salute fired by some fifteen Metlakahtla constables.

It would simply be revolting to recount the horrible condition from which the decent orderly Christians referred to have been elevated. From having been little better than the ghoules described in the Arabian Nights, savages of the most degraded and ferocious kind, we are summoned to witness them clothed and in their right mind, and sitting at the feet of Jesus. But who shall undertake to tell the complicated responsibilities which for so many years have devolved upon him who has been the instrument in the hand of God for bringing forth this people from bondage to which that of Israel of old in Egypt was liberty itself? To this people Mr. Duncan has not only been their Missionary, their spiritual father in Christ Jesus, but he has been providentially called to be their judge, their lawyer, their governor, their doctor, their schoolmaster, their architect, their preacher. He has built their ship and navigated it for them; he has by his own example taught them to be gardeners, carpenters, and masons, and to become proficient in more useful arts than we can stay to particularize; he has managed their trade with skill and success; he has compiled the books they needed, and translated portions of the word of God for them. There is hardly anything which he has not attempted for the temporal as well as the spiritual benefit of the souls whom God has given to him; and there is hardly anything in which he has not achieved remarkable success on their behalf. Himself a layman, it is a most curious fact, almost mysterious in its import, that although he has repeatedly and earnestly entreated the Society to furnish him with clerical help, so that some duly ordained minister of Christ should take the spiritual charge of the flock whom he (Mr. Duncan) has gathered out of the wilderness, and should become their overseer; and although in answer to his entreaties, the Society has made several endeavours to comply with his request, yet the whole burden of the spiritual as well as the secular affairs of Metlakahtla still rests upon his shoulders alone. He has found none yet upon whom he could devolve, as Moses did, the many secular concerns which absorb his time, nor is there any Aaron to stand by him and to minister for him in the priest's office. It is a singular problem which is here presented for our solution, and which may furnish much interesting matter for consideration. We feel assured that our readers will peruse with interest the recent communications from Mr. Duncan which we annex. It will be matter for rejoicing, that in the midst of all the arduous and complicated responsibilities which press upon him, so much peace and prosperity is still the portion of this interesting community. It must, however, be by the exercise of no common energy that the evil influences to which allusion is made are kept from demoralizing the infant Church. The baleful proximity of gold fields and the untiring efforts of liquor-sellers are serious dangers. It would be impossible to say how soon He who sits as a refiner might put this people into the furnace, and how much dross would have to be separated from the silver. We trust that if it be good such fiery trial may be spared until the converts become yet more rooted, grounded, stablished in the faith, and would earnestly entreat the prayers of those who lay to heart the progress of the Gospel and the extension of the Redeemer's kingdom, that Mr.

Duncan may be preserved, and the Church which he has been permitted to gather out of heathenism be multiplied to the glory of God and to the salvation of the heathen around.

The first of the two letters subjoined gives an account of Mr. Duncan's reception on his return to Metlakahtla. The second gives most interesting details of the various and anxious duties which awaited his attention. In explanation of the statistics at the conclusion of the letter, it is needful to remark, that as no ordained minister has of late been assisting in the Mission, there have been of necessity no communicants earnestly as this is to be desired.

Metlakahtla, Dec. 4, 1871.—My last letter to you was from Victoria, in the early part of this year. I am sorry that I have not sooner fulfilled my promise of writing to you from here; but duties, anxieties, and troubles have so crowded upon me since my return to the Mission, that letter writing was obliged to stand over. The time, however, for my annual letter having arrived, I feel bound to do my very utmost to pay my debt.

On Monday, the 27th February, after an absence of thirteen months, of which only six were spent in England, and having travelled by God's protecting care over 17,000 miles of land and sea, I arrived safely back to my home at Metlakahtla.

The steamer in which I was conveyed over the last 600 miles of my journey had on board a crowd of miners, bound for the newly-discovered gold-fields of Omineca, in the interior of British Columbia. These had to be landed at the mouth of the Skeena River, about ten miles before we came to Metlakahtla. It was Sunday afternoon when we arrived at the landing, and though the weather was very stormy—snowing and blowing hard—yet I could scarcely restrain myself from attempting to finish the remaining ten miles of my voyage in a canoe, and thus take my people by surprise, and to be able to join them in their evening service. After due reflection, however, I decided to remain in the steamer, and go in her to Metlakahtla on the morrow. In the meantime, the news travelled to Metlakahtla, and on the following morning a large canoe arrived from thence to fetch me home. The happy crew, whose hearts seemed brim full of joy at seeing me back, gave me a very warm welcome. I at once decided to leave my luggage and the steamer, and proceed at once to Metlakahtla with my Indian friends, who assured me that the village was in a great state of excitement at the prospect of my return. We were favoured with a strong, fair wind, and with two sails up we dashed along merrily through a boiling sea, I now felt I was indeed homeward bound. My happy friends, having nothing to do but watch the sails and sit still, could give free vent to their long pent-up feelings, and so they poured out one piece of news after another in rapid succession, and without any regard to order, or the changes their reports produced upon my feelings; thus we had good and bad, solemn and frivolous news, all mixed indiscriminately.

On sighting the village, in accordance with a preconcerted arrangement, a flag was hoisted over our canoe, as a signal to the villagers that I was on board. Very soon we could discern quite a number of flags flying over the village, and the Indians hurrying towards the place of landing. Before we reached the beach large crowds had assembled to greet me. On my stepping out of the canoe, bang went a cannon, and when fairly on my feet, bang went another. Then some of the principal people stepped away from the groups, and came forward, hats off, and saluted me very warmly. On my advancing, the corps of constables discharged their muskets, then all hats were doffed, and a general rush to seize my hand ensued. I was now hemmed in with crowds of solemn faces, many exhibiting intense emotion, and eyes glistening with tears of joy. In struggling my way to the Mission-house, I had nearly overlooked the schoolchildren. The dear little ones had been posted in order on one side, and were all standing in mute expectation of a recognition. I patted a few on the head, and then, with feelings almost overcome, I pressed my way to my house. How sweet it was to find myself again in my own little room, and sweeter still to thank God for all His preserving care over me. As numbers of people were pressing into and crowding my house, I ordered the church bell to be rung. At once they hurried to the church, and when I entered it was full. Such a sight! After a few minutes silence, we joined in thanksgiving to God; after which I addressed the assembly for about twenty minutes. This concluded, I set off, accompanied by several leading Christian men, to visit the sick and the very aged, whom

I was told were anxiously begging to see me. The scenes that followed were very affecting. Many assured me that they had constantly prayed to God to be spared to see me once again, and God had answered their prayers, and revived their hearts, after much weeping. On finishing my visit, I made up doses of medicine for several of the sick, and then sat down for a little refreshment. Again my house becoming crowded, I sat down with about fifty for a general talk. I gave them the special messages from Christian friends which I had down in my note-book, told them how much we were prayed for by many Christians in England, and scanned over the principal events of my voyage and doings in England. We sat till midnight, but even then the village was lighted up, and the people all waiting to hear from the favoured fifty what I had communicated. Many did not go to bed at all, but sat up all night talking over what they had heard.

Such is a brief account of my reception at Met'akahtla. I could not but reflect how different this to the reception I had in 1857. Then they were all superstitiously afraid of me, and regarded with dread sucpicion my every act. It was with feelings of fear or contempt they approached me to hear God's Word, and when I prayed amongst them I prayed alone; none understood, none responded. Now how things have changed. Love has taken the place of fear, and light the place of darkness, and hundreds are intelligently able and devoutly willing to join me in prayer and praise to Almighty God.

To God be all the praise and glory. Amen. Fearing that the steamer may not remain sufficient time to allow me to write more, I shall despatch this at once with some other letters to Victoria. I hear the steamer may leave the mouth of the Skeena any moment, but, hoping I may have time, I shall write again to-morrow.

Metlakahtla, Dec. 6, 1871—I wrote you on the 4th inst., giving an account of my arrival and reception at Metlakahtla last February.

I will now proceed to give a brief account of the work at the Mission since my return. The spiritual part of my work I of course took up and carried on as usual; but the temporal or secular part being so multifarious, was very perplexing at first. The constable corps, who had kept vigilant watch over the morals of the settlement during my absence, pressed me early to examine their doings, and readjudicate the cases which the Council had settled *pro tem.*; but I thought it prudent to postpone this kind of work, and take up what was more in harmony with the joyfulness of the season; hence we had a series of marriages (thirteen in all), and several meetings, at which I unfolded my new plans, and urged all to renewed energy and diligence in our new start. I then began arranging work for a number of men, and set about sixty on, when I was interrupted by having to deal out law to three ruffians among the white men, who were waiting at the mouth of the Skeena river for the ice to break up and permit their proceeding to the newly-discovered gold fields of Omineca. The capture of these men, their trial and their punishment, cost me much anxiety and labour; but I am thankful to say that, without bloodshed, we caught and tamed the lions, vindicated the law, and subsequently received the approbation of the Governor. This affair, and recent events, have shown me how very providential it was that I returned when I did. I feel sure that had the Mission been left to itself this year instead of last, much injury to the progress of God's work would have ensued from the presence of gold miners in our neighbourhood. As it is, some few of our young men have been led astray, and one fatally lost.

No sooner was this law case over, than I had to issue a warrant of arrest against a captain of a vessel trading on the coast for breaking the Indian liquor law. He was seized about sixty miles off, brought here, and fined 100*l.* His vessel was afterwards fetched, forfeited, and destroyed. After this I had three law cases in succession arising from charges brought to me by the Indians of surrounding tribes against other Indians. Two out of these three cases would have resulted in bloodshed had I refused to interpose. On each occasion, however, I am happy to say the offenders gave themselves up at my call, and submitted to the penalty I inflicted; but their trial took up a good deal of time, as the Indians are fond of speech-making on such occasions.

In addition to the above I had all the offenders of 1870 belonging to our own settlement brought before me in due time, and their cases settled. Though this kind of work consumes much time, and causes me much anxiety, yet I trust it is not unproductive of spiritual good to some, while at least it tends to prevent bloodshed and preserve peace, both in our midst and in the surrounding country.

The necessity for my attending to this department is becoming more and more urgent.

It is the nature of the young Indians who are advancing into civilized life to ape the white man, and despise the labour and pursuits of their forefathers. More especially is this the case of those brought into contact with godless and worldly white men; and perhaps the most dangerous class of white men they can meet with are gold miners. The danger to the young men of our settlement is imminent, for they are now being jostled by rolling stones and reckless gamblers; hence, unless we can catch up and utilize their energies, and bend their necks to the yoke of steady and profitable industry, they will become at best mere hangers-on among the whites; but more than likely hurried down into the whirlpool of recklessness, which invariably accompanies the gold seeker. Again I must observe that the more I pursue this department of my labour, the more I see my path beset with difficulties. I have to deal with the mass, and at once, while they are all pretty much in the same ignorant condition, and all averse to pursuits which involve steady and constant industry with responsibility. But we must struggle on, and, with God's blessing upon us, as it has hitherto been, some good must result.

Soon after my return I set up a steam boiler to teach the Indians to extract oil from the oolachan fish by steam, and thus supersede their own slow and laborious process by heated stoves. I put it up only temporarily in my garden to prove its utility. The Indians were delighted with its success, and next season we hope to put it up at the fishery.

Another branch of industry which I subsequently started was the dressing of deer skins. This has proved also a success, and we are able now to more than double our returns for the article.

Early in the spring I commenced work for the building of a new church. We have got the site partly prepared (this was a very heavy job owing to the nature of the ground), timber for the framework hewed and on the spot, also six rafts of logs (some 500 in all) to the saw-mills to turn into boards and scantling. In addition, I set on building large workshops, and rooms for particular work. These, I am happy to say, are complete, and are very commodious, covering over 6,000 square feet, and affording us a rope walk. These shops are lighted by thirty windows, and are very much admired by the Indians. We should have been able to have done more, but the weather has been, and is, very unfavourable for outdoor labour. At present we are busy making church windows and, as soon as possible, shall commence erecting the church and new village.

Last September I sent five samples of our country's production to San Francisco, a friend there having promised me to exhibit them, find out their value, and let me know the prospects of trade with that market. I have not yet heard from my friend the result of his labours.

We have not yet commenced building our new village, as we have not yet settled upon all the plans and laws necessary to ensure success. We are going to have a series of meetings on the subject very soon.

Owing to an unusually wet summer, our gardens have scarcely yielded half their usual crop, and I am sorry to add, too, that salmon has not been so abundant. Seaweed, too, of which the Indians eat very freely, could not be gathered in sufficient supply, on account of the unfavourable weather for drying it.

Next, as to the health of the village. This, I am sorry to report, has not been good. Very much sickness has prevailed during the autumn, and is still spreading amongst us. We have had over ten deaths within the last month, principally from dysentery, of which disease many are now suffering. The number of persons requiring medicine, suitable food, and attention, keep me almost constantly employed. Yesterday I was so beset and felt so poorly myself, that I could not write as I promised in my letter of the 4th. This morning I feel better, and am happy to hear the steamer is still being detained at the mouth of the Skeena, so that my letter may yet get off.

On account of constant interruptions, I am not able to give that amount of attention to writing this letter which I would like, nor shall I be able to render an account of our year's expenses and disbursements from the secular fund by this mail, as I had hoped to do. No doubt our kind friends in England are expecting to hear soon how their monies have been spent, but I feel sure they would excuse me from going into money matters just now if they saw our troubles.

The day school has been carried on, but I have not been able to give the attention to it I would like. The young woman who managed it while I was in England is still helping me in this work; but I cannot count upon her help much longer, as she is engaged to be married very soon, I believe, and will leave us for Fort Simpson. You will perhaps remember that I entertained a hope when in England of finding a colleague out here to

act as schoolmaster, but I am sorry to say that that hope is not likely to be realized, and now, though reluctantly and with hesitation (knowing the calls upon you for men from all parts of the heathen world), yet I feel pressed to beg of you to send me a fellow-labourer to assist especially with the schools and preparandi class. This branch of work requires daily fixed hours, steady attention, and a whole heart, to ensure progress. My having to oversee so much other work, be ever ready to obey the calls of the sick, and, besides, avail myself, whenever opportunity occurs, of conversing with or attending to Indian strangers who may be passing us or paying us a visit, render it impossible for one alone thus efficiently to manage it.

I have not yet begun my preparandi class, though I have already selected some of the boys to form it, and feel fully resolved, by God's help, to commence this winter and do my best to carry it on until help arrives. I may further add, that brother Tomlinson being stationed 600 miles away, we are constantly feeling the need of help. Neither of us can leave our post to help each other without great inconvenience and trouble, but if there were three of us for the two stations, we could reciprocate, help, and one of us occasionally itinerate.

And now with respect to the spiritual and most important work of the Mission. You will rejoice to hear that God is still working with us. Some are constantly finding their way to us from heathen tribes, their plea invariably being, "They want to turn to God and walk in His way. Our Sunday services and adult Sunday school are well attended. Many strangers from surrounding tribes (over 200 miles away) continue to visit us, and give a willing ear to the preaching of God's word. For these I have held special Sunday-evening services in my house, and occasionally visited in the market-house, and all our meetings have been full of encouragement. Thus the saving name of Jesus is being made known far and and wide, with what result is only known to God. Recently Archdeacon Woods visited us, by order of the bishop. He stayed with me a fortnight, examined a number of Indians, and admitted sixty-four adults and twenty children into the Christian Church by baptism. He said he had long had a strong desire to visit the Mission, and now felt deeply interested in what he saw. He assisted me in my work in every way he could. Brother Tomlinson and myself had previously baptized two adults and four children, thus making ninety baptisms during the past year.

While I was away in England, as might be expected in this sinful world, some few of the Christians fell into sin, but I am happy to say nearly all of them have been restored, after showing deep contrition of heart. I cannot refrain from quoting part of a letter I received from one of the fallen ones immediately after my return. He is now restored, and takes a place among our most earnest Christian men. He says, "I have done evil again before God, and among the people, and I know God is angry with me. I feel sin is very heavy upon me. But now I not wish to follow this my sin and lose my soul; but one thing I do, I am always crying to God very much for my sin. It is greater than all other sins. Now, dear sir, I have taste how is bitter my sin, and bitter my life. . . . This is a word I keep to make my heart strong, 'The Lord is nigh unto them that are of a broken heart.'"

I have to acknowledge the receipt of three boxes of clothing from dear Christian friends in England. Gladly would I thank each of them personally if it were possible.

NEW ZEALAND AFFAIRS.

We had occasion last October to make some remarks upon a book written by a Dr. Geekie. It will be seen from the subsequent letter of the venerable Bishop of Waiapu, that these remarks have reached the antipodes, have been commented upon by him, and that these comments have found their way to England. It is a notable instance of a fulfilment of the saying in the word of God, that many shall run to and fro, and knowledge shall be increased. It will, we feel assured, be a satisfaction to our readers to feel that the general tone of the communication made to the Society by the Bishop and the more experienced Missionaries, as to the present, and still more as to the prospective condition of the Maories, is hopeful and cheering. It

would be unreasonable in the last degree to expect that a chronic state of warfare, such as has prevailed in New Zealand, occasionally bursting out into deadly battles, fierce storming of native fortresses, and bad blood engendered by savage acts of hostility suffered and perpetrated, could have existed so long without deteriorating influences upon a race but recently converted to Christianity, whose hereditary tendencies, except in so far as they were modified by Gospel grace, would incline them to bloodshed and to acts of the most horrible cruelty. We would be very far from imputing all blame to our fellow-countrymen who have settled in New Zealand; but it would be absurd, on the other hand, to imagine that no blame, and perhaps no small share of blame, rested on them. They, at any rate, should have been the more charitable, the more forbearing, the more temperate, the more conspicuous for all Christian graces and excellencies. Some, no doubt, were so, but it would be a wide stretch of imagination to conceive that all, or that even the majority, were. Even the letters we quote would hardly admit of such an interpretation. The truth is, that when the fearful calamity of war becomes the doom of a country, the ferment of spirit is so excessive, and the acts of violence and rapacity which occur, even where sternest discipline is enforced, are so grievous, that we cannot marvel that "oppression makes men's hearts mad." We have but to look across the channel to witness, under our own eyes, how the ravages of war engender ferocity, and introduce vices which previously hardly had an existence. More than once most distressing statements have been made as to the recent increase of drunkenness in France, which certainly was not heretofore a national vice. Can it be any wonder, then, that the Maories should have been tempted, almost above that they were able, by such fearful trials as they have latterly been exposed to. In his annual letter to the Society the Bishop of Waiapu observes—"For a long time past there has been but little to interest from New Zealand. There was the native war, which was deservedly unpopular, because it was felt that the blame of it rested, in a great measure, upon ourselves; and the consequence of the war was, in many cases, an abandonment of Christianity, and among those who were stedfast there was still great spiritual depression. Many, too, have been carried away by the temptation to indulge in habits of drunkenness, which have been provided to the uttermost by our own countrymen for the purposes of gain, so that many have been disposed to say that Christianity, if ever there was any among the New Zealanders, had died out. I had before me a forcible illustration of the way in which the unobserving may be mistaken in the opinions they form. On our way to this place (Auckland), I had occasion to pass the gold mines at the Thames, and there I saw grey stone, which was being brought up by powerful machinery. The result of the process was a quantity of grey mud, which looked like any other mud. That mud is subjected to further treatment, and then comes out the pure gold. So, too, if people will take the trouble to examine for themselves, they will find the pure gold of Christianity among the natives."

It is gratifying to be able to report, on the Bishop's own testimony, that he has recently noticed a great decrease of drunkenness in the part of the country from which he was writing at the time (the Bay of Islands); this has been most clearly indicated by the diminished revenue accruing from the spirit duties, which has greatly fallen off. So, too, the Rev. S. Williams reports that "drunkenness, which in some cases had increased to a distressing extent, has been very much on the decrease, and in some of the villages the use of ardent spirits has been altogether discontinued." On the other hand, "there has been a growing demand for the Scriptures and Prayer-books, and a strong wish has been expressed for better means of education." As there have been favourable indications of the restoration of a

purer morality, so is the report also cheering, especially from the Bishop of Waiapu, of a decided improvement in the religious state of the Natives. In the southern part of the province of Hawke's Bay there is regular Christian worship maintained in every village. Turanga had suffered more than any other locality on the East Coast from the Hau-hau movement, and the war which followed it. "The population there," the Bishop writes, "is fearfully diminished, but there is a shaking among the dry bones. The native clergyman, the Rev. Hare Tawhaa, has kept on a steady course amid great discouragement. He belongs properly to Waiapu, where he was for some years a teacher. When he was ordained his own people were indifferent to his return, because he was so very plain spoken. He remained, therefore, at Turanga, but his people wished to have him back. The Turanga natives, on the other hand, wished to retain him. They said to me, on my late visit, 'We don't want a young man who is afraid to speak. We are a hard set of people, and we wish for Hare Tawhaa, who speaks plainly to us.' At the same time they handed me over 61*l.*, which they had collected for the completion of their endowment, and for his support." The natives, also, to the north of Turanga, are rallying under their own pastors, the Revs. Mahaha Pahoe, Raniera Kawhia, Mohi Turei, and Wirima Paraire.

One other subject claims some notice here, and that is the present condition of Hauhauism, which, for a season, seemed likely to work such havoc in the spiritual condition of the people. It is the opinion of our experienced Missionary, Mr. Grace, that this movement was not so much religious as political, and that the object was not to preach another Gospel, but to separate the people from the Missionaries, whom they thought to be in league with the Government against them. The movement has, however, proved a complete failure, and the natives who still make a kind of profession of it are gradually forsaking it, and returning to the charge of those whom they feel and acknowledge to be their real and unfailing friends. Mr. Grace reports that during the twenty years he has been in the country he has never received greater kindness and consideration than he has during last year, and that exhibited in a most refined and delicate manner. While there are still many adversaries, yet, in the language of St. Paul it may be said, a great door and effectual is opened for the servants of Christ, so manifest are the indications of the present time being an important crisis in the history of the New Zealanders. We trust that the foregoing statements, grounded on recent communications, will be both satisfactory and encouraging. It has been a trial of no common order, through which the Church in New Zealand has been, and, for the matter of that, still is passing, and the difficulties and dangers to which the Missionaries have been exposed have been very great. No charge is more common amongst those who are hostile to Missions than that Missionaries are apt to make common cause with the natives against European settlers. If it were asserted that the Missionaries do set themselves against the vices of European settlers when injurious to the natives there might be some truth in the allegation. We believe that, over and over again, they have stood in the gap against high-handed acts of oppression and horrible immorality degrading to the Christian name. But that they have been hostile to their fellow countrymen is a charge both ridiculous and utterly without foundation. At any rate, in New Zealand, whatever may have been the opinion of the more reckless among the colonists, such was not the feeling of the natives. Their lives have been in jeopardy because they were supposed to be spies for Government, and one, at least, the martyred Völkner, lost his from this injurious and unfounded suspicion. A most earnest memorial was addressed by Mr. Grace to Sir George Bowen on behalf of Kereopa, the murderer of Mr. Völkner It exhibited, if this were needful, how deeply saturated with a spirit of Christian love and

meekness, are the Missionaries whom the Society sends forth, and how deeply they have drunk into the spirit of their Master.

It was however unavailing. It was felt proper, no doubt upon sufficient grounds, that justice should take its course; and in the deeply-interesting letter of the Bishop of Waiapu, which we annex, it will be seen in what a spirit the murderer met his fate.

Napier, Jan. 17, 1872.—I have read with painful interest the paper in the "Intelligencer" for October upon a work by Dr. Geekie. You observe that the Doctor "is not devoid of a certain shrewdness and intelligence." We see, however, that shrewdness and intelligence, if not rightly directed, may lead the possessor of them into serious mistakes, particularly if there be a disposition to draw conclusions, without taking the trouble to examine into the subject which is treated of.

Dr. Geekie, it appears, is minister of a Presbyterian Church at Bathurst, in New South Wales, a locality which is situated about 120 miles west of Sydney. He is not, therefore, in a position to express an opinion about Missions, and has probably never had any connexion with the work. Without personal observation, he takes up perhaps with the opinions of men who not only have no adequate views of Christianity, but have, moreover, a strong prejudice against all foreigners of a race inferior to themselves.

I do not intend to enter into Dr. Geekie's work further than to notice a remark, which occurs on page 296 of the "Intelligencer," bearing upon the Maories, that "practically the Christianity of the race has been all but valueless; that the race is more wicked than ever; that, in fine, the Maori as a man is a failure, and the attempt to Christianize him a failure also."

While having a due regard to the reaction which is always to be expected, and which our Saviour has taught us to look for, after that the word has been received gladly by many, I need not here state that the check which has been given to the progress of Christianity in this country has proceeded in the first place from the fact of the colonization of the country just at the time when Christianity was being nationally received by the natives, and before it had time to take root; and secondly, that the present disorders of the country have been augmented by the war, which, for the most part, was brought on by the mistakes of the Government itself.

Dr. Geekie pronounces that "practically the Christianity of the race has been all but valueless." After all the depressing circumstances of the war, the free introduction of intoxicating drinks among them, and the evil example of numbers of our own countrymen, who live without any religion, what is the state of the natives in more tried districts? I cannot speak of Waikato and Tarauki, but I know that at the Bay of Islands, at Otaki, in Hawke's Bay, Poverty Bay, and up to Waiapu, where Christianity has languished, and there has been a severe struggle, we now see in all these places a strong reaction; and what does this indicate, but that the root of the matter is in them, and that there is a promise of more healthy growth for the time to come?

I conclude with a notice of the wretched man, Kereopa, who was executed a fortnight ago for the murder of Mr. Völkner. I found that he had a considerable amount of head knowledge. He could state clearly the ground of the Christian's hope, but he was unwilling for a long time to make a clear confession, such as might indicate sincerity of repentance. On the last morning Mr. Samuel Williams was in attendance. He said to him, "Kereopa, perhaps you may not regard yourself as a principal in this murder, nor think yourself so guilty as other people believe you to be." He interrupted with great warmth of expression, "Oh do not say that: it was I who did it; it was I who caused the death of Mr. Völkner." And now he seemed to be better able to realize what he had many times before repeated—that he looked to Christ for the pardon of his sin. If we are right in hoping that Kereopa died in the faith which was professed by the thief upon the cross, shall it be said that the attempt to Christianize the Maori is a failure?

When I look around upon the community of professing Christians among our own countrymen, I cannot but think that the Maori community, as a whole, occupy a favourable position.

THE BÂBYS.

ANOTHER parable spake Jesus unto them, "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal till the whole was leavened." Under this homely figure our blessed Lord indicated, in a manner plain to the commonest understanding, the peculiar mode and manner in which the doctrine which He came to impart and to render efficacious by His sufferings and death, would operate upon the masses with whom it was to come into contact. In itself, to all outward seeming, a sour, worthless and contemptible thing, yet its silent, secret influence would be irresistible, and finally result in the conversion of all around it from disjointed particles into one harmonious and homogeneous whole. The one requisite for this result is time. This time, however, is not to be measured by our years, and months and days, still less by our fancies and impatience. It is as true now as it was on the eve of the Ascension, that to every curious and forward inquiry the voice of Jesus says, "It is not for you to know the hours or the seasons which the Father hath put in His own power." But still it is permitted to us to watch the progress of this leavening power: we can trace its gradual but certain operation. The whole history of mankind testifies to the efficacy of the Gospel leaven when contact is admitted. It is true that the results are often astonishing, contrary to our preconceived notions, apparently not producing those immediate consequences which we conceive ought to be produced. Nevertheless, if we would duly remember that we are not masters of the whole counsels of God, and that He has His own mysterious manner of working out His own ends, we might perhaps be satisfied with contemplating the efficacy of the agent, and so be led to feel that it is and must be the great power of God influencing the hearts and understandings of men according to His sovereign will.

Some reference to the history of the Church of Christ, as well as to that of bodies most hostile and antagonistic to it, will serve to elucidate this proposition. Indeed it would be quite justifiable to look further back, and to notice the efficacy of that doctrine which had for ages been the peculiar deposit of the Jews, and of which they had been for ages the jealous guardians. It would be almost impossible, from the peculiarly secret working of Jewish doctrine, disseminated by a race eminently unpopular, usually slaves not masters, ever adequately to declare what part the teaching of the Jew had in the subversion of the various idolatries which filled Asia Minor, Greece, and Rome itself. The agents were contemptible; but we feel, rather than we know, that they were influential. Contrary to his previous habits and prejudices about the time of our Lord's advent, the Jew was a busy proselytizer; the leaven, too, which he hid in the minds of multitudes had properties in common with that more potent principle which the Apostles of Christ communicated to the hearts of men. This helps materially to account for the ready reception and the marvellous activity of the Christian leaven: if there had not been, as we have good reason for believing there was, previous preparedness, and a certain readiness to yield to its influence, it might have acted as powerfully, but not so rapidly. We have no reliable evidence that miraculous power was other than circumscribed in its range and limited in its duration, probably extending little beyond what was granted to those who were first endued with such extraordinary gifts. The testimony of our Lord Himself is plain, that it was rather as a witness to the power of those whom He sent forth than as an efficacious instrument of conversion, that this power was for a season granted. Putting a very extreme case, he says, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Upon Oriental minds especially, which do

not view miraculous agency as we view it, namely, as the direct interposition of God suspending or abrogating His own laws for some adequate object, but rather as an influence which men may, by various means, mostly occult, procure and exercise for the prosecution of their own ends and purposes, miracles, although calculated to arrest attention, would not readily exercise that converting power which we are disposed to ascribe to them. Be this, however, as it may, we know that when the Gospel leaven was first hid by the Apostles, its influence permeated rapidly, subduing those with whom it came into contact, and becoming so predominant that masses preferred Christianity to the exclusion and rejection of their former modes of belief. Results followed direct and marvellous; so disproportionate to the means by which they were achieved, that Divine interference was a necessary and rational explanation of what was to be witnessed in so many quarters, and upon so extensive a scale. We cannot, however, concern ourselves with these direct and patent triumphs of the Gospel. Our object rather is to show how its efficacy wrought when it was apparently but one element, and that a feeble one, deprived of much of its original value by reason of corruption, and therefore producing results not in accordance with our views and wishes, yet nevertheless still preserving some measure of vitality widened by astonishing results. Partly from the extent to which itself was leavened with extraneous matter, and so enfeebled in its efficacy, partly from the extreme corruption of the natures in which it was embedded, monstrous heresies have at times been the first product from it, leading men apparently far from the kingdom of heaven and the true doctrine of our Lord and Master, Jesus Christ. Yet however strange and uncongenial the product has been, it is impossible to deny what has caused it, namely, contact with Christianity in some shape or form, perhaps corrupt, perhaps infinitesimally small. If our space permitted, it would be curious to trace this history of this Gospel leaven in the many fearful heresies and wild delusions which have at various times overspread the world, and succeeded to the ancient superstitions and idolatries which had been absorbed and transmuted from their original nature.

To take one notable instance from the past, what was the origin of Mohammedanism? We cannot doubt that many of the materials out of which this creed was formed existed previous to the birth of Mohammed. In the midst of all the corruptions of Sabæanism there were unquestionably enshrined in the hearts of many Arabs aspirations after the worship of the one God, whom in times past their ancestors had worshipped. The cruel idolatries practised, the superstitious observances enjoined, probably had in secret revolted many besides him who claimed to be the prophet of God, but no effort was made to revolt against the superstitions which enthralled the souls of men. It is beyond a doubt that when Mohammed was brooding over such thoughts both Judaism and Christianity exercised an influence upon him, and from them a considerable portion of his creed was derived. In Arabia, Jews abounded, both in the cities and the tents, and Christians had penetrated among them also. Islamism, according to the declaration of Mohammed, was no new religion; it was but a restoration to the original purity of the ancient religion taught and practised by the prophets, Adam, Abraham, Moses, David, and Jesus. His object apparently was to purify the religion of the Arabs, and to carry them back to the creed professed by their ancestors in the days of old—a creed identical with the earliest traditions of men when first departing from the knowledge of God. But from what sources did he obtain the leaven which he hid in the new creed which he gave to his followers, or, if we may believe him, in the old creed which he sought to reestablish? Most assuredly his Judaism was not that of the Bible, and probably he never looked upon its pages. He never, it may be, had even an opportunity of consulting the Torah, but gathered out of the

Gemara or Talmud, or rather out of what his informants told him was contained in these repositories of Jewish traditions, the fables with which he filled the Koran. So, too, with Christianity. Whenever Mohammed cites the New Testament he cites it incorrectly; not, we may suppose, intentionally, but because apocryphal gospels which swarmed in the Eastern Churches, and which were fabricated by heresiarchs to substantiate their errors, were the only sources of information to which he had access. It was this most weak and corrupted leaven which reached Mohammed, yet, deprived of well nigh all its quickening and transforming power, it was effectual to the overthrow of Sabæanism, and to the substitution for it or the restoration, in its stead, of a purer and more rational faith. With such imperfect material such mighty results were wrought: the Word of God, even so debased, could not lose all its intrinsic efficacy. Had the Old Testament and the New Testament, instead of incoherent and fragmentary notions derived from the Gemara and the Talmud, and the foolish legends foisted upon Christianity, been the sources of Mohammed's inspiration, what might have been the results when working in that mighty mind?

What occurred in the past is occurring in the present. It is notorious, for instance, how the Taiping movement in China and Brahmoism in India have owed their existence to the Gospel leaven. Its agency may be disclaimed, but cannot be denied with truth and justice. Whatever good was in either of these systems is due to its energy; the evil to the imperfect appreciation of it, and the struggle of human corruption against its beneficent influence. We should, moreover, in the early stages of any religious movement, not feel surprise that ferment should arise from the infusion of leaven. Our blessed Lord Himself prepared us for this: "Think not that I am come to send peace on earth: I came not to send peace on earth, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." Despite several stern reminders when faith has been vanishing away, and love has grown cold, after a thousand years' enjoyment of the blessings of Christianity, we are apt to lose sight of the struggles which it cost to introduce Christianity amongst ourselves when first the leaven was hid in our midst.

In our present article we propose drawing attention to one remarkable instance of the agency of this Gospel leaven, to which we called attention in our Number for November, 1871, but which seems to deserve more careful examination; it is in itself most curious, both in the singular results which have hitherto accrued, and also for the strange revelation it makes of the present condition of Mohammedanism in one of its most important branches. It is a moot point whether Islamism is at present experiencing a revival, or is in the throes and convulsions of death. There are some indications which would lead us to the first conclusion, but the rise of the formidable sect in Persia, whose designation heads our article, would rather point the other way, at any rate in the countries where it has taken such deep root. We think it will hardly be possible, after fairly considering the facts we propose alleging, to doubt that, in Persia, Mohammedanism has been extensively honeycombed, and that the allegiance paid to it is more superficial than hearty. For most of the facts we bring forward we are indebted to a most interesting work by a Frenchman, M. le Comte de Gobineau.* He himself is, like so many others of the more intelligent of his nation, a Voltairean, and has scant sympathy with any form of Christianity. He does not deny that there has been Gospel leaven in the Bâby movement, but extenuates its power; and it is necessary, therefore, to supplement

* Les religions et les philosophies dans l'Asie centrale, par M. le Comte de Gobineau. Paris, Didier, 1866.

from other sources his very meagre allusions to this portion of the case. In our volume for 1870 there is an interesting account of the geography of Persia, and some description of the races by which it was peopled. We need not, therefore, reproduce such details, but as so much attention has recently been directed to Persia, it may not be inconvenient to add a few remarks on some notable events in an earlier history. It was in the year 436 that the celebrated battle of Cadesia was fought which overthrew the Sassanian dynasty and the religion of Zoroaster, establishing in their room the Mohammedan rule and faith. "The decisive battle of Nehavind, styled by the Arabs "the victory of victories," completed the subjugation of the country. We can hardly think with Gibbon that "the national religion was eradicated by the Mohammedans." It is unquestionable that the profession of Mohammedanism was very general, but the learned historian himself admits that Magianism still to a limited extent survived, and it has probably ever had secret adherents, so the Jews and Moors in Spain managed to combine reverence for their ancient faith with outward profession of Christianity. From the very outset of Mohammedan rule the sectaries of Ali, the Shiites * have possessed the empire of Persia. It is, however, a most interesting question how this came to pass. M. de Gobineau recognizes in it a political and religious revolt against Arab dominion and Arab creed, even while submission was professed to both. The feudal chiefs, the ancient priesthood of the Magi, all who were animated with patriotic sentiments, though unable to shake off the Mussulman yoke, took advantage of the divisions existing among their conquerors, rallied around the standard of Ali and his successors, thus destroying the unity of the Khalifat, and gradually created a formidable and deadly schism, under cover of which much of ancient practice and profession gradually found admission, so that to a considerable extent, though not in name, yet in reality, the ancient religion of the Sassanides once more recovered its hold upon the body of the nation. While the utmost deference was paid professedly to the Prophet and to the Koran, all real power and all real salvation flowed through the Imams. Instead of Ormuzd and Ahriman there were Ali and the Imams in perpetual contention with Sheytan. The names are different, the doctrine is identical. It is no wonder that such tenets are an abomination to the more orthodox Sunnites, and that the two parties are in perpetual contention. Shiism is now a days in Persia split into minor sects and sub-divisions, the chief of which are the Akhbarys, the Mouschkhedys, and the Sheykhys. The Akhbarys, who are mostly of the middle class, in addition to the precepts of the Koran, accept as binding any tradition ascribed to Ali or the eleven Imams who succeeded him. These may be often conflicting, and may in reality be derived from sources altogether foreign to Islamism. Under the influence of this teaching they deny the resurrection of the body and the reality of the Day of Judgment. The Sheykhys, on the contrary, who are the more learned, and among whom are to be found the most able of the clergy, are violently opposed to the indiscriminate reception of traditions, while still being fanatical Shiites. The Mouschkhedys hold an intermediate position: in theory they accord with the Sheykhys, in practice very much with the Akhbarys: they are chiefly recruited among high civilians, lawyers, and men of such condition. Besides these three great sects, all of which most Persians, at some period or other of their lives, have belonged to, passing from one to another, there are an infinite number of other sects which must be passed over without notice. It would be impossible, however, so to deal with Soofyism. It is not very easy to

* Shiite, like our Whig and Tory, is a term of reproach: it is formed from the term Shiyar, which signifies properly a scandalous, reprobate sect. Another explanation, however, has been offered, which would make it almost identical with Protestant.

characterize this very briefly, but it may perhaps be best described as religious sentimentalism and perfect egotism, caring nothing for home or country, centering all happiness in self alone. Its esoteric doctrine, as held by the most profoundly initiated in its mysterries, is Panthesism. The practice of Ketmân (religious reserve) is as systematically practised among the Soofys as it is among our Tractarians,* or Ritualists; or, still more systematically, by the Jesuits in the Church of Rome. While professedly holding most emphatically the doctrine of the Divine Unity, the tenet of the Soofy is "God is I," while to all outward appearance he is a Mussulman of the most irreproachable type. All Soofies, however, are not equally enlightened, and, as regards multitudes of them, M. de Gobineau is probably not far wrong when he says that "quietism, bang, opium and drunkenness to stupefaction," constitute the creed and practice of the Soofy. We may remark as we pass along, that, especially through the influence of Soofyism in conjunction with other causes, most brutal drunkenness is a conspicuous vice in central Asia. In Persia, priests, princes, philosophers, ladies of the highest rank, spend whole nights in drunken orgies, despite all the prohibitions of the Koran. In some respects Soofyism has features similar to those of Buddhism, but in its abject sensuality and profound indifference to all external things it would seem hardly fair to the latter creed to institute a comparison between them. We may add to the foregoing sects a number of Freethinkers whose creed is negative; who have been unsettled by contact with European nations, but have adopted nothing from them. M. de Gobineau, to supply this deficiency, has furnished them with Descartes, and thinks that Spinosa and Hegel would be useful guides. We imagine that there is a safer and a wiser of whom some knowledge has been given to Persia by the circulation of the Word of God.

We have thought it advisable to furnish this brief sketch of the religious situation in Persia, but, before proceeding to an account of Bâbyism, must advert to the efforts made to remedy the deplorable spiritual anarchy of the country, and to hide in its midst that Gospel leaven which can alone convert and change it into what shall be a glory and a praise unto the Lord. The first attempt made was by the Moravians, who sent two of their Missionaries, in the middle of the last century, to see if there was access for the Gospel, but they soon returned, and the Mission was given up. It was at the beginning of this century that, next in order, Henry Martyn visited Persia, and drew the attention of the learned to the pure doctrines of Christianity. His name is still fragrant in Shiraz and Tabriz, and inquiry is still made after the man of God and his religion. The next effort was made from Scotland by a Mission settled at Astrachan, with a view of extending itself to Persia: it was given up chiefly through the intrigues of the Russian clergy, but not until the Old Testament had been translated into Persian, and disseminated throughout the country. Subsequent efforts were made by the Basle Missionary Society, which had to be given up; and still more recently energetic endeavours have been put forth by the Americans, chiefly among the Nestorians in Persia, in the hope that converts from among them may be the means of ultimately dispelling the darkness which prevails throughout the land. It will be seen that, giving the utmost meed of praise to the various Christian Churches that time after time have striven to fulfil Christ's command to Persia, there has been little or rather no introduction of the truth by direct preaching among the masses, and that many earnest endeavours have hitherto proved unavailing. Very small and very fragmentary has been the portion of Gospel leaven hid in the midst of the myriads of Persia. And what has hitherto been the direct result? A few, like

* Cf. "Tracts for the Times," No. 80.

Mohamamed Rahim, of whom so touching an account is given in connexion with Henry Martyn's visit, have come like Nicodemus to Jesus by night, and we would fain hope that here and there, as Martyn wrote in the New Testament he gave to him, there has been joy in heaven over more than one sinner that repented; but very few there are, we fear, who would answer as he did. "Are you a sincere Mohammedan?" "No." "You are not indeed a sceptic nor a freethinker?" "No, indeed I am not." "What are you then, are you a Christian?" "I am."

What, however, have been indirect results? The efforts have been strenuous to shut out the Gospel, and apparently successful. Still there has been a spiritual famine in the land, and an earnest craving for more substantial and satisfying doctrine than the various systems we have passed in review can supply. Soofeism has been openly arraigned as insufficient and enervating. Islam has been charged with being too confined, even under all the varying forms in which it is presented by Shiism. Something else is wanted. What? Throughout central Asia, in Persia, in some parts of India, and of Tartary in Asia, in the neighbourhood of Bagdad there has been for years religious excitement which has grown up and still continues to pervade the countries with anxious and unsatisfied longings for something which shall fill the aching void in their souls, and give them substance instead of shadow. It was, then, in the year 1843, that there was in Shiraz a youth, then scarcely nineteen, named Mirza Ali Mohammed, singularly devout and scrupulous in the fulfilment of all the punctilios of his creed. He was, moreover, of a bold and inquisitive turn of mind. There is no doubt that, in the providence of God, he was led to read the Gospels circulated by Protestant Missionaries: he conferred, moreover, with Jewish doctors, studied the doctrines of the Magi, and did not shrink from the pursuit of occult arts and sciences. At a very early age he made the pilgrimage to Mecca, but the scenes he witnessed, probably very similar to those which have shocked Luther and so many since him at Rome, finally detached Mirza Ali from Mohammedanism, and led him to aspire to become the founder of a new and better religion. It is impossible to fail being struck with the exact analogy between the early career of this young man and of the Prophet himself. It was at the very foot of the Kaaba that Mirza Aly gathered his first disciples. On his return from Mecca he made his way to Bagdad and thence to Cufa, where Aly was assassinated, and in the ruinous mosque where Abdarrahman smote the "lion of God," Mirza Aly underwent sore spiritual conflicts, and was tempted of the evil one out of the right way. On his return to Shiraz he published an account of his pilgrimage, and a commentary on the Sura of the Koran, entitled "Joseph." Soon he began to preach; and while professing veneration for the doctrines of Islam, declaimed so fiercely against the vices of the Mollahs, that long after his hearers spoke of them with a shudder, and all Persia rang with his fame. Soon he gathered a company around him, and then assumed his first religious title. He declared himself to be the Bâb, the Door by whom alone it was possible to arrive at the knowledge of God. Henceforth he was generally known by no other name, though by his followers he was called Hezret-e-Ala, or "Sublime Highness." Such virulent attacks elicited the hostility of the Mollahs, and complaints were sent to Teheran. The Bâb, too, sent a rejoinder, and solicited permission to come, with his chief disciples, and in a conference with the Mollahs in the presence of the Sovereign expose their unworthiness. These conflicting appeals caused great embarrassment at the Court. The prime minister was disposed to encourage the notion of a conference, but was eventually dissuaded, and orders were sent to Shiraz to stop the preaching of the Bâb, who was to confine himself to the house until further orders. To this he submitted, but the dwelling was thronged

with fresh disciples. It was at this point that he took a further step in advance, and from being "the Door," proclaimed himself as "the Point;" that is to say, the origin of truth, a divine manifestation, and almighty. The title of Bâb was then conferred upon a priest from Khorassan, named Moulla-Houssein-Boushrewyêh, one of the eighteen apostles elected by the faithful from among themselves. He was an able and intelligent man, and was sent forth as the first Missionary to preach among his own people and in Irak the doctrines of Bâbyism. He first preached in Ispahan, and thence made his way to Teheran, where he was admitted to interviews with the Shah and his prime minister. In them he earnestly pressed upon the monarch and his favourite the importance of religious reform, and of founding a new religion which should comprise Mohammedans, Christians, and Jews. The preacher met with much acceptance among all classes of society in Teheran, but could prevail nothing with the Shah. He was driven forth from the capital, but was not otherwise ill-treated. Meantime the Bâb had sent forth two other Missionaries—one a man, Hadji-Mohammed Aly Balfouroushy, and the other a very remarkable woman, surnamed Gourret-oul-ayn, or the "Consolation of the Eyes." She had heard of the preaching of the Bâb, and began a correspondence with him. Soon afterwards she appeared in public without her veil. Her relatives strove in vain to moderate her zeal: in doing so her father-in-law lost his life. At length she quitted her family, and became an apostle of the Bâb. It should be added, that she was universally admitted to be a woman of irreproachable virtue. By this agency all Persia was traversed, and the new doctrine preached everywhere. In the course of their journeyings Moulla Houssein was arrested, but escaped from captivity during a mutiny, and made his way to Meshed. Finding no protection there against the Mollahs of that holy city from the insurgents the hitherto pacific Missionary changed his course of action, and gathered a band around him. Many flocked to him, but he would still have avoided conflict. Such, however, was the enthusiasm of his followers, that a skirmish took place, in which the Bâbys were worsted. The consequences might have been serious, but in the midst of the confusion a grave incident changed the current of all men's thoughts. News arrived that the Shah was dead. The intelligence came at a critical moment for Moulla Houssein and his followers, for they now became a party in the midst of parties and factions, and they might become a power. Quitting Khorassan, Moulla Houssein made a hasty march into Mazenderan, where, in a village called Bedesht, he effected a junction with several chief leaders of the sect. Chief in dignity was Mirza Jahya, a youth of fifteen, who subsequently became the successor of the Bâb, Hadji-Mohammed Aly Balfouroushy, Gourret-oul-ayn, with a large retinue of zealous followers. This convention may be considered as the first council held by the sect. It was on this occasion that Gourret-oul-ayn preached a most memorable sermon in a place adjoining the village. M. de Gobineau, with much justice, compares the scene to a conventicle of Scotch Covenanters. We cannot undertake to describe the quarrels and conflicts which ensued with the authorities and Mollahs in Mazenderan. Eventually Moulla Houssein established himself in a strong spot, which he fortified, provisioned, and garrisoned with 2,000 adherents. From this centre preachers went forth, not now preachers only of religion, but of religion mingled with politics, in which proclamation was made that the reign of Bâbyism was about to begin, and that all mankind would be subject to them in the course of the ensuing year. Stimulated by letters from the Bâb, the soldiers looked forward to the speedy conquest of Mazenderan, a glorious march on Rey, a mighty battle, and a deep ditch dug in a mountain near Teheran, to contain the 10,000 Mussulmen who would be slain.

Meanwhile the Shah and the new prime minister began to find time to attend to

the affairs of Mazenderan. The nobles, who had come to pay their court to his Majesty, were charged, as they took their leave, to put an end to the disturbances. Their efforts were, however, in vain. One of the princes was sent from Teheran, as lieutenant for the king, to attack the stronghold of the Bâbys, but his army was ignominiously routed in a night attack by 300 of Moulla Houssein's men. Again, M. de Gobineau compares this to "the sword of the Lord and Gideon." A fresh army was raised, but before it could be fairly set in motion a local chieftain, Abbas-Kouly-Khan-Laredjany, who had been summoned to bring his contingent, instead of joining the royal army, went straight at the head of his men and besieged the stronghold of Moulla Houssein. Again a night surprise was attempted by the Bâbys, which was once more successful; but a heavy loss was sustained by the death of their energetic leader, Moulla Houssein, who was shot in the *melée*. He is an important personage in Bâbyism, as he first embarked what had been hitherto a religious sect in a career of politics and war. Soon afterwards the Shahzadeh, at the head of his fresh army, reached the stronghold and proceeded to blockade it. A wall of circumvallation was drawn round it, and there was in the nineteenth century a reproduction of what the readers of Thucydides or Livy will be familiar with. For more than four months the siege lasted: some few made their escape through the camp of the enemy; some few became traitors. The survivors were reduced to eating the leather of their girdles and their scabbards; they had fed on grass and on the bark of trees; and even dug up and devoured the horse of Moulla Houssein, which had been buried with his master. Such was the dread they inspired, that they were deemed supernatural, and as, in Scotland, balls of silver were fired at Claverhouse, so, by a similar curious superstition, gold bullets were used by one man against the Bâbys. Finally 200 haggard men and women surrendered on promise of their lives being saved. The promise was not kept, and they all perished, with Hadjy Mohammed Aly at their head. For the moment Bâbyism was crushed in the Mazenderan, but it existed in full vigour in Khorassan. Gourret-oul-ayn had disappeared from Mazenderan, but, as was well known to her partisans, was concealing herself in Teheran. Hardly had the stronghold of Sheykh Tebersy fallen before the insurrection broke out again in Zendjan, the capital of the small province of Khamseh. In this city a Bâby government was set up, and a fierce fighting took place in the narrow streets. Barricades were raised, mines were dug, houses were loop-holed and turned into fortresses. The slaughter was fearful. Orders had came from Teheran to spare none, and the Bâbys, on their side, were guilty of horrible cruelty to their prisoners. Finally the insurgents were compelled to capitulate, and were, with few exceptions, put to death, despite the terms of capitulation. Some few of the chief prisoners were reserved, and carried to Teheran. Three of the principal men were condemned to die by having their veins opened, and in their last agonies prophesied that the prime minister would shortly perish by the same mode of death. M. Gobineau does not vouch for the prediction, but does for the fact that the Emir Nizam did so perish.

We now come to a very interesting period in the history of Bâbyism. Through the zealous efforts of the apostles of the creed, Persia was filled with its partisans. Not only speculative minds had been captivated by the doctrines propounded, but, inflamed by the recent exploits of the Bâbys, multitudes, like those who separated themselves unto David into the hold of the wilderness, men of might and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as roes upon the mountains," swelled the ranks of the new religionists. It became therefore necessary to lay the axe to the root of the tree, and the Bâb, who had been so long, like Paul, dwelling in a kind of imprisonment in his own hired house, was conveyed to Fort Tjihrig, in the province of Ghylan, on the Cas-

pian. He had taken no active part in the insurrection, but, not unnaturally, the Nazim thought that if he were got rid of the whole affair would die out. Accordingly he was brought from Tjihrig, where he had been in confinement for eighteen months, to Tebriz, with two companions, Syud Houssein and Moulla Mohammed Aly. On his arrival an assembly was held, and the Bâb was summoned to defend his doctrines. We need not dwell upon details when the conclusion was foregone. The Bâb and his disciples were sentenced to death. The next day they were led forth chained through the streets and bazaars, and were finally conducted to the house of Hadjy Mirza Bagher, where, according to the Mussulman account, the Bâb renounced his creed, and with tears pleaded for mercy. They were then dragged to another doctor's, being beaten and buffetted as they passed along. There the sentence of death was formally communicated to him. It was as they were quitting this house that Syud Houssein fell at the Bâb's feet and confessed that he could hold out no longer. He was raised up like a drunken man, and was told that if he cursed the Bâb he would be pardoned. He cursed the Bâb. He was told that if he spat in his face he would be set at liberty. He spat in the Bâb's face. He was let loose, and when the procession had swept past he ran up and fled to Teheran. Encouraged by success, the executioners sent for the young wife and little children of Mirza Mohammed, but he was insensible to their tears and supplications. Finally, at sunset, the two prisoners were brought to the city wall, and hung over it by cords under their arms, so as to be a few feet from thee ground. A company of Christian soldiers were then ordered to advance. While they were hanging, the Mirza was heard saying to the Bâb, "Master, are you satisfied with me?" At this moment the soldiers fired. The disciple was killed instantaneously, but a ball cut the cord which suspended the Bâb. He staggered to his feet, and took refuge in a guard house. It is supposed that had he instead cast himself among the throng, there would have been a general insurrection in Tebriz, and the Kadjar* dynasty might have been overthrown. As it was, when the soldiers recovered from their astonishment, the Bâb was pursued and slain. His body was dragged for several days through the streets of the city, and finally cast out to the beasts of the field. At the time of his death he was hardly twenty-seven years of age. His death, however, so far from extinguishing Bâbyism, was only the signal for fresh disturbances, and for more formidable insurrection against the constituted authorities in Church and State.

In tracing the history of Bâbyism so far, we see manifest indications that the original intention of the founder was simply to bring about a much needed religious reform and revival of religion. There were no political aims and no desire to bring about a dynastic revolution. The first interference of the temporal power was submitted to, and to the last moment of his career the first Bâb, absorbed in religious reveries, never took any part in public affairs. He consented to the acts of his adherents, rather than promoted and encouraged them. But that which he did not inaugurate was set on foot by his adherents during his lifetime, and persevered in after his death. Bitter hostility against the reigning family filled their souls, and on the plea that the Bâb, as a Syud, inherited all the prerogatives of the race of Ali, and had the blood of Yezdidjird in his veins, he was viewed by them as a successor of the Imams, and a rightful heir to the throne of Persia. The martyrdom of their chief was hence the signal for the outburst of active hostility. There was a call upon them to avenge his death. The chiefs of the party gathered from all quarters, and elected a youth of sixteen years of age, Mirza Yahya, of whom mention has already been made, as their chief. He assumed the title of Hezretee-e-Ezel, "Eternal Highness." Im-

* The Kadjar dynasty has ruled in Persia about eighty years.

mediately after his election, Mirza Yahya quitted Teheran, and passed from town to town, calming the spirits of his followers, and discouraging any premature attempt at insurrection. The authorities sought in vain to arrest him. Finally, to escape pursuit, he withdrew to Bagdad in 1852. About this time a sinister rumour was circulated in the bazaars of the capital that the end of the month Sharval would be fatal to the king, who was then at his country palace of Niaveran. While sitting in his garden he saw three labourers, apparently fainting under the heat of the sun. Taking compassion on them, he sent them some of the water melons he was eating. They were three Bâbys, to whom the task of murdering him had been assigned. Smitten with a sense of his kindness, they desisted from their attempt, and allowed three days to intervene before they renewed it. They then, as he was riding, seized the bridle of his horse, and fired at him, wounding him slightly. One of the assassins was immediately cut down; the others were arrested. It was discovered at once that they were Bâbys, and measures were promptly taken to secure as many as possible of the leaders of the sect. About forty were arrested in Teheran by the activity of the police, and were examined together with the two assassins, but little information was to be procured from them. It will give some idea of the extensive ramifications of Bâbyism through all ranks and classes of society if we detail the measures thought necessary in dealing with this conspiracy. The most cruel severity would have been the natural course, and no pains would have been spared to exterminate all even supposed to be concerned in it. It was resolved, however, not to prosecute extensive inquiry, and to treat with clemency those who would abjure their profession. Those who had been arrested and would not renounce Bâbyism must certainly be put to death, but the risk and responsibility must not be undertaken by the king, the victims were to be distributed among the different grandees and public bodies. Zeal and attachment for the royal dynasty would be shown by the severity exercised, and those who exercised it would thereby give most unmistakeable assurance that they had no complicity with Bâbyism.

Among the prisoners was Gourret-oul-ayn. The influence of her beauty and her eloquence captivated her captors. Her life was promised to her on the simple condition of renouncing Bâbyism. With the prospect of being burned at the stake she resolutely refused. She was burned, and her ashes were scattered to the winds: with equal joyful assurance all the other prisoners met the cruel death prepared for them, with their latest breath invoking blessings on his Sublime Highness and the martyrs and apostles of their creed. Men, women, and children, with their bodies cut and lacerated, and burning matches fastened in their wounds, passed in long procession through the streets of Teheran, chanting in their agonies as they made their way to the place of execution, "Verily we come from God, and are returning to Him: verily we belong to God, and are returning to Him." Among those who perished with more than ordinary joy and enthusiasm was Syud Houssein, who had denied and reviled his master on his way to death. It is said that this display of courage and fidelity in the agonies of martyrdom filled the ranks of Bâbyism with secret adherents. There is reason to believe that the cause has made immense progress since the period of the events we have been relating. A calculation was made some time ago, but we cannot vouch for its accuracy, that out of a population of 80,000 in Teheran 5,000 were Bâbys, and those were of the classes most distinguished and enlightened, and occupying most important posts. To outward appearance, however, Bâbyism is extinct.

It is now, however, necessary to give some account of the creed professed by the sectaries whose history we have hitherto been narrating. For this materials abound, but they are not very accessible or very intelligible. The literature of the Bâbys is a secret literature entailing danger on the possessor of it, and, to obviate that danger,

is expressed in terms studiously enigmatical. The most important document probably is one put forth in 1848 by the Bâb, entitled "Binyan," or "The Exposition," containing all necessary knowledge. It is a compendium of the dogmas of the new creed. This Binyan was published first in Arabic, afterwards, in a more enlarged form, in Persia. Another work held in high esteem by the Bâbys is the "Book of Light," a mystical work of considerable extent. There is also another book written by a female devotee which is very much prized.

As to doctrine, the formula in which the nature of God is expressed is substantially the same as that in use among the Mohammedans, but the idea presented to the Bâby is quite different. It simply establishes the position, that out of God there is no God; that there are not two Divine powers strangers to one another. God is in His essence the Creator, because He is the Life. In order to create, He uses, in the language of the Bâbys, seven letters or words: the Arabic expression is *harouf*. These seven letters are, force, power, will, action, condescension, glory, and revelation. We should term these attributes of God. These letters or words, or attributes, are supposed to have life in themselves. These seven attributes, in creating the actual universe, have manifested the truth of the axiom, that "God is the primitive unity from which emanates graduated unity. God is that unity which can at His own pleasure increase or diminish the employment of His attributes without their being impaired, and this is His especial prerogative. Emanations from God cannot exercise any emanation from themselves without impeachment, diminution, and destruction. This is the essential distinction between God and a creature. Nevertheless, the creature is not entirely separated from God, from whom it proceeds, for "there is nothing outside Him;" and God Himself exclaims, "Verily, O my creature, thou art I;" and so, again, "Verily, I am the Truth, and there is nothing outside Me (in appearance) but creation." So that all that exists, all that has shape and name, is in God, proceeding from Him, inferior to Him, less gifted, less mighty, less complete; but this is a mere accident in time and space, for in the day of judgment "all things will be destroyed except the Divine nature. So that all which is defective, resulting from emanation, from separation, however temporarily, from the pure nature of God—and herein is the origin of all evil in the world—will disappear, and God will withdraw unto Himself all that belongs to Him. It is very noticeable that in this definition the Bâb differs materially from the general tone of Gnosticism, and indeed from almost all Oriental philosophy: he does not make matter chargeable with evil. His creed is a species of Pantheism, but not altogether identical with other views of it. Another remarkable feature in Bâbyism is the use and import of numbers. 19 is held to be the numerical expression of God. It is formed in this way: beyond and above the number 7, which represents the creative forces, is to be placed the word *hyy*, "living." Now, the numerical value of *h* is 8 and that of 7 is 10: by prefixing 1 for the term *ahyy*, "that which gives life," we have 19. It has some relation to the word *wahed*, which in the Koran is used for "the only one that is God:" the numerical value of this is 19. We cannot undertake to follow this out, but the general result is, that the base of all organizations which we meet with in the world is 19. For instance, in Bâbyism the year consists of 19 months, each month of 19 days, each day of 19 hours, each hour of 19 minutes; and so on, not only weights and measures, but law and religion are so regulated. Over each college of priests one, as the Point, presides over 18 others. In relation to those who have preceded him, the Bâb does not claim any essential superiority: Moses, David, Jesus, Mohammed, all were prophets, and carried humanity onwards. The Bâb carries men further; there is therefore no need to take any heed of those who have gone before, or to pay them any

honour: it would be only an incumbrance to progress. Another important consideration is, that the Bâb himself is not alone the prophet or prophecy: he is part of a complete unity, consisting of 19 personal manifestations: he is the Point, but he is not the whole manifestation. When it is borne in mind that many of his principal followers never at any period beheld him, and that at the most important deliberations which have influenced the sect he was never present, we shall the less marvel at this. His chief followers, like himself, are supposed to have emanated from God. As there is no superiority or inferiority in the Divine nature, they are, therefore, essentially equal with him; but as their functions are less important, he is the Point. When he suffered martyrdom, one of his followers was clothed with his functions, and the unity still had its Point. There is, again, another interesting feature that requires notice, and that is, that the Bâb strongly asserts that he is only a forerunner. In accordance with this, the Bâb has only composed 11 of the 19 divisions of which the Binyan is to consist. He has abolished the duty of turning towards the Kibla or towards Jerusalem, but he has substituted no fresh Kibla; this the New Revealer will appoint. This great unknown is termed by him, "He whom God will manifest." Some Bâbys imagine that His Eternal Highness is the person intended: if it be so, the day of judgment would be at hand. But upon this point there is a difference of opinion among them. At the last judgment—for at the epoch of each revelation there has been supposed to be a judgment—"He whom God will manifest" will congratulate all holy men of past dispensations upon their labours and attainments in holiness. He will then reveal to them further truth, and they will be absorbed into the Deity living in Him, sharing in all His perfection, in point of fact, it will be Him. The wicked will be annihilated; all nature will share the lot of humanity; what is good and pure will return to the Divine essence; what is evil will suffer annihilation.

If from doctrine we turn to the scheme of Bâbyism, it is as follows:—There are to be kings, and clergy formed into colleges of priests, consisting each of nineteen members. Holy places are to be erected upon the spot where martyrs have fallen, and in large towns each house is to have its oratory. All these are to be furnished as sumptuously as possible; singing and instrumental music are to be employed in public worship, and male believers are to wear an amulet in the form of a star with rays, on which are to be inscribed the names of God: women are to have simular amulets in the shape of a circle. In all the enactments we have just been noticing there are indications of a return to the old Aramæan superstitions condemned alike by Christianity and Mohammedanism. In the event of Bâbyism ever becoming the ruling power all who would not conform would be deprived of their property, but their lives would be spared. As regards prayer the Bâbys only pray on set and solemn occasions; they discard the notion of legal impurity. Almsgiving is encouraged, but mendicity is discouraged by the most stringent regulations—a regulation at complete variance with all Oriental nations. Luxury of dress is sanctioned. Marriage is held to be highly laudable; a second wife is barely allowed, but concubinage is strictly prohibited; divorce is forbidden, and the usage of the veil is to be discontinued. Women are to be invited to banquets as well as men. Very thoughtful and tender regulations are prescribed for the training of children. Contrary to Oriental custom, the Bâbys are to sit on chairs and sofas, and to shave the beard. The use of arrack and opium, and intoxicating drugs, are interdicted, and the Bâbys are neither to buy or sell them. In many of the Bab's regulations traces are perceptible of the leaven of the Gospel, however slight its influence hitherto has been. Bâbys, when the Gospels have been read to them, have expressed astonishment at the similarity of many precepts in them with those of their own creed. The foregoing is, after all, but an imperfect, though we hope, a sufficient

account of some of the most noticeable doctrines and practices of the Bâbys not so much as they are, but rather as they would be if they had the power to display themselves freely. When we bear in mind that this formidable sect has sprung from the preaching of a friendless youth, and that in the space of five years (from 1847 to 1852) it spread as though it were handed on by the fiery cross through a country which has neither carriage-roads nor rail-roads, which has neither newspapers nor pamphlets in circulation, the mere fact of Bâbyism is a phenomenon deserving the serious consideration of all interested in religious movement. When, moreover, it has, as we see, gathered into its ranks such multitudes, and convulsed the nation to its centre, so potent an agency deserves at least to be recorded. It is a factor to be taken into account in all considerations relating to the evangelization of Persia and the condition of Mohammedanism.

In reviewing the condition of Mohammedanism generally, so far as it has passed under our notice, it would be hard to imagine that in the condition of the Shiites generally there is much indication of progress or vitality. Probably few would be disposed to dissent from the verdict passed upon them by Mr. Palgrave, namely, that "to idolize Alee and his race, and to wallow in the swine trough of sensuality, is the *dernier mot* and turning-point of Shiya'ee doctrine and practice." Such is assuredly not an unfair estimate of this important section of the Mohammedans. Bâbyism was a reform, but not in the interest of the creed of the Prophet, nor could a false creed mend a false creed, so as to communicate to it that righteousness which exalteth a nation. But the whole movement was most hostile, and, so far as its power extends, is subversive of Islamism. For the time being it has been subdued by superior force, and the malady has been driven inwards upon the nation, where it is devouring in secret. But it is hard to imagine that with such a malignant disease gnawing upon its vitals Shiite Mohammedanism can have any aggressive power. Its utmost efforts and most ceaseless vigilance has to be exercised in repressing insurrection against itself: whatever vitality it exhibits must be that of fear and desperation. It is a more difficult matter rightly to appreciate the influence of Bâbyism with reference to the evangelization of Persia. There is no question that in itself it is an attempt at a return to a purer creed, but we can hardly venture to say that is even a feeling after God, if haply they could find Him, if by God we are really to understand the God presented to us in the revelation of the Bible. On the contrary, there is too much reason to apprehend that it has not gone much beyond those primitive departures from God which, in the course of time, filled the world with false ideas of God, and evidently with foul idolatries. It is a return, but not a return far enough, nor a return by the right road: there is too large an admixture of man, and too manifest an effort to exalt him to a level with God. Many incoherencies might be pardoned if through them all there were distinctly perceptible, clear, and accurate perceptions of who and what God is, and what are the relations of man to Him. But we fail in discovering them, nor could they be perceptible where there is a rejection, or, to be more precise, a complete obscuration of Him who is the way, the truth, and the life, and where there is manifestly no effort to obtain the help of the Holy Spirit of God, but man leans to his own understanding. While there are indications of an acquaintance with the doctrines of Christian revelation, and there has been an effort to get rid of some gross and degrading ideas of the essential nature of God which we may trace to such acquaintance, the result is still very imperfect and unsatisfactory.

Prejudiced as the guide is whom we have been following against Christianity, and contemptuous as are his allusions to Christian effort in Persia, it is clear, even from his unwilling admissions, that there has been dissemination of the truth in Persia,

and that the leaders of the Bâbys have had access to it. But it is equally clear that they have been unwilling to receive it fully, and to incorporate it thoroughly into their system. Very little of the true leaven has been hid in their meal, and although there is not in Bâbyism the hostility prevailing against Christianity which exists against Islamism, there is but little sympathy with it. Gospel truth has had a certain influence, but as may be seen in Brahmoism, and to some extent in Taipingism, it has rather thrown men back upon what they conceive to be most excellent in their own systems than it has yet brought them to the feet of Jesus. It is very curious, by the way, to notice throughout the East this remarkable disposition at the present time to return to primæval creeds since Christianity has been preached and disseminated in these countries. Even the return to Shintooism in Japan, before which Buddhism is waning and gradually losing its hold upon the people, is an indication of this tendency.

We think the utmost that can be said of such religious movements is, that, in the mysterious providence of God, they have their use in loosening and breaking up the systems of false doctrines in which for centuries the nations have been spell-bound. The element of Christianity that permeates them no doubt has exercised, and will exercise, some living influence, although not at present apparently sufficient to counteract what man has so unscrupulously mixed up with it. Men set free from ancient hereditary prejudices, with all the powerful associations attaching to them, may hereafter be more ready to receive the truth. But for the present the introduction of these new religious elements seems rather to present an obstacle to the spread of Christianity. Those who were restless and dissatisfied with their ancient superstitions have something more specious, more rational, more attractive presented in the room of them. It is, however, but the substitution of one falsehood for another. Still they have got what they imagine to be something instead of nothing: for the time they are soothed and pacified. Awakened religious enthusiasm and aspirations after holiness in Persia have been expending themselves upon the Bâb, and the mysteries which he propounded. The current of feeling has been forcibly turned awry in this particular direction; other religious systems, Christianity included, are comparatively unheeded. In another way we think Bâbyism, although in this respect unintentionally, may be a hindrance to the Gospel, certainly to any open and honest profession of it. After the fierce struggle which there has been to put down Bâbyism, and the dangers with which it has menaced the throne and all civil and religious authority, there must be the most jealous watchfulness and resolute determination on the part of the authorities to repress forcibly all that savours of proselytism from the established religion of the country. Whatever efforts, therefore, are made to propagate Christianity must be secret efforts, attended with serious risk to all concerned, as Mr. Bruce informs us; embracing Christianity is a capital crime in Persia. This might be comparatively of little moment, but the Christianity which cannot be set on a hill, and has to be hid under a bushel, seems to be an article of very doubtful value. Where there is not a fair probability that toleration may be so far extended as to ensure reasonable safety of life for the convert to Christianity, there is not, in the providence of God, an open door set before the Church of Christ. At present the only prospect for the convert would seem to be flight to another land; his change of creed, if avowed, would be his death warrant. Even if the Shah were willing to grant an edict of toleration, it does not follow that he could restrain the fanaticism of the clergy. There is in Persia a mighty and independent spiritual power, as well as a temporal. The two are often in conflict, but in such a case combine against the innovator. For this, in some measure, Bâbyism must be accountable over and above the stern policy with which the followers of Islam have ever treated those who have proved renegades to the

teaching of the Prophet.' What Brahmoism is in India, Bâbyism is in Persia—a fresh and inconvenient, but, we believe, not an insuperable obstacle to Christianity; with, however, the additional difficulty of the terror and hostility which it has excited in the minds of those who sway the dynasties of the land.

We cannot conclude this article without remarking how difficult, and perhaps dangerous, it would be to count on favourable results from recent Christian effort in ministering to the necessities of the famine-stricken population of the land. It has been a manifest duty to alleviate this distress, and we rejoice in thinking that, however imperfectly, yet still there has been deliberate effort made to display the love and sympathy which Christianity exhibits for suffering. With, however, the utmost care and vigilance, which we know has been exercised to distinguish and keep apart the work of conversion from the relief of bodily suffering, it is not easy for the most jealous watchfulness to estimate aright, in such a crisis, how far inferior motives may actuate those who profess to be inquirers after Christianity. Our blessed Lord Himself, when the people came seeking him, said, "Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." Would it be marvellous if multitudes, in such a fearful time of visitation as that which has overtaken Persia, should crowd around the Missionary, and, if he were willing to take advantage of their necessities, be ready to submit at least to a patient listening to his teaching? We notice with much satisfaction, in a recent communication from Mr. Bruce, what strenuous efforts he has made to keep asunder the temporal and the spiritual ministrations; but we doubt whether any one, until more favourable seasons return, can rightly estimate the present attitude of the Persians towards Christianity, or whether the sympathy manifested for their afflictions may have really tended to dispose their hearts to any favourable reception of the truth as it is in Jesus. Meanwhile, so far as we are aware, there has not been the slightest relaxation on the part of the authorities of their suspicious and jealous attitude, however careless and supine they have been amidst the distresses of their subjects. Despite the assertions of M. Gobineau as to the security with which those who are deemed heretics may live in Persia, and how vain the efforts of Mollahs are to obtain the intervention of the secular arm, we think we are not wrong in asserting that prompt and rigorous punishment would be the result of an avowal of Christianity. To the sufferers it would be matter of indifference whether it was the law of the Koran, the law of the land, or the tyranny of despotic power jealous of foreign creeds which wrought havoc among them. To the victims of the Inquisition it must have been a superfluous refinement of cruelty to inform them that the Church of Rome had no share in the agonies which they were called upon to endure.

It is plainly impossible for the Christian not to feel even more sympathy for the spiritual condition of Persia which is manifestly a state of chaos and anarchy, on which the Spirit of God can hardly be said to have moved, than even on its material destitution; but it is easier to recognize the existence of the evil, than to provide the remedy where so many, and such hostile influence are arrayed against the diffusion of the truth as it is in Jesus. We will fain hope that ere long He who has the key of David upon his shoulders will open that which is now closed, and no man shall shut. We wish we could form the favourable estimate of Bâbyism, which was put forward by Dr. Chaplin in his letter to the "Times" last year; but we think he has overrated the extent to which Christianity has leavened the system as much, and perhaps more so than M. de Gobineau has underrated it. We need further information, and fresh light before we can pronounce a favourable judgment, unless we suffer our wishes to be fathers to our thoughts.

SEVENTY-THIRD ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.

Our contemporary, and almost namesake, the *Calcutta Christian Intelligencer*, in the course of some ingenious remarks on "irreligious cant," in an article on Exeter Hall, remarked, some months ago, that "of all the butts of irreligious cant, none is more prominent than Exeter Hall. The writer then remarks upon the multitude of changes rung upon the subject. We are, he says, for ever hearing of "Exeter Hall raving," Exeter Hall eloquence, Exeter Hall humbug, Exeter Hall fanaticism, &c. &c. He adds:—

> Now we gravely suspect that very many who use these fervid expressions do so without a very clear notion as to their import; if actually "brought to book," they would probably be unable to lay their finger upon any *bonâ fide* case supporting those epithets. All that they know is that Exeter Hall is a room in which the Annual Meetings of multifarious philanthrophic and religious Societies are held. The chances are that they have never been within its walls—that they have never even read the printed reports of any of those annual gatherings; they are, in all probability, profoundly ignorant of the constitution or operations of any of the various Societies whose cause is pleaded within its walls. In fact, as regards *personal* information of the matters they denounce, they are actual "*know nothings*." Then why do they denounce what they don't understand? Ask them, and perhaps a candid member of the fraternity will reply, "Well, really, I don't know, except that it is *customary* to do so." Yes that is at the bottom of it: the hue and cry has been raised and it is fashionable and smart to join in it. It is the old story of Goldsmith's mad dog; every passer-by joined in the pursuit and cry, but lo! it was found that, "*not* the dog, the *men* themselves were mad." We maintain that all such slavish following of popular prejudice is silly and unmanly, and all such senseless reiteration of stereotyped denunciations is neither more nor less than *irreligious cant*. As for Exeter Hall, we don't affect to be its champion; but we think we may challenge any one, despite its extravagancies and eccentricities, to point out any other spot which is more sanctified by all that is noble, pure, generous, and disinterested. Of the thousands who crowd within its walls, there are doubtless some of whom no Church has need to rejoice, but there are many of whom "the world is not worthy;" there are many who live for two grand objects, the glory of God and the well-being of man, who freely give their money, their influence, their labour, to promote these hallowed ends. Exeter Hall sympathies take in the whole range of human woes, temporal and spiritual, whilst the current of that sympathy, like an electric band, embraces the whole earth, and penetrates to its remotest bounds. Let the Exeter Hall denouncers show anything on their side half so good, half so generous, half so disinterested and holy, and we will yield them the palm.

With the truth of the foregoing we heartily coincide, and think the writer has done good service by branding with appropriate severity what he truly characterizes as "irreligious cant." None of our readers are likely to be influenced by such a feeling, but the sentiments of a dispassionate observer in the far East may well be recorded. Far removed from the *genius loci*, he deals practically with it, not shrinking from characterizing it with the answer it deserves. It is fortunate for the interests of humanity and religion, both at home and abroad, that there are multitudes in England wholly unaffected by such notions. The throngs in which we have recently mingled testify to the fact that those who *know something* about the matter, and who probably for years have, from all quarters of the land, made their annual pilgrimage to London with no other object than to be present at the Anniversaries held in Exeter Hall, relish as keenly as ever the statements presented to them, often with eloquence which would grace any assembly, always with fervour and sympathy for perishing souls. Among these Anniversaries few excite more interest than that of the Church Missionary Society, which, twice in one day, contrives to fill the vast space with large and interested hearers. Indeed, in point of numbers the Evening Meeting this year fully rivalled that held in the morning; a manifest proof that the inhabitants of our great metropolis are as heartily interested in the great work of

evangelizing a lost world as those who dwell in rural parishes and our quiet country towns. Probably 6,000 persons were present altogether at our two Meetings this year. It cannot therefore with justice be asserted that interest in Missionary Meetings is a thing of the past, where evangelical truth is proclaimed and reasonable pains are taken to ensure success. Some Meetings in the provinces unquestionably are failures, but so many are conspicuously the reverse that there would seem abundant reason why those who have the management of Meetings which are failures, instead of solacing themselves with the thought that interest in Missionary Meetings is a feeling of the past, should take the matter to heart, and consider why the hearty interest manifested in other places does not abound in their city also. We must not, however, venture upon any further remarks in this direction, but must revert to Exeter Hall and the scene which it presented on this, the Seventy-third Anniversary of the Church Missionary Society. It was impossible not to miss upon this occasion the presence of many highly honoured and much-beloved friends who had grown old with the growth of the Society, and whose unwearied labours had, through the Divine blessing, contributed mainly to its success. Still it was plain that there was a goodly band both of Clergy and of laity animated with the sacred spirit, ready to carry on the same work. In the preliminary statement made by the Lay Secretary, there was an intimation made that while the general income received during the past year amounted to 153,697*l.* 16*s.* 5*d.*, there was a deficiency in the income received from Associations, which had reverted to the point which they had attained in 1865. The returns had fallen 4,000*l.* below the average of the last five years. We notice this matter with regret, but not with feelings of serious discouragement. We see no reason for looking upon it as an indication of any really diminished interest in the work of the Society. It is highly probable that close scrutiny would disclose exceptional circumstances serving in a great measure to explain the deficiency. But still it is a circumstance which needs to be prominently brought under the notice of the friends of the Society through the country. We trust that, at the great provincial Meetings which closely follow Exeter Hall throughout the country, distinct reference will be made to it, and we doubt not that if His servants are faithful in this matter, He whose are the silver and the gold will open up the hearts and the purses of many, so that at the next Meeting an advance will be proclaimed. In the meanwhile we would earnestly commend this financial topic to our readers as a matter which immediately concerns them, for it is with them, under God, it rests to say whether the work shall stand still, or whether yet more vigorous effort shall be made to carry to all nations the glad tidings of salvation. Many probably have done what they could, but these lines may fall upon the eyes of some who might, with somewhat more of effort, perhaps with somewhat of self-denial, not serious but profitable, have converted this deficiency into a surplus. There is wealth in England for such emergencies as this. We can well remember being called upon to plead the cause of the Society in a parish where the clergyman told us that more than one of his parishioners could have contributed one year's income of the Society without any consciousness of inconvenience sustained from the void caused, if such princely liberality had been exercised. It would indeed be a glorious thing if more of England's merchandise were thus given in "holiness to the Lord."

The diminished number of candidates for employment in the Mission field is also a matter of grave concern. In our previous Number some remarks were offered on this subject. But we have not far to seek for causes enabling us amply to account for this. No one who is at all acquainted with the religious condition of our English Universities can be blind to the extensive encroachments which superstition and infidelity

have made in them. So far as concerns multitudes who have been led astray by these rival systems of confusion, it would have been in the last degree improbable that any interest in a sympathy with Missions would ever have influenced them. Silly æstheticism and self-conceit would account for the lapse of many into Romanism or practical atheism, who never, under any circumstances, would have been of any value to the Church either at home or abroad. But we do not doubt that there have also been many chosen spirits, who, at a critical period of life, owing to youthful inexperience, have been caught by the glittering baits presented to them. Such men, under more favourable circumstances, instead of lapping themselves in dreams of a visionary past, or rushing wildly beyond all sobriety and sense, might have girded up the loins of their minds to real hearty work for Christ and the salvation of souls. They have been a shrewd loss, and that loss is to be deplored. Much also of the difficulty in procuring help for abroad arises from a more satisfactory and hopeful cause, the urgent need of labourers for gathering the harvest in at home. The zeal and activity pervading the Church, the extension of her operations in every direction throughout the land, have created a demand for help which naturally has directed the thoughts and energies of multitudes to the work lying immediately around them. Even the immense impulse recently given to education, and the pressing call for schoolmasters throughout the parishes of England, have, no doubt, diverted many from Missionary labours of a class who have furnished most valuable and devoted labourers to our cause. Nor is the Church alone in this present difficulty: we notice that our Nonconformist brethren, in their reports and publications, are making similar earnest appeals to their congregations. We would fain, therefore, believe, that just at present such numerous opportunities for usefulness present themselves to our younger brethren, that upon this ground there is a temporary falling off of candidates for Missionary employment. But when full and sufficient allowance has been made for all these interfering causes, it is still a matter for regret which ought to awaken sympathy that so few feel their spirits drawn forth to go out as ambassadors for Christ among the heathen. Surely, however, this must be the peculiar work of the Spirit of the Lord Himself, and if we need such men it is our plain and bounden duty to test the power of prayer, and be more earnest in supplication that there may be some found ready and willing to offer themselves for the accomplishment of this work, which is the legacy of the Master to His servants, the conversion of the heathen to Christianity. Most heartily do we echo and reproduce the concluding sentences of the Report, which forcibly dwell upon the important points to which we have been adverting.

The Committee venture to think that the present state of the Mission field constitutes a direct call from God for *men*, for *money*, and for *prayer*. Is the call obeyed? Inquirers, for instance, are coming forward among the Mohammedans, and remarkable conversions have taken place. Some of those thus brought to Christ are men of powerful minds and have also exhibited unusually striking indications of the work of the Holy Ghost. And this goes forward. The Missionary tells us of many eager and earnest seekers after truth. He begs for aid. He implores the English Universities for *men of thought, and learning, and inward religious experience*, to meet the emergency. But, alas! there is little response. "Our Universities," he sadly exclaims, "seem asleep on the subject."—Again, there are remarkable conversions in the Telugu Mission. Brahmins (students in the English schools) press into Christ's Church through the most determined opposition. Village after village in the country districts renounces idolatry, and literally begs for Christian teachers. *Men and means are needed.* Where is the response? The Committee have to deplore a failing treasury, and a scanty supply of candidates. Once more China, with its 300,000,000 of heathen, fills the Christian heart with sorrow, at times almost with despondency. But when the account is heard of the humble Fuh-Chau convert gathering in (directly and indirectly) almost hundreds of inquirers, who does not see that there is no

ground for faint-heartedness, but that what is wanted is earnest supplication to the Giver of all good gifts for an outpouring of the same Spirit on Chinese Christians generally, and that then the Gospel might rapidly be propagated amongst the whole of that immense population? *Prayer is needed.* And is there among English Christians that earnestness of intercessory supplication which the Missionary enterprise demands? Surely were such the case, the men and the gold would not be withheld.

The great Head of the Church, who graciously condescends to make use of human toil in bringing into His fold the sheep that are still wandering, points out to English Christians the field in which He would have them work, and indicates, by blessing abundantly the labours already begun, His will that those labours should be continued. Will the English Church listen to His voice? If not, must not its candlestick be removed, and its light quenched in darkness? But the Committee entertain no such gloomy anticipation. They cling to the hope that the English Church will yet arise and shine; that the Holy Ghost will be poured out on her more abundantly; that love to the Saviour being increased, there will be greater sympathy with Him in His work; and that God's people in this land will more than ever be graciously employed as His instruments in giving Christianity *to be a light to the Gentiles, and be His salvation to the end of the earth.* Above all, they trust in the infinite efficacy of the Divine Redeemer's merits and intercession. Not in vain was *His visage marred more than any man*; *and His form than the sons of men. He shall* yet *sprinkle many nations. He shall see of the travail of his soul and be satisfied.*

We do not quote the Report at further length, which in itself, or in its Abstract, will be in the hands of all our readers, and is as permanent a record as our own pages can be. The further business of the Meeting was introduced by an excellent speech from the noble Chairman (the Earl of Chichester), who maintained that, notwithstanding the drawbacks to which we have adverted, there was much cause for thankfulness to Almighty God, that, despite the prevalence of superstition and infidelity, "there still remained amongst us, through the goodness and grace of God, a large measure of sound evangelical truth." The noble Earl dwelt also forcibly on the "only remedy for these forms of error—the plain, simple preaching of the Gospel of Jesus Christ."

In a similar strain followed the Bishop of Ripon, who, in the unavoidable absence of the Archbishop of York, was summoned, at brief notice, to move the first Resolution. His Lordship maintained, amidst loud cheering, that there is throughout the country a growing attachment to the Church of England, and that "the heart of the laity, as a body, beats firmly and truly to the cause of evangelical religion." On the condition of our Universities the Bishop remarked:—

May I be permitted to say, without offence, that I believe the state of our Universities is such as no one who is acquainted with it can contemplate without pain and sorrow? I know that on a subject like this one ought to speak cautiously, and not make sweeping general charges, which may be easily refuted; but I think I may say, without fear of contradiction, that there is in our Universities at the present day a relaxation of discipline, a large amount of luxury and self-indulgence, and a disposition, even amongst the ruling authorities, to countenance free thought, which is nothing better than a licence for unbelief; and that these things are more than sufficient to explain the decay of that Christian life and zeal which underlies the Missionary enterprise; and I will add that we have need to pray earnestly that God would send down His Holy Spirit upon the youth in our Universities, in order that, appreciating for themselves the love of Christ, and being filled with that love in their own hearts, they may rise to the present emergency, offer themselves for the great Missionary warfare, and prepare themselves to fight the battle of the Lord in the distant regions of heathendom. Why should not some of the country clergy, who are labouring in remote parishes in the midst of a small population, and at the same time with great ability, and talents which require a larger scope for their exercise than a small country parish affords—I say, why should not such persons offer themselves for the great and noble enter-

prise of endeavouring to evangelize the heathen? I believe that if many of our country clergy, many young curates, labouring perhaps in a parish where there is not half enough for them to do, were to go forth to reinforce the Missionaries abroad, the result would be very beneficial in every way, and we might hear of a large harvest of immortal souls. But now I come to some encouraging features in the Report. Whatever may be said with regard to home, I have no hesitation in declaring that abroad the encouragements far exceed the discouragements. Wherever the standard of the Gospel is unfurled, wherever Jesus Christ is preached in all His sufficiency to meet the wants of fallen man, there we find God does not leave Himself without a witness, but souls are gathered from the midst of the heathen and added to the fold of the true Shepherd.

We quote the foregoing remarks with the more interest, as they confirm, with the weight of his Lordship's experience, the opinions we have been recently advancing on this important topic. The Bishop of Ripon was followed by the Archbishop of Canterbury in a speech so weighty and so important, with reference to the controversies of the day, that we feel it to be a duty to place it on permanent record among the annals of the Society:—

My Lord, I beg to thank you for your kindness in giving me an opportunity of addressing a few words to the Meeting in seconding the Resolution. The words to which I wish to give utterance are very few. Your Lordship is aware that my coming here so late to-day is caused by the fact that I have just left the Convocation of the Province of Canterbury, and have many other duties to perform. But, my Lord, it is a great refreshment to us, in the midst of our duties connected with the Church at home, to be allowed to take part, if it be but for a few minutes, in the proceedings of such a Meeting as this. The work of the Church at home will prosper all the better because we stir up our zeal, and have our hearts comforted by the thought of the great work which is being done by the Church abroad. And if that remark applies to all the Missionary works of the Church, it applies, I think, in a special degree to the work which is being done by this Society. The Bishop of Ripon, in the few words of his which I heard, alluded to the fact that men sometimes say now-a-days that Christianity is effete. And there can be no doubt that there are alarming symptoms abroad which are not perhaps without their echoes in this country, that Christianity is now presenting itself to the nations under two aspects, against both of which I am thankful to say this Society is a standing protest, and not merely this Society, but all the great Missionary organizations connected with Protestant Churches. Under one aspect Christianity is presented as given up altogether to bigotry and superstition, under the other as robbed of those great essential features without which it is not Christianity at all. It certainly is not the Christianity of Christ and his Apostles, and could never have done the work which God commissioned it to do upon earth. Well, my Lord, it is true that to the nations of the earth these unfortunate phases of a spurious Christianity do present themselves with great power. Thank God, in this country neither the one nor the other has, I believe, as yet made any very great progress. We live in a free country—a country where noisy minorities occasionally excite a whole nation; but, in spite of these noisy minorities, we who belong to the great majority of the Church of England, which has done such great things in the world in past times, and for which we believe a career is yet reserved which shall far exceed in its results anything that has been done hitherto, we believe, with regard to this Society, which is engaged heart and soul in Missionary efforts, that it is the essential doctrines of Christianity that give it its power of reaching human hearts in every portion of the earth. In the two Resolutions which are to follow that which has been proposed by the Bishop of Ripon, you will hear of the great progress which is being made by the Native Churches throughout the world; you will hear of the absolute necessity of great efforts, intellectual as well as spiritual, being made throughout this country to support those Native Churches; and you will hear also, no doubt, that the Mission field in which you are engaged is wide as the world. We are engaged in the endeavour to spread the only true civilization over the face of the earth; and we believe that the mode in which true civilization is to be spread is the very same mode by which individual characters are raised from all that is degrading in them. And the nations of the earth are to be civilized as we ourselves are raised to spiritual life, not through the

outside of the Gospel being presented, but through those great essential doctrines; and we believe that every scheme for civilizing the world will only produce a real effect where the great doctrines of the atonement of our Lord Jesus Christ and the influence of the Holy Ghost are proclaimed; that without these no system can be devised which will either reach individual human hearts or spread throughout the whole circle of the human race the civilization which can elevate man and make him worthy of the position to which God has called him by his creation and his redemption. Now, my Lord, it is because I for one believe that these great Missionary efforts in which we are engaged, bringing us face to face with unregenerate human nature in its worst aspects, and teaching us how dreadful is the conflict which has to be waged with various forms of wickedness throughout the world; it is, I say, because I believe that these Missionary efforts force us to look to the real Gospel of Jesus Christ in its integrity and its simplicity, that the differences which divide Christians, many of which depend upon the mere outside of Christianity, are gradually mitigated and disappear when we stand face to face with heathenism; it is because I believe that these Missionary efforts force us to recognise the great power of the simpler genuine Gospel of Jesus Christ, that I hold that Missionary efforts have a reflex influence upon all our efforts for the improvement of our own Church at home, and all our efforts to bring our own population to that standard to which they ought to be raised in a land which God has blessed with a superabundance of wealth. My Lord, I therefore feel it to be a sacred duty to take part in anything which will assist the Missionary cause even for our own sake. I feel that not only do we owe duties to those who are at a distance which at our peril we should neglect, but that the performance of these duties has a very great influence upon our religious prosperity at home. And I rejoice to think that this Society and these Anniversaries are so well calculated to stir up our hearts to discharge the duty of maintaining both at home and abroad the simple and powerful Gospel of the Lord Jesus Christ. My Lord, it is not without some feeling of sadness that one is present at these Meetings. We see year after year changes taking place among those who have been the champions of this cause in past years. It is to me a cause of deep regret not to have been welcomed here to-day, as in former years, by that venerated man who for so great a length of time has been the Secretary of this Society. The fact of his absence being caused by the encroaching infirmities of his age reminds us that one after another champions of this cause are disappearing from our midst, and that the men whose memories go back to the days of Simeon and of Wilberforce are becoming fewer and fewer. I trust that the spirit which has been kindled will not die out, that others will be found to stand in their place as they disappear, and that that maintenance of the great doctrines of the Lord Jesus Christ, which was the characteristic of their lives, will descend through the preaching and teaching of others to another generation, and that this great Society, which, during the years that are past, has accomplished so great a work, will never flag in the time that is to come for want of leaders and instructors who are to guide us in the same path which was trodden by them. I trust, my Lord, that this Society and the other ancient Society for which I pleaded the other day, and all the great Missionary Societies which endeavour to present the real Gospel of Christ to the nations, will receive an abundant blessing from the Lord of the harvest, in whose name they go forth in a fallen world determined never to relax their efforts till the Lord Himself comes to claim the nations as His inheritance.

The Resolution was supported by Mr. J. H. Kennaway, M.P., who, in some pertinent and valuable remarks on the slave-trade which is still the curse of Eastern Africa, by means of which 16,000 slaves are annually exported from Zanzibar, quoted the language of Lord Palmerston, who told the Sultan that slavery was doomed by fate, and that England was the means appointed by Providence to put an end to it; and therefore he had better bow to that decree of Providence, and at once give up the slave-trade. As Mr. Kennaway remarked, "We want a little of that now."

The second Resolution, which dwelt with thankfulness on the encouraging features of Mission work in the different fields abroad, was moved by the Bishop of Rupert's Land. His address presented such an animated picture of the Missionary work in a sphere "about one-half the area of the colonial possessions of Great Britain," that

if space had permitted, we would gladly have given it a permanent home in our pages.

This Resolution was seconded by the Rev. E. C. Stuart, of Calcutta, who, in the course of a most effective speech, contrasted the progress which he had witnessed in Missionary work during the twenty years with which he had been connected with the Society in North India. When he first joined it, the Society had no ordained native labourers in that extensive field. When he landed in India, "the only education for women was for girls of the very poorest class, got together in day schools." Now women of the highest class are receiving education. Amid cheers he asserted that it was only by women being brought under the power of the Gospel that they could hope that the Gospel would achieve its full triumphs in India. Several most interesting accounts of self-devotion on the part of native converts, and of the influence of English education in India, made Mr. Stuart's speech most attractive and valuable. One instance of native testimony from the Pundit Nehemiah, no ordinary man, may not be overlooked. "You can have no idea," he said to Mr. Stuart, "of the change that has taken place in the mind and intellect of a Hindu when he is brought under your English education."

Mr. Stuart was followed by the Rev. W. Townsend Storrs, Missionary among the Santals, who reminded the meeting that Bishop Heber, as he passed up the Ganges, was the first person who ever thought of a Mission among the wild tribes of Rajmahal, a vision now realized. He mentioned also the most interesting fact, that on the spot where, seventeen years ago, the rebel chief among the Santals had fixed his head-quarters, there now stood one of the finest churches in Bengal. Only two months ago it had been filled with a congregation of 800 persons; on the next day there were 220 communicants at the Lord's Table.

An urgent appeal from the Rev. W. F. Taylor, Vicar of St. Chrysostom's, Everton, brought a very satisfactory and profitable Meeting to a conclusion.

As we have already said, the Hall filled again to overflowing in the evening, to listen to excellent speeches from Mr. Townsend, of Abeokuta; Lieut-Colonel Martin, from the Punjab; and Mr. Wolfe, from China. Canon Tristram, who was to have told of his recent travels in the East, was hindered from being present by severe illness: his place was most readily supplied by Canon Bardsley, from Manchester.

We ought to have mentioned earlier that the annual sermon was preached to an overflowing congregation at St. Bride's, from the text Ps. viii. 4, by Canon Bernard, Walcot, Bath; and that the address at the breakfast on Tuesday was delivered by the Rev. Sir Emilius Bayley. It was listened to with much interest.

RELIGIOUS TOLERATION IN CASHMERE.

In the night when our Blessed Lord was betrayed a memorable incident occurred. He said to his disciples "Let him that hath no sword sell his garment and take one." In reply to this they said, "Lord, behold, here are two swords;" he said unto them, "It is enough." When they were in the garden, and violent hands were laid upon their Master, they said, "Lord, shall we smite with the sword?" and without receiving any reply, Simon Peter smote the high priest's servant and cut off his right ear. Then said Jesus unto Peter, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." It would require ingenuity of no common order to extract from this any shadow of sanction for religious persecution, or to gather that in any shape or way Christianity is to be propagated

at the point of the sword. Still persecution has disfigured the annals of Christianity. This has been more especially manifest in that spurious and semi-paganized form of it which is designated as Romanism, but no Christian body which has ever had the power has been wholly exempt from the imputation. Still more fearful have been the persecutions waged from religious motives by those who have lacked the humanizing influences of the holy teaching of the Saviour. The history of Mohammedanism and of the Mongols under Genghiz Khan are instances in point which may be tolerably familiar. We may add, too, that few have been more stern, more cruel, and more unscrupulous than those whose latitudinarian indifference might *à priori* lead us to suppose that religious persecutions would be foreign and abhorrent to them. The Sadducees were even more busy than the Pharisees in putting Christ to death; they were more deeply implicated in the shedding of that most innocent blood.

Plainly, religious persecution is a thing which should ever be alien to the true Christian; that the creed of Jesus should never be enforced upon any nation at the sword's point. We trust that this lesson has been at length learned by Protestant Christianity so thoroughly, that we may once for all dismiss the discussion of it from our pages. Other means have to be devised for the proclamation of the Gospel. What was intimated in the Saviour's words, though the carnality of the disciples hindered their perception of it, must be recognized by the followers of the Lord Jesus Christ. If they take up the sword and wield it, it must be the sword of the Spirit which is the Word of God; with this they may well be content, for in many a hard fought battle-field with it the victory has been won, and Satan and his hosts have fled discomfited before it. When, however, carnal weapons are laid aside, and the messengers of the Gospel go forth "as sheep among the wolves," the hindrances are great and the adversaries are many. The strong man armed who keeps his palace has no wish that any entrance of the Gospel should be effected into the dark prison-houses where his captives are detained. He resents any interference, and not unfrequently is successful in barring out all access for the Word of God. Then arises the question of religious toleration assuming unspeakable importance, and affecting vitally the interests of the Gospel of our Lord Jesus Christ. While it may be deemed essentially in itself a natural right, an intricate question arises as to how far it may be insisted upon wherever there are the means and opportunity of enforcing it. It is all very well for theorists to advocate absolute liberty, and to maintain that it should be "just and free, equal and impartial." So it ought. But the difficulty is how to make men see and understand this who have never entertained the faintest conception of granting, in any form, civil liberty or religious toleration to their fellow-men, and whose only notion of any limits to their despotism is their inability to extend it further. It is quite impossible but that from such sources offences should come, and questions arise involving the most nice and delicate adjustment. In itself it is a simple theory to assert, yet it is not without its significance, that where intolerance is only limited by want of power to be more intolerant, toleration should be asserted to the utmost practicable extent, and by all lawful and honourable means. While religious persecution is to be eschewed as wrong and sinful, still due regard being had to the susceptibilities, to the prejudices, to the ignorance of adversaries, religious toleration should be strenuously upheld in vindication of the natural rights of our fellow-men, even amongst those who would refuse it; still more so for the furtherance of the truth of God. Moreover, influence is a talent which God gives to nations as He does to individuals; for the proper employment of this talent in His service nations as well as individuals are responsible. Now this talent has been bestowed upon England in a most special and remarkable manner. Can it be

upheld, that while it may be and is perpetually put out to gain the most usurious interest in the wildest and most hazardous speculations, it is only when it is to be employed in the service of Christ that it is to be carefully folded up in a napkin, hid away, and buried? This, unfortunately, has been too often the case in our dealings with foreign nations. We profess ourselves to be Christians, and that profession, if there is any reality in it, entails a considerable amount of responsibility; but very rarely has our influence been exerted in vindication of religious toleration and the extension of the kingdom of God. Cromwell did make his mighty voice audible in the councils of Europe on behalf of the persecuted saints of God. Efforts, too, were subsequently made to break the chains off the prisoners of the dungeons of Algiers. From time to time stray diplomatists, and the more enlightened of our rulers at our Foreign Office, have interfered on behalf of oppressed nationalities and for the truth of God, but far more usually the false Duessa Religious Neutrality has had more charms for those who have been for the nonce the depositaries of English power, than her true and loving sister, Religious Toleration. Most conspicuous has this been in our dealings with Eastern nations. While in Europe, if often we have had the will we have lacked the power, in the East we have ever had the power but as invariably we have lacked the will. We have gone to war in India, but it has been for existence, or to enlarge the bounds of our habitations. We have gone to war in China, but it has been to force opium on her inhabitants at the point of the bayonet. We have gone to war in New Zealand, but it has been to deprive the natives of the soil on which their ancestors had roamed with undisputed possession. Religious wars have never sullied our renown in the ends of the world, which is so far well; but very rare have been the occasions when the voice of England has spoken out heartily to claim a fair field, without fear or favour, for our Lord and Master Christ amongst the gods many and lords many before whom the East is bowing down. Curiously enough, so far as we are aware, the only case in which this duty was distinctly recognized was by the old merchant adventurers who trafficked originally to the East. Whether it was as a means of sanctifying their gains, or as a species of "conscience money" amid sundry questionable proceedings, the oldest East Indian Directors manifested some languid interest in the souls of the Gentoos, and even made some provision for their conversion. But ere long they, too, became enamoured of Religious Neutrality, and, under her baleful influence, did much damage to the cause of Christ. We have no intention of recurring to so often-told a tale, but he must be a very superficial student of our Indian history who is not conscious of what has been our shame and our weakness during the past, for which even now God might justly take away our glory and give it to another. Still, after the lapse of many years, through the ceaseless exertions of Christian men dragging to light one abomination after another, and parading them before public opinion in England, something approximating to religious toleration now exists in our Indian empire; few pains and penalties remain to which the Christian convert is now exposed. We have so far forsaken Religious Neutrality, under which pseudonym was thinly veiled Religious Intolerance, that we have dared to be tolerably just and impartial to those whose only crime it was that they were seeking to worship the same God whom we worship, and that they sought for salvation only through Him who is our Saviour. But, after all, our mighty influence is still but coldly exercised on behalf of the Christian convert. At this, however, we do not so much repine, for "sweet may be the uses of adversity" to an infant Church. There may have been this beneficial result from our policy in the East, that it has repelled from Christianity multitudes of time-servers,

of Ananiases and Sapphiras. It is a small mercy, but we may be thankful for it. If, however, religious neutrality made us deaf to the appeals of humanity, and blind to the most foul abominations in the states under our control, how tender and delicate have we been to them in countries over which not our arms but our influence extended! How jealous we have been of any cause of disquiet springing up there through the naming of the name of Christ! Caution has been fear; the instinct of self-preservation has differed little, if at all, from moral cowardice. It would be a most painful matter to recall how often we have been ashamed of Christ, even to the wonderment of the heathen among whom we have striven to be unconscious of Christian obligation. We cannot, however, dwell upon the past; but in the interest of Christianity, which is, we believe, suffering shame through our supineness, we cannot help refraining to call more extended attention to the subjoined article, which we reprint from the "Calcutta Christian Intelligencer." Some of the facts stated in it were brought forward in our pages four years ago, but the wrongs continue unredressed, and subsequent information is supplied which brings the progress of events more immediately up to the present time. At the risk, therefore, of some slight repetition, that the case so far may be presented to our readers at once, we submit it as a whole. It tells its own, and its most ignominious tale, in a plain and unvarnished manner, which we hope will elicit sympathy and exertion. In perusing it we should carefully bear in mind the circumstances under which Cashmere was transferred to the hands of its present ruler. Goolab Singh did not win the country by the force of his arms; he was placed by us on the throne of Cashmere; it was by troops under the guidance of Sir H. Lawrence himself that he was admitted into the country. As we would wish to abstain from all needless offence, we do not care to reproduce the published accounts of some of our most experienced and trustworthy officials when delineating the character and proceedings of the Maharajah of Cashmere. Such questions are personal, and do not concern us, except in so far as they hinder the progress of Christianity. Suffice it to say, that in a land where the ruler owes his throne to English interference and English support, no Englishman is permitted to erect a building for public worship in conformity with his own creed, nor can he communicate freely to those around him who are willing to listen the glad tidings of Christ's salvation. Surely if ever there was a call for the influence of England to be made itself felt clearly and unmistakeably, it is in obtaining redress for this grievous wrong, and procuring freedom for the Gospel in Cashmere. To us it seems in the last degree improbable that there can be real respect or honour for the English name in Cashmere, when, as the winter comes round, our countrymen are driven forth from the country like a flock of sheep, while French shawl merchants dwell there in peace under the protection of the Maharajah. We cannot help reverting in thought to the memorable scenes of which these countries have been witnesses during the past generation. Whatever else may have contributed to our expulsion from Affghanistan, most assuredly it was neither the preaching, nor, we fear, the practice of Christianity, which in the remotest degree led to that most ignominious calamity. Nor again did the most uncompromising display of Christian profession and Christian practice hinder the Punjab from being to us a tower of strength when our empire was reeling to its centre. Lessons we know are lost upon nations as they are upon individuals, but most assuredly if ever any nation had reason to believe, and to act upon the belief, that kindly, charitable, honest, firm proclamation of religious belief with answering practice will alienate no heart, but conciliate both affection and respect, it is England. Our past history is worthless to

us if it does not teach us that those who honour God He will honour, and those who despise Him He will lightly esteem.

Cashmere has now for twenty years and more been visited regularly by many English people, who have gone there for refreshment and rest, in search of health and recreation, from the plains of India. We have thus come much in contact with the people of that country. Many, alas! have visited it from selfish and wrong purposes; many have there plunged into deeds they are fain to regret, casting fearful stumbling-blocks in the way of the people, maligning Christianity, and rendering it almost abhorrent to those who have judged of it by the practices of its own professors. This alone is indeed a reason for promoting Missionary work amongst them. If we have injured them, we should specially seek to benefit them. If we have contracted harm ourselves, we should on our own account seek also to impart the antidote. We need indeed, in both India and Cashmere, the quickening influences of the Gospel on our own account, as well as for the sake of the people; for experience shows that contact with heathenism and evil, and the absence of the restraints of healthy public opinion, and of the influence of Christian homes, produces deadening baneful effects, unless counteracted and resisted by good. Experience shows how in heathen lands the habit of travelling on God's day of rest is quickly formed; how soon a numbness and indifference to spiritual things is contracted; how soon principles are snapped asunder, and sometimes altogether abandoned, where opportunity for evil is offered with immunity from gross disgrace and open shame. And evil causes evil. In Cashmere, bright prospects have been blighted, health has been undermined, and even life ultimately forfeited; not once or twice, but frequently. There is a special call for Missions therefore in Cashmere, not only because our neighbour has fallen amongst thieves, and is seen lying half dead, but because the thieves have attacked us with the same disastrous results. We impart the Gospel, not only out of compassion to the heathen, but to avert the danger of heathenish sins, and their consequences from ourselves. If England would legislate on this subject, this is the most legitimate and successful of all human ways. The law of Christ's Gospel is the real lasting way to counteract and diminish vice. If the command of Christ is given to preach the Gospel to every creature, we naturally turn first to those people with whom we are brought into contact. When we came to India, we founded Missions there from Cape Comorin to Peshawur; and their beneficial results are now appearing both to ourselves and the people. When we penetrated in considerable numbers as visitors to Cashmere year by year, we commenced a Mission there too: a door has been opened there, and we have entered in. Wherever we go ourselves, we take our Christianity also. We do it in self-defence. We do it because Christ commanded us; and He never commanded anything that is not for our own advantage. If we take it not with us, then woe betide us. God grant that we may never again court danger and loss by leaving our Christianity behind us. God grant that the disasters of Afghanistan may never again befall us, through our immoralities;* and that neither nationally nor individually we may ever have again to endure the consequences that invariably follow from a slighted and neglected Gospel. Let us take it as we find it, in all its aggressive character, for in aggression is its strength. If it waits attack, as it sometimes does at home, it suffers fearful loss. When it goes on aggressively, commanding obedience to the faith of Christ, it subdues and conquers. Its existence depends on going onwards. Standing still is retrogression; strength is acquired in advancing. He that is not with Christ is against Him; he that gathereth not with Him scattereth. This is the only true policy of strength to ourselves, or benefit to others.

The Punjab Missions of the Church Missionary Society were commenced in 1851 at Umritsur, the commercial and religious capital of the Sikh people. In 1854 an exploratory journey was made to Cashmere, Ladak and Iskardo. One of the Missionaries who undertook it was Colonel Martin, who after thirty years of service in the Indian army, not only gave his substance directly to God's service for the work of Missions, but gave himself also to be a Missionary. In company with an ordained Missionary he traversed Cashmere from end to end. No difficulties were then made about preaching in the bazaars of Srinuggur. The reigning Maharajah, Goolab Singh, to whom Cashmere had shortly before

* If a Cabulee is asked why the Afghans rose against us in Cabul, he generally gives this reason before any other.

been made over by England, received the Missions favourably, and every opportunity was allowed. His characteristic remark regarding it was that "His subjects" in Cashmere "were so very bad, that he was quite sure that no one could do them harm; and he was rather curious to see whether the Padre Sahibs could do them good." Many books were distributed; and friendly visits were made to, and received from, leading natives of the town. Efforts were made also for the temporal, as well as the spiritual benefit of the people. A dispensary was formed by Colonel Martin for sick people; and charity, collected from the visitors, was distributed amongst the poor, and sick, and blind, who collected together in great numbers Sunday by Sunday outside the Sheikh Bágh. One interesting inquirer appeared in a Mohammedan, a learned Molwi of good family, who accompanied the Mission to Umritsur, and died there. An effort was also made, but unsuccessfully, for the erection of a church for the English visitors; but English visitors then, the Maharajah observed, were but few, and they only remained for a few months in the valley; and it was thought hardly worth the while that even an ordinary church should be built for them. Alas that it was not! What a different opinion the natives would have of us, and of our Christianity, now, if it had been. They think us irreligious, prayerless, given over as a people to intemperance and vice. The common people believe these faults to be almost universal among us. They are cast in our teeth in the bazaars, literally every time the Gospel is preached to them. Their opinion of us would have been very different had they seen that the English had some place of worship, as they everywhere have themselves; and at least outwardly confessed a religion and observed its ordinances. What a stumbling-block would have been thus removed! How much more would they have respected the English now! And how many, too, that weekly call to church, with all its memories of home and bye-gone associations, might have saved from forgetfulness and danger. But no house dedicated to the service of God through Christ has ever yet been built in Srinuggur, although some three hundred visitors now yearly enter the valley. Through the kindness of Maharajah Runbeer Singh, the Sheikh Bágh house has been lately set apart for Divine worship. It is a building fairly suitable for it; and if it were but slightly altered, and some little appearance of a church given to it, another building might be unnecesary. Under the direction of an English chaplain or engineer, and at a trifling cost to his Highness, it could easily be made almost all that could be desired; and it would contain not only the Church on the upper storey, but a convenient house also for the chaplain below; or a house might easily be built for the chaplain in the large compound close at hand. As regards the natives, it is as yet nothing more than any other building. Not one native in a thousand knows that we have any building set apart for the worship of God. Yet if the Maharajah does not wish it to be a real church, it surely is not too much to ask him to allow us to build a church for ourselves.

But the Church Missionary Society were unable to prosecute Missionary work in the valley in 1854. The Punjab Mission had been but lately commenced in Umritsur; and Peshawur, Mooltan, Kangra, Dehra Ismael Khan and Lahore were as yet unoccupied.

It is remarkable how almost all the Missions in the Punjab have been established by laymen. After long experience in the country they knew that the people required the Gospel, and that with safety we could give it them. Umritsur was occupied when Sir Henry Lawrence, and the present Lord Lawrence, and Sir Robert Montgomery were at the head of the Board of Administration, when an application to the Society was forwarded from civil and military officers, immediately after the Punjab wars, together with large collections, which had been made expressly for the commencement of a Mission to the Sikhs. An anonymous donation of Rs. 10,000 from an officer, coupled with the same request, was received at the same time through the Rev. L. L. Janvier of the American Presbyterian Board of Missions. A second anonymous donation of the same amount was given at the commencement of the Mission in 1851. A third similar donation of Rs. 10,000, also anonymous, was given in 1854, with the request that the Punjab Mission might be extended to Peshawur. This was followed by a fourth donation of Rs. 5,000 when the Peshawur Mission was established. It was there that the late Sir Herbert Edwardes had just been appointed Commissioner, and where he delivered the celebrated Missionary speech, which thrilled through England, as well as through all India, in which he declared his conviction that "we were safer in doing our duty even in fanatical Peshawur, than in neglecting it; and that God, whose own right hand had brought us there, could defend us there; and would do so, if, in dependence on

His mighty aid, we endeavoured to do His will." This was said, it will be remembered, just after his predecessor had been assassinated by a Peshawur fanatic. The Kangra Mission was established at the request of Sir Donald M'Leod, as the Kotghur Mission had been before at that of Mr. Gorton, of the Civil Service. The Multan Mission was begun at the request of the residents at that station. The Dehra Ismael Khan Mission was established by Colonel Reynell Taylor, who accompanied his application to the Society with a donation of Rs. 10,000, stating, that after so long a residence on the Trans-Indus frontier, he would not feel comfortable on leaving the wild tribes of Afghanistan without making at least an effort that the Gospel might be preached to them.

It was after these Punjab Missions had been established, that a Mission to Cashmere was again thought of; and it was commenced in consequence of an application to the Society, signed by almost every Christian officer in the Punjab. The anticipations of the noble men, who thus gave the Gospel to the Punjab, were indeed abundantly realized. They had "tried to do their duty," as Sir Henry Lawrence on his death-bed said that he had done, and they had done it. They had honoured God; and God in a very marked manner honoured them. When the mutiny broke over India, and disaster followed disaster, one province at least stood firm; and it was the one that was in greater danger than perhaps all others; for it contained within it a larger body of the native mutinous troops than any other. But it had publicly honoured God; and the Sikhs and Afghans, who had had the Gospel given them by both example and action, now crowded round their trusted English leaders, and regiment after regiment of them was hurled on Delhi. The Punjab rulers had committed their work to God, and He did not fail them in the time of trial. They had feared God, and He gave them a heart that feared none besides; and in the midst of the hurricane that threatened destruction to almost the whole empire, these founders of Christian Missions became in the face of the whole world the saviours of India, as manifestly as the heroes of the Book of Judges were, in God's hands, the instrument of saving Israel.

It was in 1862, when, as we have said, many of the Punjab Missions had been established, and were in active operation, that thoughts turned again to Cashmere, where the field lay seemingly open, and waiting for the harvest. In the autumn of that year a chaplain, the Rev. W. W. Phelps, visited Cashmere, accompanied by a Missionary. The Gospel was again declared in every part of the city; and there were then, too, no difficulties in the way of preaching it. The Maharajah was visited, and not a word was said objecting to it. An application was again made for the erection of a church for the English visitors, but again unsuccessfully. The Hindus and Mohammedans had places of worship, but a house of God was thought by a Hindu Prince to be unnecessary for Christians. So evil continued and prevailed; and good could not enter. The opportunities for evil were even greater than before: they at least were unrestricted; only the Gospel was restrained. But English Christians, who knew that the Gospel was the only real check to evil, longed and prayed that it might have free course in all its aggressive character in Cashmere. A sermon was preached at Murree, and published by the same kind friend whose name was the first one attached to the application to the Church Missionary Society, and opposite whose signature was the munificent donation of 1,000 rupees. It was felt that the duty was incumbent on us to preach the Gospel. It was felt, not by one or two persons, but by almost all; and the application was signed by every member of the Punjab Government, and by almost every Christian officer in the country. Subscriptions came pouring in, as they did before at Peshawur. A strong Committee was formed; and not the least benefit that was then bestowed was that a chaplain was appointed to Cashmere, and, through the kindness of the Government, has been regularly deputed to minister to the English visitors from that time till now.

In the spring of 1863, one of the oldest and best-known Missionaries of the Society, who has been to the Hindus almost what Dr. Pfander was to the Mohammedans, the Rev. W. Smith, of Benares, was appointed to commence the Cashmere Mission. Preaching was again carried on in every part of the city, and no greater difficulties were encountered than are met with in many other towns in India. It was in the autumn of that year that the effort was first made to remain in the valley the whole year round. Some officers had remained, and it was hoped that Missionaries might remain also. It seemed incredible that there could be any real hindrance to it. The exclusion of the English was unheard of in any other country of the

world, where the English can go at all. Missionary work is prosecuted all the year round in Constantinople and Smyrna and Cairo; in China and Japan; in Burmah, Borneo, and almost every island of the sea. It is never thought an intrusion for Englishmen to remain in *them*; nay, the very idea of expulsion from any one of those countries would be resisted to the utmost. The letters from the Foreign Office in London have been very explicit in this matter. Religious liberty has been demanded as a right, and the right has been conceded. And yet these are independent States, and Cashmere is only tributary, and was given to Maharajah Goolab Singh by England. If Englishmen can remain in independent countries, it was thought that much more, if only the effort were made, would they be allowed to remain in Cashmere. The idea of the impossibility of the Cashmere Government affording protection to Englishmen was almost ridiculous. The Cashmirees have no dislike to Englishmen, but welcome them each spring with joy, and serve them gladly. They are not fanatical and bloodthirsty as the Afghans are; and yet Missionaries can carry on their work in peace at Peshawur and Dehra Ismael Khan. The Cashmirees are, in fact, proverbially unwarlike. When the question was asked, in 1854, whether Missionaries would not have to go armed to Cashmere, it was answered by one who is now in one of the highest official positions in India, that a very little stick indeed would be sufficient for all Cashmirees. As regards Missionary work, it seemed almost a necessity that the Mission should remain. Without the shepherd, who would feed the sheep? In the absence of the labourer, who would water the seed that had been sown? Who would carry on the work that had been commenced? A house was hired, and the effort was made to remain in 1863. But the permission of our own Government had not then been obtained, and it was not then to be.

A Native Christian from Candahar endeavoured then to remain behind. He was not connected at all with the Missionary work, but wished on his own account to remain. There was no law against natives remaining. It was only Europeans who were in a worse position than the subjects of other countries. But immediately on the departure of the English visitors he, too, was required to leave the country, on the sole ground that he was a Christian. He had embraced the religion of the English, it was said, and he was therefore included in the order which required all English to leave the valley every winter. A year or two afterwards this same Native Christian, Yahiya Bakir Khan, proceeded to Cabul, where Ameer Shere Ali Khan reigns over Afghanistan. The Mulwis of Cabul attacked him on the ground of his being a Christian, and would have thrust him from the country; but the Ameer declared that he had been to Umballa and seen Mohammedans in India treated by the English in the eyes of the law in the very same way that Christians are; and that Christians should therefore be treated in Cabul as the Mohammedans are. He gave him cordial leave to remain in Cabul as long as he pleased. Lord Mayo's Umballa policy has thus availed to give Native Christians the right to remain in Cabul in all seasons; but they have no right or liberty as yet to remain in Cashmere.

During the winter of 1863-64 an application was made to Lord Elgin the Viceroy of India, for permission to remain permanently in Cashmere. Permission was freely given, as far as the English Government was concerned. Arrangements to remain were then made; a private house was rented for two years from an Umritsur merchant; and in the spring of 1864 the Missionary, accompanied by his family, arrived in Srinuggur. To his great surprise their residence in the city was objected to by a noisy mob. Other Europeans were there, and dwelt in peace. The very house opposite was occupied by a European, who had been there unopposed for years, and who at once came over to offer his assistance. It was then declared that there was an order against Europeans living in Srinuggur, though from the first visits of Europeans in the valley they had continually lived there. They may dwell in the native cities of Calcutta, Delhi, Umritsur or Peshawur, or in Constantinople, Pekin, and Ava, but not in Srinuggur, though Indians may dwell with perfect liberty in any English or continental town of Europe. Baboo Keshub Chunder Sen and other Indians are welcomed in London, but Englishmen may not live in Srinuggur. It was feared there might be a collision in Srinuggur. There had been none indeed hitherto, none even from Europeans preaching in it, but it was feared there might be. A collision indeed there might easily have been from the crowd on this occasion, but not from preaching, for preaching had not been then commenced. A collision was attempted, but not even then effected. The people had no heart for it. The English were their friends, and they did not de-

sire it. It was not their act. The Missionary at once, on the collecting of the mob, went to the Wuzeer, but the Wuzeer was asleep. It was not 9 A.M., when natives do not ordinarily go to rest, but on that morning he had just gone to sleep, and strictly ordered that no one should awake him. This was very strange, as he himself said afterwards that he was aware of the disturbance; and stranger still, that the assembly of this very mob was immediately brought forward in a representation to the English Government as the reason why the Mission should be required at once to leave the city. There had been a collision. It had been feared that there would be one, and it had taken place. Their knowledge of the people had led them to expect it. All Europeans were required the following year to leave the city altogether; and yet at the present time, in 1871, Europeans again live there. The very house which the Missionary rented in the city in 1864 is again occupied by a European family. Other houses in the city are occupied also. Why should not a Missionary live there too?

Through God's mercy the preaching was continued during the season of 1864 throughout the city. The Mission remained in the city, in the midst of the people, with the full consent of the English Resident; and there was no collision. Many of the people were very friendly, and would come and sit and talk, as Cashmirees are so fond of doing. A dispensary was opened by the Missionary's wife, and as many as 100 patients a day attended it. A school was commenced, and parents gladly sent their children to it. Remonstrances were indeed made to them for doing so, but still they sent them. They had no fears of the children being injured at all. They could not pay for Babus, they said, to teach their children English, and they gladly accepted the instruction which the Mission gratuitously offered. If the school was given up towards the close of the season, it was not because the people were suspicious of the Missionaries, or because they thought less than they did before of the value of education.

There was almost a movement in favour of Christianity in Srinuggur that season. Whole families came forward and asked for baptism. They wanted not support or help, they said, but merely to be Christians. They appeared respectable enough, and innocent of harm; but there were those who then suddenly found that they were offenders, and, when taken to court, the charge was proved, and they were imprisoned for it. Some of them were beaten, and logs of wood were tied to their legs. The imprisonment of two of them, against whom no charge had been laid, was denied by one of the chief officers of Cashmere; but the Missionary, on calling at his house, found them in his own prison, and spoke with them behind the prison bars. Poor man! he died some months afterwards; and, report says, by his own hand.

One of the applicants for baptism, an inquirer of Mr. Smith's, had wished to accompany him to the Punjab, and had been forcibly seized and carried away by the soldiers from Mr. Smith's tent, in October, 1863, to stripes and imprisonment, on the ground of wishing to leave the country. The fact of his desire to accompany Mr. Smith would seem to be one of the greatest arguments for a permanent Mission; for if the Missionary remained, no inquirer would wish to leave. This man was the first to welcome the Mission in 1864, and came boldly forward to cast in his lot with it while the disturbance was going on, in the midst of much apparent obloquy, and when danger seemed nigh at hand. He persevered for months in his inquiry, and in his desire for baptism; and, after due preparation, he was at length publicly baptized in the presence of the congregation and of other natives. This was the first Christian baptism ever administered in Cashmere. Some weeks afterwards the convert suddenly disappeared; and in a short time a charge was brought by him against the Missionary, before the Resident, in the presence of the Dewan. It was written out, both in English and Hindustanee, and purported to have been brought originally before the Dewan, and forwarded by him to the Resident as being of great importance. It stated that this inquirer had been decoyed against his will, had been intoxicated, and had been baptized by the Missionary when in a state of intoxication, in order that he might make no opposition to it. The case was a flagrant one, and it was hoped that the Resident would forward it to the English Government, and that the Missionary might be recalled, and the Mission be discontinued. Providentially, the Missionary, knowing nothing of what was going on, called on the Resident that very evening, and was invited up to where this trial was going on. The convert's courage returned on the appearing of the Missionary, and the truth was spoken boldly out in the presence of both Resident and Dewan, and the charge indignantly repelled. The poor man had been before

alternately threatened and cajoled, till he had lost his head. The red pepper, which had been placed on his sleeve, and which he was to have rubbed into his eyes during the trial to produce tears when the proper time came to cry, was shaken off, and the case was dismissed. If it had not been, the poor people, by whom the manner and object of baptism were not understood, would have still believed in the baptism during intoxication. The desire evidently was that Englishmen should be made the instruments of suspending the English Christian Mission themselves; or, if that failed, that it should be discredited amongst Cashmirees.

Towards the close of the season of 1864, the proposal was made by the Local Government, through the Resident, to erect, at their expense, a Mission House outside the city, on the condition of the Mission leaving the city, as it was the particular wish of the Maharajah that it should not be located there. The offer was accepted, because it was the Maharajah's wish; but with regret, because the position offered was not so favourable for Missionary work. Having been forwarded by the Resident, and accompanied by his recommendation, it seemed that, as the English Government had become a party to the engagement, it would certainly be performed. But the house has not yet been built. No place whatever has been set apart. The Mission is neither allowed to rent a house, nor to build one. It gave up its own house, by the desire of both the native and the English Governments, and has ever since found itself homeless. Yet the French shawl-merchants have all houses at their own disposal. A Mission that visits the valley year by year is in a very different position from that of travellers who come for a few weeks or days, and occupy the visitors' bungalows, and go away without intention of returning. A Mission needs some settled abode. Its work is hindered by wandering from place to place, where none can know or find it, hidden, as it often is, in the midst of officers' tents and servants. Again, when the order was given for the Mission to leave the valley during the winter months, the invitation was given, also through the English Resident (and seemingly with the object that there might be no excuse for not complying with the order), for the Mission to retire to Jummoo, and thus remain throughout the year in His Highness' territory. When this invitation, too, was accepted, it was immediately withdrawn. The Mission retired to Umritsur. The engagements, which had been made to the representative of the English Government, were altogether ignored . . .

During this year (1871) the valley has been visited by the Rev. Messrs. French and Clark from Lahore. From some strange cause an effort has been made to put a stop to street preaching in Srinuggur. In ignorance of what had taken place in former years, and on being assured by the Vakeel that preaching had never before been carried on in the city (and after making him refer in support of the accuracy of this statement to those who were expected to be able to speak correctly of the subject), the Resident wrote to recommend officially its discontinuance, as the Wuzeer again feared a collision. On the circumstance being explained to him, the Resident very courteously withdrew the recommendation, and left the matter to the discretion of the Missionaries, after "communicating to the Wuzeer his wish that such arrangements might be made, as might ensure as far as possible that they should be treated with respect, and not assaulted, and that no collision should ensue." The preaching has this year been noisy, and there may have been a reason for its being so; but there has been no collision. Street preaching at present is the only possible way to bring the Gospel before the people. The Hindus and Mohammedans have their own temples and mosques; but the Christians at present may have no chapels or schools. If Christianity, by the kindness of the Maharajah, were only placed on the same level with Mohammedanism or Hinduism, and the erection (in suitable places) of preaching chapels and schools were graciously permitted, there would be the less reason for bazaar-preaching. It is always conducted, as in India, in broad and open places, where there is no obstruction to the thoroughfares. Several native friends have again this year expressed the wish to come and converse with the Missionaries in their tents; but orders, they say, have been issued to prevent them from doing so.

Such is the state of things in the now so-called unhappy valley of Cashmere. A land flowing with milk and honey, like the land of Canaan; a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land where bread might be eaten without scarceness, and men not lack anything in it; a land of mountains and lakes, of broad forests and fertile plains; a land of fruits and minerals; of temperate climate and

delicious water and air; of large cities and populous villages; but a land of ignorance and wickedness, where Satan reigns and "works," in the children of disobedience, where "every prospect pleases, and only man is vile." The Church of Christ has a mission to this land. May God grant that it may accomplish it. Then shall evil cease and ignorance be taken away; and the Cashmirees, formed by nature to be one of the finest and most intelligent races on earth, shall again call their beautiful land an "earthly paradise" and a "happy valley."

The experience gained by the Cashmere Mission between the years 1854 and 1871 has been the following:—

1. Open gross sins on the part of professing English Christians are a scandal and disgrace, not only to our religion, but to our Government and nation. When committed by English officers, they are an insult not only to Christ but to our Queen. There is nothing which discredits us so much in the eyes of the natives as immorality and vice.

2. We are not respected, but we are despised by the natives, if we neglect any duty enjoined by our religion, or if we allow them to deny us liberty to do what is permitted to every Hindu and Mohammedan in the country.

3. Those men are the most honoured by the natives who, as Christian individuals, use the means, in a Christian manner, to give them Christ's Gospel.

4. As regards the Mission. The door is open to the preaching of the Gospel in Cashmere; but the great hindrance to its free course is the law which requires every European and Native Christian to quit the valley on the approach of the cold weather. Let all Christians pray in faith for the removal of this great obstacle. The effectual fervent prayer of a righteous man availeth much. All things which they ask in prayer, believing, they shall receive. Who art thou, O great mountain, before Zerubbabel thou shalt become a plain! If we had faith but as a grain of mustard-seed, such mountains would be removed at once, and cast into the sea.

5. The door is open in Cashmere, and the Mission must be sustained by faithful prayerful efforts. All other difficulties now experienced must soon cease. It can never be that Christianity will long remain the only religion not tolerated in Cashmere. It can never be that natives will be beaten, imprisoned, expelled from Cashmere, for the sole reason of their being Christians. It can never long be, that temples and mosques will be allowed, and yet no Christian churches or schools be endured. The doctrine that a man's varying will is for the time being law, will hardly be maintained in any country by a ruler's best friends now. It would make him a far greater sovereign than either our Viceroy or Queen, and give a power which even a Maharajah would be the first to disclaim. Christianity will yet be welcomed freely in Cashmere, for it enjoins obedience and respect to kings, and to all who are in authority, and seeks not the injury, but the prosperity of rulers, whether Christian or Hindu. It desires ever to give, not to receive. It seeks toleration, indeed, but only to enable it to confer priceless good.

6. There are several Cashmirees who are now Christian men, and who adorn Christ's Gospel by their faithful lives. Amongst them are three preachers of Christianity. The Cashmirees are men of much ability and quick perceptions. They have shown great decision of character and perseverance in following out what they believe to be truth. They are also a religious people. What they have done for religion in bye-gone days we see in the wonderful ruins of Martand, and of great temples on every side. Cashmere was formerly celebrated for its learning. One of the three * great Indian Buddhist councils was held in Cashmere. It sent forth once five hundred Buddhist Missionaries to convert Thibet. God grant that the day may soon come when great Christian councils may be held here too; and Christian preachers go forth to make known Christ in the same lands in which they formerly planted the religion of Buddh.

* Colonel Yule in a learned note (Vol i. p. 160) to his edition of Marco Polo states that it was the Fourth Buddhist Council, marking the point of separation between Northern and Southern Buddhism which was held in Cashmere under the patronage of the great king Kanishka, in the century before our era. Again, at the end of the ninth century, when Buddhism was extirpated in Thibet, it was restored a century later by fresh Missionaries proceeding from Cashmere. From Cashmere Budhhism penetrated to Candahar and Cabul, and thence to Bacia.—Ed. C. M. I.

MEMORANDUM.

We regret that owing to inadvertence in our article last month on "Seven Years in Abeokuta," we spoke of Archdeacon Hone as the editor; the book was in reality compiled and edited by his daughters. We are compelled therefore

"Detrahere
Hærentem capiti multâ cum laude coronam;"

but only to place the chaplet, at his own wish, where it ought to rest.

ON MAHOMET AND MAHOMETANISM.

"Mahomet and Mahometanism: an Apology for Mohammed and the Koran." By J. Davenport. London, 1869.

"Mahomet and the Koran." By J. Barthélemy St. Hilaire. Paris, 1865.

"Life of Mahomet." By Sir W. Muir, Bengal Civil Service. London, 1858.

"Our Indian Mussulmans: are they bound in Conscience to rebel against the Queen?" By W.W. Hunter, Esq., LL.D., Bengal Civil Service. London, 1871.

"India: the Mussulman Panic." Westminster Review, No. LXXXII. April, 1872.

WITHIN the last few years there has been going on a perpetual process of what has been termed rehabilitation. Professedly upon the strength of fresh sources of information real or fancied, historical personages for centuries under the ban of universal reprobation, have been presented as amongst the most estimable of mankind. Preconceived notions have been disputed, and those from whom we and our fathers shrank in abhorrence have become candidates for our respect and admiration. In some instances it is highly probable that good service has thus been done to the cause of truth; some noble characters shamefully and unjustly aspersed, as for instance our Edward I., have met with tardy justice through laborious researches into original records undertaken with an honest desire to proclaim absolute truth. But more frequently love of paradox and a craving after originality have influenced those who have ventilated these new fancies. As the Athenians grew weary of hearing Aristides called the Just, so they have grown weary of following in the beaten historical track, and in seeking divergency from it, have striven to prove that the ostracism with which their heroes had been so long visited was unjust. With more or less success therefore they have striven to uproot the universal verdict, and to demonstrate that it was unfounded and erroneous. In this spirit elaborate attempts have recently been made to establish that the Emperor Tiberius, our Richard III., Bishop Bonner, and even such a personage as Lucretia Borgia were innocent of the criminality imputed to them. Now it is possible that some of their crimes have been exaggerated; careful investigation may prove them to have been less black than they have been painted, but it is not easy nor would it be very wise to acquiesce in the complete reversal of all previous conclusions, especially where the new theories do not rest upon irrefragable evidence, but upon surmises and inferences. Facts may have been unduly strained in one direction under unfavourable impressions arising out of violent antagonism; but it will not serve the cause of truth to bend them unduly in the opposite direction without any sufficient warrant. Perplexity rather than enlightenment, misapprehension rather than knowledge, are the natural result of such distortion.

It is with some such feelings that we have perused one of the works whose title is prefixed to this article. Mr. Davenport has written what he terms an "Apology for Mohammed and the Koran." To it he has prefixed a motto from Carlyle to the effect that Mahomet was not guilty of deceit prepense, and that he did not write the Koran as a forger and a juggler would have done. If his volume had aimed at proving nothing more than his motto expresses we should probably not have had any very serious quarrel with him. A fanatic and an enthusiast differ considerably from an impostor, although where the reins are cast loose upon the imagination, it may not often be easy to determine where fanaticism ends and where imposture begins. We might, moreover, readily concede to him that much undue misapprehension concerning Mahomet and his religion has pervaded the mind of Christianity and inflamed violent prejudices against Islam,

for the struggle between the two creeds has been deadly. It was not only on the field of Tours that the partisans of these most opposite beliefs came into fierce conflict, and fought with the most relentless animosity. For centuries Christendom was exposed to the unceasing attacks and ravages of the followers of the Prophet, and such prolonged antagonism, inflamed by religious hatred, could not but instil most virulent prejudices into the contending parties. Now that the tide of Saracen and Turkish invasion has been finally driven back, those who have been eventually conquerors in the strife can afford to view their ancient opponents more dispassionately, and therefore no doubt more truthfully. We no longer, as did our forefathers, charge the Mahometans with Mammatry, as though they were idolaters. Mahound is not the object of execration as he was in the times of the Crusades; nor can we recall as readily as they did how in our every-day talk and conversation we have come by the names of termagant and miscreant. But while much idle misrepresentation has disappeared from well-informed minds it would be both preposterous and mischievous to acquiesce in the extravagant panegyric which, under the guise of an apology, Mr. Davenport has pronounced upon Mahomet, Hibernicis ipsis Hibernior he has concocted a book which our Indian Mahometans have received with wonder, and doubtless feel much puzzled as to how they can best reconcile what they are with the portraiture therein supplied to them.

In forming a fair estimate of Mahomet and the religion which he taught, while we discard every notion of its being a revelation from God, or that in any sufficient sense Mahomet can be accounted a prophet of God, we may very reasonably concede to him merit as a reformer. He has no pretensions to be ranked in the same category as Moses; he is only to a certain extent to be reckoned among eminent men of the class of Luther. His true place would rather be with Confucius, or with the Sikh Reformers, Nanuk and Govindh. For Luther was a purifier and restorer of Christianity, the other only attempted to deliver his compatriots from the gross idolatry and brutal superstitions which had obscured among them the acknowledgment of the existence of God. Luther had the Bible to be a light to his feet and a lantern to his paths. The Arab walked by the light of the ignis fatuus of his own illusions. As the one therefore was guided into all truth, so was the other transported into much error. He was not, however, altogether without some true light. As M. Barthélemy St. Hilaire remarks, there were always in Arabia some worshippers of the One true God. These men remained faithful to the creed of Abraham, and professed even to be in possession of rolls received from him. Islam was preached in Arabia before the time of Mahomet, and had its votaries. In the Koran, Mahomet declares that there were Mussulmans before him. Nor can we reasonably doubt the assertion. Several times in the course of its pages we meet with the term "hanyfe," which Mahomet assumes to himself as a title of honour. It implies a pious man who believes in One God, and who submits himself with the most complete surrender of self to His supreme will. In the opinion of the Moslem, Abraham was a Hanyfe. M. Sprenger, quoting Ibn Isha in his Life of Mahomet, reports an interesting anecdote for which we gladly find room. While the Koreishites were worshipping one of their idols to whom they offered victims, four men withdrew, and under the seal of secrecy communicated their inmost thoughts to each other. Three of them were relatives of Mahomet. "How can we," said they, "make circuits round a stone which can neither see, nor hear, nor do good or harm. This is a perversion of the true faith of Abraham. Let us seek a purer faith." They then set forth from home, and travelled in foreign countries to find the religion of the Hanyfes, the true religion of Abraham. Three of these men embraced such Christianity as then existed, but the fourth, Zeid-ibn-Amr, continued all his life a hanyfe

though both by the father's and mother's side sprung from tribes in which Christianity prevailed, and professing the most profound veneration both for Judaism and Christianity. He devoted himself to preaching against idolatry, and the superstitious custom of burying young girls alive then commonly practised. These men were the contemporaries, the friends and the precursors of Mahomet in the reformation of Arabian idolatry. Through them, and doubtless from other sources, Gospel leaven was communicated to Mahomet. In a recent article we had occasion to notice how feeble and debased in its character it was. So, too, Sir W. Muir, in his Life of Mahomet, doubts whether Mahomet "ever understood the real doctrines of Christianity;" he remarks that "his sources of Christian information were singularly barren and defective," and that "Christianity had practically no influence on the formation of the creed and ritual of" Islam, although in the theory of Mahomet's system it occupies a place equal, if not superior to Judaism. We quote a passage from his Life of the Prophet, which in a very striking manner sets before us the grand idea which in the earlier period of his career Mahomet proposed to himself. "At a period long anterior to the Hegira he propounded in the Coran the doctrine that a grand Catholic faith pervaded all ages and revelations, a faith which in its purest form had been held by the patriarch Abraham. This primitive religion, varied at each dispensation by accidental rites, comprised in its essential features, belief in the one true God, rejection of all idolatry or worship of Mediators as sharers in the power and glory of the Deity, and the implicit surrender of the will to God. Such surrender is termed 'Islam,' and hence Abraham is called 'The first of Moslems.' To this original Islam it was now the mission of Mahomet to recall the whole of mankind. Each successive revelation had been abused by its votaries who had quickly turned aside from the pure elements forming the groundwork of the dispensation. They had magnified or misinterpreted rites intended only to be ancillary and external. By perverting doctrines they had turned the gift of Revelation into a curse. They had fallen into a thousand sects, 'each rejoicing in its own opinions,' and fencing itself round with intolerance and intense hatred. Amidst the contending factions, truth might possibly be discovered by the earnest inquirer; but it would be by difficult and uncertain steps. The Jew denounced the Christian and the Christian the Jew. Some worshipped not only Jesus, but His mother also; others held both to be mere creatures. From this labyrinth of confusion and error it pleased the Almighty once again to deliver mankind. Mahomet was the apostle of this grand and final Mission, and his judgment was to be heard unquestioned amidst the clash of opposing authorities. . . . . In this intermediate stage Salvation was not confined to Islam, but would be obtained by every righteous man whatever his religion, provided he abjured idolatry.

"In the last period of development the Coran rides triumphant over the Law and the Gospel and casts them unheeded into the shade. This, however, arose not from any express declaration, but from the necessary progress of the system. The popular impression which would attribute to Mahomet either the formal cancelment of the Jewish and Christian Scriptures, or any imputation against their genuineness and authority is entirely mistaken. No expressions regarding them ever escaped the lips of Mahomet but those of the most implicit reverence and of the highest eulogy. It was the opposition of the Jews, and the cold suspicion of the Christians, as well as the martial supremacy of Islâm over the Hejâz, that imperceptibly, but inevitably led to the exclusive imposition of the authority of Mahomet and the Coran. The change which dispensed with previous revelations was made in silence. In the concluding, as in the early days of his mission, Mahomet hardly ever refers to the former Scriptures. His

scheme was complete, and rested now on other pillars. The steps by which he had ascended to his final elevation were left far behind and forgotten. Islâm, indeed, had in the later years of the Prophet been rapidly diverging from all sympathy with the Bible. An appeal to previous revelation would now have proved embarrassing; and it seems probable that silence on the subject was in every degree intentional. Whatever effect the doctrines of Christianity, if properly understood, might have had on the mind of Mahomet, when yet inquiring and moulding for itself a creed, it is evident, that long before the final settlement of Islam, at the last pilgrimage to Mecca, his system had become hardened into a form of which it was impossible that any new influences could produce material alteration. Argument was not now tolerated. Mahomet was the prophet of God. His word was law. Every opposing doctrine must vanish before the Divine command. The exclusive and growingly intolerant position of Islam is sufficiently manifested by the ban issued against the Jews and Christians as unfit for the sacred rites and holy precincts of the Meccan temple; and, by the Divine command, to war against them until in confession of the superiority of Islam they should consent to the payment of a tribute."

We have selected the foregoing passage as substantially representing our own notions of Mahomet and Islam and their relations to Christianity. It seems to us to do full justice to the original aspirations of Mahomet: it sets him before us filled with noble aims at the outset of his career, however apparent it might be even then, that his "zeal for God was not according to knowledge." There is an aspect of him in this portraiture which can be contemplated with pleasure when we look upon the yearning after pure and simple ideas of God in the midst of barbarous and debasing idolatry. But again, there is a solemn lesson taught of the helplessness of man attempting to go in his own strength when we contrast the later portion of the Prophet's career with his earlier opinions; the Mahomet of Mecca with the Mahomet of Medina. Instead of advancing in holiness, in clemency, in chastity, in spirituality, there is most manifest declension. The lust of the flesh, the lust of the eye, and the pride of life, made it manifest that with all his zeal for the Unity of God the love of the Father was not in him. Steady deterioration of moral character furnishes conclusive evidence that Mahomet's was not "the path of the just, as the shining light that shineth more and more unto the perfect day," but rather that of a wandering star, "to whom is reserved the blackness of darkness for ever." It would not be within our scope to refute in detail the glosses with which Mr. Davenport has striven to extenuate the faulty points in the character of his hero. The extract which we have already quoted from Sir W. Muir will show how charitably and dispassionately he deals with Mahomet and his system; we can only add that if any one is curious in the matter he can readily contrast Mr. Davenport's apologies with Sir William's facts. We note one or two flagrant instances as specimens. We may, for instance, compare Sir W. Muir's account of the story of Zeinab, with whom Mahomet formed an incestuous connexion (vol. iii. p. 228), with Mr. Davenport's *apology* for the scandalous transaction (p. 85). Again, at p. 37, Mr. Davenport attributes Mahomet's merciless persecution of the Jews to the poison given him by another Zeinab, the Jewess of Kheibar. Before the war with Kheibar, Sir W. Muir remarks, "The butchery of the Koreitza (Jews) leaves a dark stain of infamy on the character of Mahomet."

As to the Koran, in the judgment of Mr. Davenport (p. 80) it is eminently conspicuous "for the absence throughout it of all impure, immoral, and indecent ideas, expressions, narratives, &c." According to Sir W. Muir (vol. iii. p. 302), "Apart altogether from the correctness of the precepts referring to Marriage and Divorce, the

coarse language in which they are expressed, and the indelicacy of the ideas conveyed, are a serious reproach to the Coran. Making every reasonable allowance for the rudeness of speech and sentiment current in Arabia, much remains that must be set down to the pruriency of Mahomet's own mind—much that is offensive to purity of thought, and which has no doubt freely contributed to the laxity of morals in the Mahometan world." According to Mr. Davenport (p. 81), Islam has never interfered with the dogmas of any faith—never persecuted, never established an inquisition, never aimed at proselytism. It spread its religion but never enforced it. "Let there be no violence in religion" (Koran, ch. 2). Sir W. Muir on the other hand asserts (vol. iii. p. 293), that Mahomet did not confine his communications with the Jewish tribes of Medina to mere rebukes and threats of the Divine wrath. He himself inflicted condign punishment upon them till they were all removed from the scene. Such was the spirit of Islam. Judaism would not yield to his pretensions. And Mahomet, notwithstanding his liberal professions of respect for other creeds, and his express guarantee 'that there should be no constraint in religion,' would not brook the profession of tenets opposed to his claims. The first step had been taken for sweeping away from the Peninsula every creed but that of the Coran. Again, at p. 307, he observes, 'Only those according to Mahomet's own principles could be lawfully slain and plundered who were *disbelievers* in his mission.' After the arrival of Mahomet at Medina (Muir, vol. iii. p. 319), 'Slay the unbelievers was now the watchword of Islam;—Fight in the ways of God until opposition be crushed and the Religion becometh the Lord's alone.'

When even cursorily adverting to these discrepancies of statement between so profound an Oriental scholar as Sir W. Muir and Mr. Davenport, it would have been a charitable explanation that the latter had not read the Koran beyond the second chapter which he quotes, but unluckily there are indications that he has some further acquaintance with its contents. The sorry excuse of ignorance cannot therefore be urged in mitigation of gross error and misleading assertions. It may perhaps by some not be thought quite within the province of the *Church Missionary Intelligencer* to criticize in detail such a book as Mr. Davenport's, but a passing allusion to this flippant and offensive publication may be pardoned, especially when there is reason for believing that it is doing mischief in the mission field. Its power for evil, so far as it has any, in our judgment resides chiefly in the notion which is probably entertained by those who read it in India, that Mr. Davenport is a Christian. He may be so. Dr. Colenso is a bishop. But it would be another added to the many delusions prevailing in the East to imagine that all bishops or any bishops, except Dr. Colenso, delight in the free handling of the Bible which he has indulged in. So it would be a premature conclusion for Indian Mahometans to come to, that English Christians share Mr. Davenport's paradoxes about the Koran or its author. His book will be judged here by its merits, not by its virulence; we can hardly expect that Indian Mahometans would be ready to do so, but it would be well for them to bear in mind that it embodies the eccentricity of an individual, not the feelings of a community, nor the deliberate judgment of learned men. Dr. Sprenger, M. Barthélemy St. Hilaire, and others, have written very favourably of Mahometanism; but they really are acquainted with the subject, and although we may dissent from many of their conclusions, still we can feel the weight and importance of them. Mr. Davenport only presents a tempting object for criticism, which it requires considerable self-restraint to refrain from.

We have quoted Sir W. Muir's favourable estimate of Islam in its earlier stages. The picture will not be complete without the counterpart presented by its later development. At Medina "the acquisition of temporal power, aggrandisement,

and self-glorification, mingled with the grand object of the Prophet's previous life .... Battles were fought, wholesale executions inflicted, and territories annexed under pretext of the Almighty's sanction. Nay, even baser actions were not only excused but encouraged by the pretended Divine approval or command." In a subsequent passage, Sir W. Muir enumerates carefully the benefits which have accrued from Mohammedanism, and then states at how costly a price they have been purchased. "Three radical evils flow from the faith in all ages and in every country, and must continue to flow *so long as the Coran is the standard of belief*. FIRST. Polygamy, Divorce and Slavery, are maintained and perpetuated—striking as they do at the root of public morals, poisoning domestic life and disorganizing society. SECOND. Freedom of judgment in religion is crushed and annihilated. The sword is the inevitable penalty for the denial of Islam. Toleration is unknown. THIRD. A barrier has been interposed against the reception of Christianity. They labour under a miserable delusion who suppose that Mahometanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth.... The sword of Mahomet and the Coran are the most fatal enemies of Civilization, Liberty, and Truth, which the world has yet known." Such is the judgment of one of the ablest Orientalists of the day on this important topic, and we gladly record it in contravention of the crude notions which popular infidelity is apt to parade. The evils enumerated are at the root of Mahommedanism; they are not subsequent excrescences and accretions contrary to its genius and spirit. They are as conspicuous in the character and conduct of the Prophet himself as in the most extravagant of his followers. They have, we assert, in direct contradiction to Mr. Davenport, the most complete and formal sanction from the authoritative teaching of Mahomet in the Coran, and are legitimate conclusions from it. Therein is the signal distinction between Christianity and Mahometanism. Even Mr. Davenport distinguishes between Christianity as enunciated by St. John and St. Paul and the Christianity of the age of Constantine; it is but the commonest sense and justice to do so. But we look in vain for any such possible distinction between the Mahometanism of the Koran and its later developments; bad became worse, but the worse sprang naturally and immediately from the bad. What Mahomet taught, his followers practised. What Christians did of evil, and they did much, they did in express contravention of the teaching and example of the Founder of their religion.

We have dwelt so far upon this point as it is in some measure a topic of the day, and because modern infidelity among its various assaults upon Christianity from time to time endeavours to exalt Mahometanism into a concurrent creed which has claims upon the sympathy and attention of thoughtful men; and this despite the example presented by Mahometanism before their eyes. It would be quite beyond our power in an article like the present, to trace even in outline the fortunes of Mahometanism subsequent to the death of the Prophet. We must content ourselves with what is of more importance to ourselves and to the progress of the Missionary cause—the present aspect and conditions of Islam. In doing so, we naturally recur to the country from which it issued, and in which, so far as outward profession goes, it is still the dominant faith. We may well place ourselves under so competent a guide as Mr. Palgrave in this matter. Speaking of the district termed the Djowf, he says (Vol. I. p. 68) that the inhabitants, "like the most of their brethren, have abandoned the very name of Mahometanism for a local fetichism, and a semi-Sabæan worship, for prayers to the sun and sacrifices to the dead." He comments upon the indifference with which the Arab, when left to himself, views all creeds and forms, whether Christian, Jewish, Mahometan, or Pagan,

and describes him as "fond of ease and impatient of restraint; stated prayers annoy him, long prayers tire him, ablutions are inconvenient, and fasting, especially in the presence of a fat sheep, quite out of the question."

> "Shall I abandon the pleasures of the pure wine goblet,
> For all they tell me about milk and honey hereafter?
> Life and death and resurrection to follow,
> —Stuff and nonsense, ——;"

are celebrated lines of a very popular Arab poet which Mr. Palgrave often heard quoted in moments of unreserved conversation with unequivocal approval on the part of all present. He protests against the right of the Arabs to be in any way entitled a religious nation, and adds, "Had the Mahometan scheme been entrusted to Arab keeping alone, had not Persians, Mogul, Turkish, nay, at times European influence and race come in, few would have been ere this the readers of the Coran and the fasters of Ramadan" (Vol. I. p. 70). Wholly differing from the crotchet of Mr. Davenport, Mr. Palgrave maintains that it is the Mahometan drug which paralyzes whatever it does not kill outright, which has kept the Arabs back in the intellectual race; and he maintains that "when the Coran and Mecca shall have disappeared from Arabia, then, and then only, can we seriously expect to see the Arab assume that place in the ranks of civilization from which Mahomet and his book more than any other cause have long held him back" (Vol. I. p. 175). According to him, in the judgment of Arabian political economists "Christianity is somehow connected with national well being and advancement," when it prevailed, as it once did in Northern Arabia, a higher degree of prosperity and civilization was enjoyed than has been the case since; it would not surprise Mr. Palgrave that a restoration of it "brought about by indigenous action on native ground," notwithstanding many obstacles, might be a possible event. The Bedouins, he asserts, are sun-worshippers, as they were before the days of Mahomet, and "among the great mass of the nomad population of Arabia, Mahometanism during the course of twelve whole centuries has made little or no impression, whether for good or ill *.

With one more sweeping conclusion we may sum up his general judgment of the religious condition of Arabia:—"In no part of the world is there more of secret division, aversion, misbelief (taking Mahometanism as our standard), and unbelief than in those very lands which to a superficial survey seem absolutely identified in the one common creed of the Coran and its author" (vol. i. p. 11). Upon Wahabeeism we will remark further on. Plainly, therefore, if we can rely upon the statements of this competent and intelligent observer, there is no heart in the creed of Mahometanism among the large majority of those who sent forth in its more palmy days the hordes of Saracens who founded empires and filled the earth with the renown of their arms and the religion which they professed.

In a previous article (on Bâbyism) we have proffered remarks on the condition of Mahometanism in Persia. It may not, therefore, be necessary to do more now than to add Mr. Palgrave's view:—"As to the Persians," he says, "they appear to me, at least in their national character, essentially and irretrievably rotten, whatever be their religion, dynasty, or organization. Their influence on the Eastern mind has been undeniably great, but only productive of extravagance in speculation, bad taste in literature, and perversity in art. Again and again they have fermented the masses around them, but

* I found them, one and all, no better acquainted than any honest English drover might be with the customary forms of Mahometan worship, with its prostrations and rehearsals, its ablutions and rites; of the pilgrimage they knew nothing, except in the way of plundering the pilgrims, and to the obligations and merits of the fast of Ramadhan they seemed wholly indifferent.

with a fermentation which a Liebig himself could hardly distinguish from putrefaction." From Arabia and Persia, which are the chief seats of Saracen dominion, for the glories of Spain and Sicily have long since passed away, we turn to a totally different class—the Turks. Originally sprung from 400 families of wandering Turkomans, who pitched their tents near the southern banks of the Oxus, they rapidly grew into a mighty people by the mass of voluntary and vanquished subjects who became united with them by the common ties of religion, language, and manners. More fortunate than the Arabian followers of Mahomet, they have retained to a considerable extent the possessions which they won with the edge of the sword, and for centuries have been a formidable power to Europe as well as in Asia. "Whether, however, in their Pagan or Mahometan phase they have hardly ever appeared on the world's scene except to destroy, rarely to construct; neither literature nor art owing aught to them but progressive debasement and decay." For about 200 years since the peace of Carlowitz, in 1699, the Turks, repulsed from Vienna by John Sobieski, have ceased to be an invading power or a terror to Europe. Province after province has been wrested from her, and all the skill of the physicians seems in vain to arrest the dissolution of the "sick man." Had it not been for the conflicting interests and fierce jealousies of European powers, the Turkish power in Europe would have been a thing of the past. But the end is not yet, nor has the appointed time yet come. By the Hatti-Sheriff of 1856, religious liberty was conceded; the free exercise of all religions within the Sultan's dominions was guaranteed, and no man was to be hindered in the exercise of the religion which he professed. If there had been a vestige of that tolerance in Mahometanism which Mr. Davenport boasts of, these reasonable provisions would have been observed; but it is notorious that they have of late years been unscrupulously evaded, and well nigh reduced to a dead letter.

The mere existence, however, of such a concession as the Hatti-Sheriff, so subversive of all the most cherished theories of Islam, and contrary to its fundamental doctrines, is a fact of infinite importance. It testifies that the strength and vigour of the Mahometan system in Turkey has departed from it, and that now—*magni stat nominis umbra*—as a tree rotten and hollow at the core, may still stand for years and put forth leaves, and even resist the storm blast, so there may for a while be a continuance of the Ottoman Empire, and even some effort to restore its ancient traditions and policy. So after the Reformation Romanism seemed to burst forth into new life, and there may be in the Mahometanism of Turkey some struggle against the innovations and reforms which are assimilating it in many respects, if not to the faith, yet to the manners and customs of Christendom. It is indeed but natural to imagine that, unless Islam were utterly extinct, some spirit of antagonism would be roused in those who retain any attachment to it by views and practices conflicting with all that they had ever been taught in the faith in which they had been nurtured. There would, moreover, be a return to primitive principles and practice, or at least an effort in that direction, on the part of the most earnest professors of religion. With, however, the rising intelligence of the country impregnated with Western theories and learning, above all with straggling rays of Christian light struggling into the darkness, we doubt how long resistance will continue. If in the providence of God the shameful humiliation resulting to Christianity from the degrading contentions between Greek and Latin superstition, especially at Jerusalem, could be removed, there might yet be an entrance for the Gospel of the grace of God. Christians as we are, we could hardly think that the Turk would gain much by exchanging his false creed for the idolatry of Rome or the abject superstitions of the Greek Church. It would not be easy for him in the mass of foul delusions which encumber either Church in those lands to "look to Jesus as the Author and Finisher of his salvation."

He at any rate is not an idolator, nor does he believe in the infallibility of his Moullahs and Muftis, although often misled by them. He does not put man in the place of God. What hindrance these shameful perversions of genuine Christianity have been to the reception of the truth as it is in Jesus among the nations which have yielded allegiance to the Prophet will never, we think, be fully known until men see the coming of the Son of Man in His kingdom. So many solemn questions, however, relating to the future are mixed up with these thoughts that we must perforce pass on and by them.

Having thus adverted to the chief nations which profess Islam, we cannot review in detail the condition of many others, especially as several of them are gradually passing away from the dominion of the Moslem. On the north of Africa France has established a footing in the midst of Mahometan principalities; in Central Asia many more are crumbling away under the influence of the arms and policy of Russia; and the power of Mahometanism is there waning fast; Bokhara, for instance, has been absorbed, and the far-famed city of Samarkand has passed from the sway of the followers of the Prophet. The eagles are swooping around and gradually settling down upon the carcase. There is, however, one class of Mahometans whom we cannot pass over unnoticed, for they are our fellow-subjects, we mean those who dwell in India, and are really or virtually under the sway of the Empress of that land. Whatever may have been the glories of the Great Moghuls, of Akbar, and of Aurungzebe, they too have long since faded away, nor would it be easy to picture the state of degradation to which the large majority of our Indian Mahometans have reached. Much odium has been cast upon the English for this, but we think in the main unjustly; decline and decrepitude were conspicuous in the princes and nobles of the land long before we actively interfered among them; unbridled sensuality pervaded all classes, and although manly vigour had not entirely perished from the Mahometan, it has been as much cherished and upheld in our service as it was in that of the native rulers. At first our struggle with the Mahometans was severe, but of late years, until very recently, the unsocial creed and fallen fortunes of the followers of the prophet kept them aloof in sullen discontent but outward submission. Since the period, however, of the Indian mutiny, in which they actively participated, attention has been much directed to them, both by politicians and by those who are active in Missionary effort. In former years little exertion had been made to bring them to the knowledge of Christ; the Hindoos were so much more accessible, and their frightful superstitions arrested so much attention, that all available force was concentrated upon those, who, even on the score of numbers, did moreover claim so much sympathy from us. Within the last few years, however, the Church of Christ has become conscious of this serious neglect, and has striven to repair this wrong; the efforts made have been feeble and inadequate, but still they have been earnest, and undertaken in a becoming spirit. The attention thus concentrated has revealed a remarkable state of things, and it has been brought home to us, that not only in our Indian empire, but throughout Mahometanism, there has been a revival which has become familiar under the name of Wahabeism, exciting some curiosity and not a little anxiety. Upon this we now propose to offer some remarks, deducing them from the often conflicting statements of the ablest authorities within our reach. A few preliminary remarks descriptive of Wahabeism, may be permitted. The origin of the sect dates as far back as about 1720, when Mohammed-ebn-abd-el-Wahhāb, a Nejdian Arab of respectable family, shocked, like the founder of Babyism, with the abominations which he witnessed at Mecca, and instructed in the true tenets of Islamism by the more learned and scrupulous sheykhs of Damascus, began to denounce in unmeasured terms the profligacy of his fellow-countrymen, and the corruptions of the Turkish doctors.

He learned to distinguish between the "essential elements of Islam, and its accidental or recent admixtures," and found himself at the primal view and starting-point of the Prophet twelve ages before. Mr. Palgrave quarrels with the phrase "Mahometan Protestantism," as describing this phase of Islam, and argues strongly against any comparison between Wahabeism and our Reformation. We think, however, "mutatis mutandis," that there is an analogy sufficient to warrant the use of the phrase, and that it conveys a tolerably correct idea of the nature of the movement in its religious aspect. We will not trace here the fortunes of the leader or of the sect in detail. Persecution arose, Abd-el-Wahhāb was driven from city to city, but at length was enabled to form an Arab league, which was victorious in many encounters, and gradually conquered the province of Nejd. In 1728 the Pasha of Bagdad had to take active measures against them. In 1787 the founder died, "but bequeathed his conquests to a worthy successor." In 1791 the Wahabees made a successful campaign against the grand Sheik of Mecca. In 1797 they beat back the Pasha of Bagdad with immense slaughter, and overran the most fertile provinces of Asiatic Tartary. In 1801 they again swept down upon Mecca with more than a hundred thousand men, and in 1803 the Holy City fell into their hands; next year they captured Medina. In these two strongholds of Islam the Reformers massacred the inhabitants who refused to accept their creed, plundered and defiled the tombs of Mahometan saints, and spared not even the sacred Mosque itself. Every devout king and emperor of Islam had sent thither the richest oblations which his realm could yield, and the accumulated offerings of eleven centuries were swept into the hands of the sectaries of the desert." Finally Mahomet Ali, Pásha of Egypt, crushed the Reformation. In 1812 Thomas Keith, a Scotchman, under the Pasha, retook Medina by storm, and Mecca fell in 1813. According to Mr. Hunter, the Wahabis are now "a scattered and harmless sect." Mr. Palgrave, on the other hand, speaks of the Wahabi empire, of which Riad is the capital, as "a compact and well-organized government, whose centralization is fully understood and effectually carried out, and whose mainsprings and connecting links are force and fanaticism. "This empire," he adds, "is capable of frontier extension, and hence, is dangerous to its neighbours, some of whom it is even now swallowing up, and will swallow more if it is not otherwise prevented." Somewhat under 60,000 may be calculated as the military force of the Wahabis of the Nejd, including the Bedouins. It is not easy, as Mr. Palgrave visited the Wahabis in their capital and dominion, to understand Mr. Hunter, except with some limitation, which we are unable to affix with suitable precision. He may perhaps mean that throughout the countries where Islam prevails generally, Wahabeism became a prescribed sect, but even so it would be difficult to assert that it has no home, unless all that Mr. Palgrave witnessed was *maya*. In a religious point of view, the relation of Wahabeism to Mahometanism is peculiar. There can be no question that the doctrines it asserts are the genuine doctrines of Islam, while the additional tenets maintained by the Moslems are accretions and corruptions contrary to the teaching of the Koran. No genuine Mahometan can refuse hearty acceptance of the "La Ilah illa Allah," which is perpetually in the mouth of the Wahabi. And yet all his most cherished superstitions, the largest portion of his practical devotion and his ceremonial observances are proscribed or neglected by the zealous and scrupulous sectary. Still there is not that absolute separation between the Wahabi and the Mahometan which there is between the Protestant and the Romanist. In his innermost consciousness the intelligent Mussulman must feel that, according to the tenets of his creed, the Wahabi is right and he is wrong. The general result, however, can hardly add to the strength or propagandism of Islam, for as the fervour and fury of Babyism spent itself in endeavours to subvert Shiyism, and

not to uphold or extend it, so the utmost zeal of the Wahabi has been exerted against his own co-religionists. An Arab, he has devastated Arabia; a Mahometan, he has plundered Mecca and defiled the tomb of the Prophet at Medina; a Soonnee, he has flung tradition to the winds, and his sword, unsheathed in support of the integrity of the Koran, has been bathed in the blood of those who accept it as the revelation of God to man.

We must now advert to the Wahabi question as it affects us in India. There is reason to believe that it is a comparatively recent importation into that country. The Mohammedan rulers, whether in India or on its borders, were of the Hanafi sect, and bitterly averse to toleration: the Wahabis were proscribed under their rule; and it is only since English supremacy has been established that there has been toleration for the Wahabis. The propagator of Wahabeism in India was a Syed Ahmed, originally a freebooter, who, about 1816, after studying at Delhi, began to preach in India against the corruptions of Mohammedanism, as Abd-el-Wahab had in Arabia. When at Mecca, in 1822, he found himself in the midst of the Wahabi reform, with which he identified himself in doctrine and in practice. On his return to India, he employed himself in preaching a holy war against the Sikhs, who were then oppressing the Mohammedans in the Punjab—Patna seems to have been the centre of this movement. The views maintained by Dr. Hunter, by the author of a clever article in the *Westminster Review*, and by Syed Ahmed, Bahadoor C. S. I.—a Mohammedan gentleman of high reputation,—who has written in the *Pioneer*, are most conflicting:—

"Non nostrum tantas ——— componere lites."

Dr. Hunter asserts that the existence of Wahabeism is a source of constant danger to our rule; the writer in the *Westminster Review* scouts this as chimerical. Syed Ahmed explains away the charges alleged by Dr. Hunter. After a careful perusal of all three, we feel assured that, while Dr. Hunter has been convicted of mistakes, there is substantially too much truth in his assertions. We can quite concede to Syed Ahmed that all Wahabis are not Ghazis, as readily as that all Christians are not Crusaders. We do not think that Dr. Hunter has sufficiently dwelt upon the bitter enmity existing against the Wahabis among large portions of the Mohammedans. We could, moreover, readily allow that much of the money contributed, and many of the men enlisted by the Patna Propaganda, were more intended to subvert Sikh rule than ours; but still the ugly fact remains, which the writer in the *Westminster Review* eschews, and which Syed Ahmed is compelled to admit, that there has been a depôt at Patna for men, for money, and for arms, which, he allows, were employed against the Sikhs, and which could most readily have been employed against us. The Patna trials, and those in which Sir Herbert Edwardes took so conspicuous and decided a part, lead us to the conclusion that in his zeal to exonerate his countrymen from criminality, Syed Ahmed's zeal has outrun his discretion and his true appreciation of the real state of affairs. It does not necessarily follow that we hold the Mussulman population collectively traitors to British rule, or that we are fully convinced of Dr. Hunter's position; it does not seem to us a ruled point that our Indian Mussulmans are bound in conscience to rebel against the Queen again. Into the intricate question whether India is Dar-ul-Islam or Dar-ul-Harb, with all that flows from the determination of the point, our space will not permit us to enter, nor could we decide where *Doctors* disagree. Those who are interested in such questions will find much valuable matter—although it has been controverted on some points—in Dr. Hunter's book; still, in our judgment, it is impossible to ignore the fact that there is chronic disaffection with our rule among the Musulmans of India. The mass of the thirty millions, which constitute the Mohammedan population, may be

too enervated by sensuality, or too content to enjoy in peace and security their lands and property, to enter into wild schemes of revolt, even under the attractive guise of a jehad or crescentade; but we can imagine perpetual attempts to stir up such a feeling, and it is unwise to ignore them, as the writer in the *Westminster* would have us to do. In the mean time, viewing the question from the Missionary stand-point, we cannot but consider Wahabeism, both in its good and bad qualities, as a fresh antagonism and hindrance to Christian effort. While, for the causes we have already assigned, we do not think it will promote any extensive propagation of Islam, it may have sufficient influence on the more serious and earnest to inflame their hatred of Christianity, and of every belief contrary to the teaching of the Prophet. It has certainly led many into adopting a creed more fanatical, but more earnest for the maintenance and the propagation of the peculiar and essential tenets of Islam. The Wahabi has proved himself a man prepared to contend earnestly for the faith, supposed once to have been delivered by the Prophet. But, in addition to these sectaries, there must be multitudes of conscientious Mohammedans, who, while they withhold their adhesion from Wahabeism, and execrate the excesses committed against much which they hold dear, have nevertheless been led to review their religious tenets and practices, hence to discard quietly much that is most monstrous in them. It is quite conceivable that much new life has thus been communicated to multitudes, who would yet heartily disclaim sympathy with those from whom they have received it. Even in Constantinople such indirect influence may have secretly permeated and stimulated many of the religious chiefs of Islam to more earnest opposition to the many Frankish innovations springing up, of which conversion to Christianity is not the least nor the most objectionable. Still, surveying the length and breadth of Islam, we look in vain, whether among Soonnies or Shîyahs, for any united or earnest effort to extend the religion of the Prophet, whether by persuasion or by force. There is much strenuous resistance to proselytism, and some accession to religious fervour. But as in their earthly warfare so it seems to be in their spiritual: the hordes who went forth conquering and to conquer have no longer an existence in either case; but when attacked, they are not incapable yet of making stout resistance when safely entrenched behind stone walls. Such stone walls may be accounted the political power which Western diplomacy still feels it necessary to accord to the Turkish empire, and as a consequence to many other nations professing the same creed. Certainly in India, where the freest and fullest toleration prevails, we see no such concerted endeavours. The only propaganda which exists there is one which would seek to subvert our empire by force, and, in default of other means, resort to the knife of the assassin. Upon this point we are at one with the writer in the *Westminster*, who avers that assassination "is a sign of weakness."

Is there then nowhere such a thing as Mahometan Proselytism? We wish we could answer this question in the negative. We fear that Mahometanism is gaining ground in the inland western provinces of China, so much so as to be able in one province (Yunon) to cast off the Chinese yoke, and so far to re-assert the old supremacy of the Moguls; it also prevails extensively throughout the continent of Africa. While Mahometan power has received a shock on the northern coast by the successes of the French, and the consequent overthrow of the exclusiveness of Mahometan dominion, there are painful indications of the extent to which the outward profession at any rate of the religion of the Prophet is extending in the interior of the land. This, however, is not the result of religious zeal, nor of military fanaticism akin to that of the Crusaders, but of what may be termed by an euphemism, "commercial enterprise."

Mr. Davenport, in his volume, is pleased to inform us (p. 81) that Islam "put an end to slavery—the adscription to the soil." It did not, however, put an end to that slavery, the bitterness of which consists in tearing men from their homes and transplanting them to foreign regions. How far "a spirit of benevolence and of the social virtues" influences the slave-merchants we must leave to Mr. Davenport to determine. We fail ourselves in discovering it; on the contrary, we believe that amongst the most cruel curses which are desolating Africa, is the malignant influence of the Mahometan slave merchant, whether in the interior of the country, or on the coast, or in the transport of the wretched victims of avarice and cruelty to the distant homes intended for them. It may possibly be as Mr. Palgrave would fain make out, that slaves in Arabia live "contented and happy, fat and shining;" but whatever may be the condition of the fortunate unit whom he met with in wealthy households, we wish he could have extended his researches to the process by which this unit reached "Arabia the blest." It is quite clear that he is neither wanting in humanity nor right feeling; and had he done so, we doubt not that he would have marked with reprobation a system abounding in such horrors. So much has, however, been written in our pages on the subject of the East African Slave Trade, which, even with some Portuguese intervention, begins, continues, and ends with Mahometan cruelty and avarice, that we may fairly refrain from dwelling upon it at length.

In connexion with this slave-dealing there is conversion—if that can be termed conversion which, according to Mr. Davenport, consists in the "repetition of a single phrase" as the only form required or pledge exacted. The result to the Arabs themselves, according to Mr. Palgrave, is an indefinite amount of superstition and immorality. He says, "the great prevalence in Omān—into which more than a thousand negroes are imported annually—of local and degrading superstitions, the dangerous tampering with malignant cosmical influences—be they what they may—the fetichism of trees, animals, reptiles, and heaven knows what—in brief, devilry of every kind and shape—is, by the popular voice of Omān (nor would it seem unreasonably) ascribed in the main to the influx and contagion of the negro population. Upon the prevalence of immorality thence resulting he is equally plain and decided. They maintain, he says, on these two points a decided superiority; but it is a superiority of evil-bearing. Fetichists on their own land, they remain no less so on Arab soil; nor does "the repetition of a single phrase" seem to mitigate the evil.

So far, then, as extension of Mahometanism is concerned, we look for it well nigh in vain, except, as we have said, in some parts of China and in Africa, but there it is to be met with. In many ways it has proved a hindrance to the spread of Christianity, and this would have been much more formidable if our missions had been established further in the interior. It is mournful to think that through large tracts of that continent the nearest access to God which the idolator and fetish worshipper has is under the guidance of a creed so imperfect and so comfortless as that of Islam. This is an evil the magnitude of which has not yet been adequately realized by Christians, for the reasons which we have assigned. It needs, however, to be meditated upon; it must in due season be encountered. What then are the main obstacles at the present time to the propagation of Christianity among the followers of Islam? We have no hesitation in placing well in the front of these the degrading spectacle presented to the mind of the Mahometan by the abject and senseless superstitions and grovelling idolatries which are enacted in his presence by the professors of Greek and Latin Christianity. When we add to these the furious controversies which are waged around him by the partizans of these faiths, controversies which he

has often to quell with the sharp edge of his scimitar, when attempting to preserve the public peace, it would seem well nigh impossible to convey to the mind of the Moslem what Christianity really is. Our blessed Lord himself said, "By their fruits ye shall know them." Tried by this crucial test it might go hard with what is called Christianity in the East. Therein, too, is the only excuse for much idle advocacy of Mahometanism among those who have travelled in Eastern lands and have disparaged what they imagined to be their own faith. In the next place we would put the political support accorded to Mahometan governments by the Western powers. So long as this is accorded, as it is at present, conversions to Christianity can hardly be looked for. One of Mr. Davenport's delusions—we are unwilling to use any harsher term—is that "Turkey has never known any religious persecutions," and that the spirit of intolerance "is not only contrary to the principle but to the constant practice of Islamism." We do not know what are Mr. Davenport's religious views, or whether he attaches any importance or none to the right of private judgment in religious matters. Some people, however, do hold it a sacred thing, and connect it intimately with liberty of conscience. It is difficult for them to conceive religious toleration where the right of private judgment is not admitted. Assuming, too, if we may, that Mr. Davenport himself professes some form of Christianity, which he has selected as most in accordance with his own religious convictions, we can hardly suppose that he will think that a Mahometan who chooses to become a Christian is guilty of a crime heinous and horrible. Yet the Grand Vizier at Constantinople does, and with all deference to Mr. Davenport, we think him as liable to be as well informed of the contents of the volume for which so curious an apology has been constructed as Mr. Davenport himself. Still if the Grand Vizier be wrong, and is ignorant of the Koran, the point may be proved and his misconstruction of his Sacred Volume be displayed. He has, however, ventured to assert, as indeed most Christians imagined was the case, that, "The laws of the Koran compel no man to become a Mussulman; but they are inexorable both as respects a Mussulman who embraces another religion, and as respects a person not a Mussulman, who after having of his own accord publicly embraced Islamism, is convicted of having renounced that faith, no consideration can produce a commutation of the capital punishment to which the law condemns him without mercy. · The only mode of escaping death is for the accused to declare that he has again become a Mussulman." This view was enunciated very recently during the negotiations about the promulgation of the Hatti-Scheriff. It may be toleration, but it requires subtle discrimination to distinguish it from the most rigorous intolerance. Should Mr. Davenport, from being an apologist of the Koran, ever dream of becoming a votary of it, and be tempted in an unguarded moment to "the repetition of a single phrase," we would earnestly recommend him to stay in England in preference to residing among the co-religionists whom he so lauds, lest on a further acquaintance with a creed of which he is now portentously ignorant, he might relapse into Christianity, and discover that amongst his other mistakes toleration had no existence in regions where Islamism has free and undisputed sway.

Next, but very far beneath these in point of influence, would we place whatever religious fervour has been communicated to the Mahometans either by Wahabeism or antagonism to Frankish innovations or by the proselytism which has been attempted in the countries of Islam. We must confess we do not attach especial importance to any of these, for the reasons we have already stated, while at the same time they should not be overlooked amongst the difficulties besetting the path of the messenger of Jesus Christ. A more serious hindrance is presented by the carnality of the unregenerate human

heart; if we have not assigned a more prominent place to this it is not because we underrate it as the chief hindrance, but because it is not peculiar to missionary work among the followers of the prophet; it has to be anticipated in every attempt to bring men out of darkness into light. We have thus as it were gone up and searched the land of Islam. We can report that although the people still are strong, they have been enfeebled in many ways, and that although their cities still are walled and very great, yet that there are breaches in them by which a lodgment can be effected. Upon an earnest review of the whole question, it is our feeling that "their defence is departed from them," and we do not doubt that "the Lord is with us." We would, therefore, say, "Fear them, not." There can be no question that controversy with Islam is a serious matter, very different in many essential points, and more arduous than conflict with brutish systems of idolatry, but it yet remains to be proved whether it is impracticable. The sword of the Crusader, the idolatries of Greek and Romish *soi-disant* Christianity have proved ineffectual, but whether the still small voice which proceeds from the Word of God may not prove gifted with resistless might, is a problem which yet remains to be solved. We are therefore thankful for every opening by which the Mahometans can be approached; inefficient as the provisions of the Hatti Scheriff have as yet been, we welcome them. They may yet prove effectual as some protection to converts, and to the preaching of the Word of God. There is a rumour of a visit by the Shah of Persia to England and other Western countries; we fear that even if enlightenment were to result to himself and to his counsellors, it would not reach those upon whom toleration in that unfortunate country really depends. However difficult, therefore, it may be in Turkey, and however impossible to all human judgment at present effectually to preach Christ either in Persia or Arabia, yet there is an ample field for Missionary exertion among our Mahometans in India. In that land there are 30,000,000 who are followers of the Prophet; there genuine Christianity can be presented to them in its true spiritual aspect, free from meretricious bedizenment and debasing superstitions, and under equal laws, permitting the convert to accept or reject whatever creed he wills, no man making him afraid. It pleases Mr. Davenport to say, "Nothing in the world can cause an Osmanli to renounce his religion." We know the contrary. We know that the teaching of the Word of God and the Spirit accompanying the Word, have accomplished this impossibility. We know that Mahometans of high intelligence and irreproachable character have turned away from Mahomet and the Koran, and have lifted up their hearts to Jesus, crying to Him, "My Lord and my God." We trust, therefore, that continuous effort will be made wisely, temperately, courteously, and yet boldly to seek out our Mahometan fellow-subjects, and to testify to them the gospel of the grace of God. We could earnestly pray that our Indian missions could be strengthened with men like Dr. Pfander and Mr. French, capable of confuting the errors of Mahometanism with wisdom and power. So far from anticipating danger from letting light into the midst of darkness, we believe it would be our true security and genuine statesmanship. We can but regret that hitherto so little has been done in this direction. To quote a sentence from Dr. Hunter, although we use it not as he uses it, we regret "the want of sympathy which has rendered the ruin of the Mohammedans less bearable and more complete." While the attention of Christians has been concentrated on Hindoos and Aborigines, the Mahometan has been left, until most recent times, uncared for and passed by, no man meddling with them; and now we are debating whether "they are bound in conscience to rebel against the Queen;" while ever and anon the knife of the assassin gleams like lightning in their hands, smiting down our best and our noblest. Surely it might be well to show them a more excellent way; to teach them

that they who take the sword shall perish by the sword, and so bring them to Him "who is meek and lowly of heart," in whom they shall find rest for their souls.

CALCUTTA CHURCH MISSIONARY ASSOCIATION.

WE have received the Report of the above Association for the year 1871. The following account of the state of the different parties composing the Hindu community, which we extract from it, considered in their present religious *status*, will be found interesting, as indicative of religious ferment in the native mind. The Report gives also a satisfactory account of the progress made towards the support of their own religious ordinances by the small native Christian congregation in Calcutta, and details some conversions which have been made during the year.

Orthodox Hindus.

Looking at that section of the native community which bears the name of "Orthodox" and clings to the faith and hoary traditions of their forefathers, there appears an increased diligence, if not devotion, in upholding the national idolatry. We do not remember any past year in which the worship of Doorga has been celebrated with the same amount of parade and *eclât* as has marked the observance of the great festival in the year just closed. The costliness of the idols and their trappings, but above all the spectacle of hundreds of the most wealthy natives following in procession the images through the public streets, many of them in gorgeous apparel and with splendid equipages, has illustrated the fact we note. Then, again, we have never in any previous year heard so many educated natives speak of Hinduism as a thing defensible and to be defended as in the past year. However the fact may be accounted for, it *is* a fact, that great numbers of natives of the highest respectability, and enjoying the privilege of an advanced education, do not blush to throw down the gauntlet as champions of Kali, Siva, and Doorga. In the early part of the past year a very singular sight would have met the eye of a visitor to the famous shrine of Kali in the south of Calcutta. At that spot might be seen a man with an intelligent face, attired as a devotee of the goddess, and sitting for hours daily in silent contemplation of the *virtues* of Kali! It will hardly be credited, and yet it is true that that same devotee is a distinguished M.A. of the Calcutta University; and what is still more singular in his case is the fact of his having distinguished himself in *History*. It is hard to account for such a phenomenon, for one would imagine nothing more fatal to the claims of Hinduism, specially the system of the Puranas, than an acquaintance with history. Such a fact would seem to imply what we suspect is true, that the *verifying* faculty does not keep pace with the *acquisitive*, and that to this day not a few educated natives read history as if it were romance, and romance as if it were history.

Infidelity and Atheism.

It is impossible to mingle with the educated natives without having the conviction forced upon one that infidelity, yea, avowed Atheism, is advancing with rapid strides. Formerly the heroes of unbelief consisted chiefly of foolish, heady youths, who had altogether burst the bonds of social and moral ties, who revelled in licentiousness, and gulped down brandy and beef with a laughing bravado. Now you may see numbers of steady-going, well-conducted family men, some of them with a sprinkling of grey on their heads, deliberately avow their disbelief in a personal God or a future state or an immortal soul, and declare without hesitation that they live, and intend to live, only for *time*, like the beasts that perish.

Disintegrating Process.

Whatever else we cannot see, we at least *can* see a wide-spread process of disintegration going on. Look where you will, you see its working; there is on every hand a breaking up of old systems, principles, usages. All this must mean something: *it means very much*. May it not be the handiwork of Him who breaks down and destroys, that He may build up and establish?

Formerly the life of the two sexes was so utterly diverse, and women were so completely ostracised in their position, that they were all but insensible to any movement which characterised their *lords*. It is differ-

ent now; the disintegrating influence, like a subtle vapour, diffuses itself in no doubtful way amidst the chambers of seclusion. Female education, limited as has been its extent hitherto, is working wonders in this respect, and is bringing about female reform and emancipation, in some respects perhaps a little too quickly.

Less bitterness against Christianity.

In connexion with the classes of which we have been speaking, one feature is pleasing and so far hopeful. They hardly ever manifest any thing like bitter animosity against Christianity. Every thing of coarseness or ribaldry in their allusions to our holy faith is, as a rule, carefully eschewed. It was very different once. It may be that increasing refinement of feeling has something to do with this; but we rather regard it as indicative of a real respect for the moral excellencies of the Gospel. We have not during the past year met with one who vilified the character of Christ or the religion which he founded, but we have met with many who spoke with the highest respect, some even with veneration, of both.

Nor can we doubt that the social, moral, and intellectual advancement of the native Christian community has something to do with this. Non-Christian natives see that the converts are no more the dependent appendages of the missions which they used to be; they see them growing in respectability and self-respect, and rapidly becoming a recognized power in the country; all this produces on the minds of thoughtful Hindus a favourable impression. The following extract from the *Education Gazette*, written by an orthodox Hindu, bears out this remark; he says:—

"Judging by the external character of the native Christians, our apprehensions are not only removed, but even our hopes are in a great measure revived, for though they differ in not worshipping God after the form of our country, yet they have vigorously maintained the national spirit. With the change of the creed there appears no change of the colour, that is, nationality. They are quite worthy of the nation to which they belong, so for a long time we were under false suspicions. Is it not the natural vigour of our constitution of mind that we are a quite distinct body of people up to this day, though for eight hundred years living under a foreign yoke? The native Christians are undoubtedly born with that vigour which nothing could impair; in fact, no nation upon the face of the globe can flourish without the love of country. We have ample proofs that the native Christians have vigorously maintained the national character."

The Brahmos.

The history of the Brahmos during the past year has presented nothing either novel or interesting. Viewed from our position we should decidedly say that the movement has reached its culminating point, and is even now in its decadence. As a *spiritual* agency its influence is probably now at its lowest ebb. Its two periodicals rarely introduce the religious element; nor do Brahmos in their discourse and conduct at all appear before the world as earnest reformers bent upon the overthrow of error and the establishment of truth. The same tendency which we noted in the last Report must be recorded in this,—even the conservative Brahmos seem inclined to repent their progress and gently to retrace their steps; they no more see idolatry the hideous thing they once regarded it; it has redeeming features to which charity ought not to shut its eyes. They clearly see they were too hasty in repudiating the name of *Hindu;* they wish it now to be understood that though Brahmos they are *Hindus in the highest sense*, that Brahmoism, indeed, is purified and clarified Hinduism. In keeping with this tendency they are receding farther and farther from Christianity, and seem almost to relent that they have made too much of it in times gone by; friendship is giving place to distrust and even *dislike;* Christ is no more spoken of with gushing veneration; they can afford Him no higher honour than they accord to Confucius, Nanuk, Chaitonya, and Mahomet.

We have no hesitation in saying that at the present time no more hearty hater of true Christianity exists in this country than the pronounced Brahmo, and none is more distressed and chagrined than he at the progress of the holy cause we maintain. This may seem strong language, and hardly credible to those who have not weighed former Brahmist effusions at their true value; but men will come to see more and more that this testimony is true. Interesting as has been this movement, and hopeful as have been some of its features, its day of hope and promise has passed; every trace of humility and self-distrust is gradually fading away from the *Shamaj;* a spirit of pride and self-sufficiency is becoming increasingly manifest, and as a consequence, we fear, it is happening to them according to this proverb—"the dog is turn-

ing to his vomit again, and the sow that was washed to her wallowing in the mire." The moral is solemn, but not new. Of some of the most earnest of the Brahmos it might once have been said, "they are not far from the kingdom of heaven." They appeared to be humble seekers after light and truth; so long as they were such, their tendency was *Christ-wards;* they felt somewhat of His attractive force; but as they drew nearer they discerned more plainly the soul-abasing doctrines of the Cross; to go farther they must renounce self and fall in guilty helplessness at the feet of Jesus; against this they rebelled, hence the relapse.

Inscribed above the portals, from afar
Conspicuous as the brightness of a star,
Stand the soul-quickening words—Believe and live.
Too many, shock'd at what should charm them most,
Despise the plain direction and are lost.
"Heaven on such terms," they cry with proud disdain,
"Incredible, impossible, and vain."
Rebel, because 'tis easy to obey,
And spurn for its own sake the narrow way.

No true Brahmo now professes doubt or uncertainty as to his creed. His own innate consciousness is his all-sufficient guide; his own heart instinctively teaches him to reject the false and choose the true; he spurns the idea of external light and ridicules that weighty truth, "He that trusteth in his own heart is a fool."

Borderers.

It is a fact which, in estimating the actual progress of the truth, should never be lost sight of, that a body of men exists in this city, who, though not baptized, are in respect of faith and conviction one with those who are. Some of these men have fought their way for years through doubts and misgivings up to an intellectual belief in all the cardinal doctrines of Christianity. They have read their Bible in secret, have stealthily listened to the preaching of the word, or, as timid Nicodemuses, have from time to time visited the ambassador of Christ. We have met with several such during the past year; it is not easy to fix their actual number, but we feel sure that that is really greater than many persons would imagine; and if we take into the account an *outer circle* influenced by these, and though not so far advanced yet tending in the same direction, we shall have reason to rejoice, though perhaps with trembling, over many who have either grasped the truth, or are *feeling after it.*

It is both singular and instructive to note the way in which some of these persons have been brought to inquire into the truth. Some people may see nothing but *accident* in these circumstances; *we* see something more. A few months ago an intelligent and respectable native called upon us, and at once avowed his faith in Jesus Christ as the Divine Saviour. Some three months before he had come to Calcutta utterly ignorant of Christianity; during the interval he had made the acquaintance of one of those timid *borderers.* Whilst sitting in his friend's house, his eye had fallen on several Christian books; he had obtained the loan of them, and the study of these, backed by the converse of his friend, has resulted in his full conviction of the truth of Christianity. The two friends now are frequently to be seen in our house of prayer, and none are more devout and attentive than they; but, alas! they go no farther, and there is, at least, as much ground to fear as to hope concerning them.

Only the other day a venerable man with hoary locks, verging on to seventy, paid us a visit. He is a native gentleman of respectability, residing some twenty miles distant from Calcutta. The way in which he talked revealed an intelligent and inquiring interest in Christianity. How had he come thus to feel and think? His nephew, a young man who had a liberal education in this city, had become a confirmed invalid. Before his affliction he had in some way obtained possession of a Bible. It does not appear that he had ever spoken to a living messenger of the truth; but the study of the Holy Book had proved to him the entrance of light and the beginning of wisdom. As he read, faith grew. He then began to read the same hallowed words to his old uncle; the result had been the state of mind in which we found our interesting visitor. These and several similar instances verify that truth, "He leadeth the blind in ways that they know not."

NEWS FROM KINCOLITH.

METLAKATLAH is an out-of-the-way place which it would not be very easy to find on many maps, but still it is becoming gradually a household word in England, and multitudes who would perhaps be a good deal puzzled to define its exact locality have gradually acquired familiarity with the interesting work carried on there. There have been, however, in regions more remote, but in the same direction, missionary operations undertaken which ought to engage our sympathies, and of which little note has hitherto been taken on the pages of the *Intelligencer*.

In the Society's Annual Report for 1867-68, mention is made in some remarks by Dean Cridge of the circumstances under which, with much self-denying zeal, and in a most excellent spirit, the Rev. R. Tomlinson undertook the work on the Naas river, which, after having been begun by the Rev. R. A. Doolan, in 1864, had been most reluctantly abandoned by him. In September, 1867, Mr. Tomlinson took charge of Kincolith, 600 miles distant from Victoria, north of Fort Simpson, among the Nishkah Indians. News from thence travels slowly, for although the letter which we present to our readers has only just been received, it is dated so far back as May, 1871. The interesting circumstances reported in it will, we feel assured, amply repay perusal, while its insertion in our pages may serve to assure our brethren in the most remote and outlying regions that there is abundant sympathy at home for those who are venturing in the spirit of self-devotion evidenced in Mr. Tomlinson's letter to carry the glad tidings of the Gospel to the uttermost ends of the earth. We shall be glad if the production of Mr. Tomlinson's statements may awaken interest, and elicit the prayers of Christians at home for him in the anxious circumstances in which he is placed.

Kincolith, May 1st, 1871.

At last, after a silence of more than a twelvemonth, I take up my pen to address you. For this (which may justly appear to you culpable) neglect I offer no excuse, except the crisis through which this Mission has passed during that period, and my own anxiety to see some lifting of the dark cloud which would enable both you and me to rejoice that the worst was over. The cloud has lifted. It has been as the departure of a fever, which leaves the patient weaker in some respects, for the limbs which but yesterday were tossed to and fro in wild delirium are now powerless and motionless; but there is a vital force still left —a force which will renovate and strengthen the trembling frame each day. That you may be the better able to understand the difference between the present and the past position, and the important crisis, I propose to give you a brief sketch of affairs here since the end of January, 1870, and to touch more fully upon such points as may tend to elucidate matters.

At the close of January, 1870, we numbered in all about sixty settlers. The actual position of the settlers began to be more fully realized by themselves. Peace had been established between the surrounding tribes; therefore fear no longer acted as a motive for settling here.

The store, as I informed you in a former letter, had been abolished; and the visit to Metlakatlah the previous Christmas, while it tended to strengthen the hearts of those who had really given themselves to God, tended to depress the hands of those who were still bent on worldly gain by affording a contrast between Metlakatlah, with its large and well-arranged store, and their own village without one. But the effect of this depression was not apparent until the approach of the fishing season called the people to leave their homes and seek their fishing-grounds on the banks of the river. Meantime, I visited Metlakatlah to bid good-bye to Mr. Duncan on his departure to England, and to receive instructions from him respecting the management of Metlakatlah during his absence. On my return I brought up Mrs. Tomlinson's mother, who had cheerfully determined to brave the hardships of the journey and inclemency of the weather that she might fulfil what she felt to be her duty; and indeed travelling at that season of the year is often attended with much delay and inconvenience. The violence and coldness of the north-east wind, which blows down Naas River during the month of January, practically closes the river during that month. By the good providence of God, we succeeded in crossing the mouth during a lull.

I need scarcely remark Mrs. Wood's arrival was most welcome, and shows how those who are not actually engaged in mission work may by self-denial often strengthen and cheer those who are. Just a week after our return Mrs. Tomlinson was confined. Of course there was anxiety mingled with our joy, especially as we had the example of two former missionaries' wives, who, owing to the failure of their health, had caused a loss to these Missions; and, moreover, we had had advice and warning from several well-informed persons that if such an event was foreseen it would be wise to go to Victoria and remain until all was over—that it would be madness to neglect our plain duty to ourselves from some fanciful idea of neglecting our duty to others. With my dear wife and myself such arguments have no weight. We thank God we can believe the Bible, and we cannot, dare not, think that our Heavenly Father, who has invited us and given us our sphere of duty, cannot, or will not, support us through those seasons when our own hearts would lean more on human aid were we among our friends. Nor was our faith disappointed. Three weeks after his birth our little son was carried by his grandmother over the snow into our little church, and there dedicated to our Lord and Saviour, to be His faithful soldier and servant to his life's end. One of the sponsors was Philip Latimer, of whom I have spoken before as the most earnest and enlightened of our settlers, and one who bids fair to become a useful catechist.

One of the reasons for this step was that our babe might imbibe from earliest childhood that great lesson of the oneness of Christians which it took a vision from heaven to teach to Peter. In the afternoon Mrs. Tomlinson was able to join us in our little sitting-room in praising God for her safe delivery and speedy recovery.

Not many days afterwards I called the people together to arrange what steps it would be best to take to avoid their being again mixed up in any quarrel which might arise among the tribes of Tsimcheans and Nishkahs. The plan proposed and afterwards adopted was that they should make a little settlement for themselves, at which they might manufacture their grease, while they still continued to observe the Sabbath and follow the rules of the village free from molestation. The plan met with general approval, and was adopted by all, with the exception of one family. In a few days they all left for a spot about ten miles up the river. After their departure, the only house inhabited was our own. The weather at this time was remarkably mild, and there was every prospect of an early spring.

Hardly, however, had the various tribes arrived on the river, and before they had erected their shanties, when a most severe frost set in. It was more intense than any frost during the winter, and the river froze across some four miles farther than it had done even in the depth of winter. No one expected, or was prepared for it. Hundreds of the poor creatures were scattered along the sea coast, cutting pins and sticks for their fishing. Most of these had but one or two days' provisions. The frost lasted eight days without intermission, so that before the weather broke they were in the greatest destitution. I had but a small stock of provisions, only just sufficient to carry me on until my fresh supplies arrived from Victoria. There is a very bad practice among these tribes to take the greatest possible advantage of those in distress, while at the same time they endeavour to mislead them by the most audacious statements, viz. that they have a great regard for them, and that if they themselves were not so much better than other people, those in distress would die of starvation. They accompany these statements by gifts of food and clothing. Were you merely to hear and to see all this, you would suppose that it was the case of a noble-minded philanthropist assisting some poor unfortunate outcast; but when you come to know that all these gifts have to be repaid by more than twice their value, and that the food sold was sold at more than ten times what it was worth, you naturally feel shocked. Yet such is the case. In relieving those in distress who applied to me, and they were about 100, I acted with impartiality, making no difference between good and bad, and refusing to none a sufficient supply for immediate need—and indeed it was a mercy for them that there is a settlement at Kincolith. Some of those who came to us had been three days without food, and they were obliged to stay other three days with us before they could return to their settlements; so that had there been no food at our place they must have been seven days, and this in intense cold. As it was, many were very much exhausted. One chief, his son, and another man were camped on the opposite side of the river; we could see the smoke from their fires, but could not render any assistance. For five days their only food consisted of the skins of salmon they had previously eaten. After

five days they could stand it no longer, and said it was better to die at once in the water than to die of starvation. We saw the canoe launched. It was with intense interest we watched her battling with the wind and waves. The distance was but two miles, but the tide and floating ice necessitated a round of five miles. Notwithstanding their weak state, and the sea through which they had to pass, they were successful, and landed at our place in a pitiable state. This man was head chief of the tribe who murdered three of our people two years previously. We treated him as hospitably as possible, and would not hear of any reference to the previous action of his tribe. Next day a very large canoe with some twenty men came in search for him, and they were truly glad when they found where he was, and how he had been treated.

I have spoken of this particular case at length, as it affords a good example of an application of our Lord's words, "If thine enemy thirst give him drink." You are aware that H.M.S. "Sparrowhawk," with Governor Ley, settled the quarrels among the Tsimcheans and Nishkahs. The amount to be paid on each side was also settled, but not paid. A promise had been made by both parties to pay, but after the missionary had gone both parties postponed the matter; each party blamed the other for not having settled it. Angry language followed on one side, and there was little doubt that unless the matter could be settled at once a second fight was imminent.

Under these circumstances, the Tsimcheans applied to me to use my efforts to bring about a satisfactory end to the matter. Having proved their sincerity, I undertook the business. It cost me two journeys up the river, and also some trouble; but by God's good hand over us, it was at length amicably settled.

It is not the matter itself, but the results from it, to which I would call your attention. The immediate results were, the prevention of bloodshed, a decided change of feeling in the Tsimchean tribes for the better towards us, and lastly, it afforded a proof that we should not measure our actions by the rules of the Nishkah chiefs, who were still heathen, but were a distinct settlement determined to act independently. The secondary results were much more important as concerns ourselves; and the existence of Kincolith as a village. Indeed it may truly be said that our action in this matter burst the last band that had held in control the latent hatred which had been smouldering so long, but hitherto only showing itself in words, and not in actions.

So long as the tribes considered that we would stand by them, and be a defence for them, they were loath to do aught that might incense us, but so soon as they perceived that we would act independently, this restraint was removed.

The extreme cold in the spring, and its injurious effects on many of the young children and old people, led me to seriously consider a subject which had been talked of at times even before the departure of Mr. Doolan, viz. what practical plan could be adopted for keeping the settlers from leaving their homes to catch the small fish, and make grease. The difficulties in the way were—the prevalence of strong gales in the river at that season, the quantity of fish which would have to be carried, each family requiring from 2 to 5 tons; and old habits and ideas.

Hitherto these difficulties had been considered insurmountable, and we could only grieve over the evils of a practice which we were unable to counteract. On the other hand, the advantages for making the grease were very great, if only once we could bring a sufficient supply of fish.

I had an undefined idea of a boat of some sort for the purpose, but it was not until now that I really turned my attention seriously to the matter. The result of my cogitation was to build a large boat, to hold not less than thirty tons, to resemble in shape those used on the canals in Ireland. And as it was an experiment, I decided not to seek help from any quarter, but rather to carry forward the building of her as I might be able to spare the means, at the same time using only native labour, and paying for every thing as we got it, so that, if she should prove a failure, no one would be a loser but myself, and the village would be benefited by the amount spent on the labour. I need not dwell on the difficulties to be encountered. There was no possibility of consulting any one when a difficulty occurred, and whenever I was unable to see my way out of a difficulty those who were at work upon her would knock off work and join the cry of those who laughed at the possibility of building her; and I cannot blame them, when I consider how hard I found it to bear the taunts, and when there was so much ground for these taunts. For some days we could not make any progress, on account of the failure of all we had attempted, so that we had only

built the frame, and planked a little way on the bottom and bow when the severe weather set in, and we were obliged to leave her, never to be finished, as many then thought. To leave her thus was a trial to me, but, thank God, this trial did not depress, but on the contrary stimulated me to further efforts, and determined me, that, if God would bless us and spare us to see another year, we would launch her before the small fish came. You must not think that my determination was always strong, or that there were not times at which I would not gladly have had an excuse for giving the whole thing up. Often and often I wished that I had never attempted the building, and let things take their usual course. Not so Mrs. Tomlinson; at these times she was indeed a help. She would not hear of giving it up. The advantages to the people were too great to be relinquished, except it was really an impossibility; and she never would admit this, but always said, "Try again; you will succeed at last."

Well, January came at last, and about the middle of the month the weather broke, and I called for workmen to start afresh. Several appeared in great heart to finish the boat, but one unsuccessful day's work, coupled with the return of the cold, disheartened all except Philip. He was the only one who answered the summons on the second morning, and anxiously inquired what we must do. I said, "We will go on." "Come," said he, "we will try." He, as well as myself, had been thinking of the cause of our previous failures, and by the combination of two new plans we succeeded in mastering the difficulty which had baffled us so long. Many difficulties after had to be met, but by God's good hand on our efforts we had her fit to launch before the fish came.

It was not a little amusing to both Philip and myself to hear those who had done any work on her expatiating on it, and declaring that if it had not been for them the boat never would have been finished. About the middle of March we launched her, and, notwithstanding all the predictions to the contrary, she would neither leak nor capsize, nor sit crooked. There she sat on the water like a duck—the triumph of usefulness and ugliness over beauty and insecurity. We named her the "King-fisher." Thus much about her now. But to return. In April, while the tribes were assembled listening, I visited them, and preached in three separate houses. Nearly all from there accompanied me, and by their presence showed that the grace of God could change a Nishkah as well as an English heart. There was marked attention, and many expressed a desire to hear more. One circumstance at this time cheered me much, the return to my house of one who had left.

The crisis referred to in the beginning of this letter began about this time. At first efforts were made to induce some of the settlers to leave, and inducements held out to them to do so. These succeeded in one case, but that could not satisfy those whose object was to annihilate the settlement, or at least to so far weaken our hands as to make us willing to fraternize with them at any cost; so that when they had succeeded in drawing one away they made a great rejoicing. Not long after one of our Christians died. For eight years she had been suffering from a chronic and very painful disease. More than three years before her death I offered to operate on her, but she was afraid. When, however, she was reduced very much, and felt that she must soon die if not speedily relieved, she consented. The disease had then advanced so far that it was a doubtful matter if she could recover, but as an operation would give her the only chance, I felt I ought not to decline. I operated. She recovered from the effects of the operation, and for one week she was entirely free from pain, which she had not been for eight years previous. It was only a false recovery, for she speedily sank, and in less than ten days was a lifeless corpse. I was proud of the operation, and, I fear, thought more of the hand that had performed it than of God above, who alone had given the skill or knowledge I possess. I needed therefore a humbling lesson and a sore one. This case was made a great deal of. Her brother, who does not belong to us, invited all his relations and friends to his house, and they dressed up a mummy instead of the corpse, which had been buried in our little burying-ground, and denounced me as the murderer, and added many cautions to those around not to have any thing to do with me, lest I should murder them too. And here I may mention what at first sight would seem to contradict our natural feelings. Since this woman's death I have operated on two cases afflicted with diseases of the same type, but differing in details. In both these cases death has resulted—in one in about a month, and in the other seven months after the operation; and yet there is no class of diseases for the treatment of which I have since been so frequently

applied to. I believe the true explanation lies in their appreciation of my motives. So far the opposition to us, and efforts to undermine, were only by word of mouth and persuasion. To all their taunts I exhorted the people to return no answer, but to pray earnestly to get their measure of grace which would enable them to rejoice under persecution and walk in the footsteps of our Lord and Master. But now opposition took another turn. Our very forbearance was construed into fear and weakness. A young woman from a far-off tribe, who had been taken from her people when a child, in return for some food given to them in distress, and who had afterwards been married to an old man, when her husband died, came here for protection. Her late husband's relatives came after and wanted to take her by force. This we would not permit. They might persuade her if they could, or induce her in any way they could devise, but we would not let her be taken by force. She had a free choice to go back with them, to remain, or to return to her own tribe. She elected to return to her own tribe, but not until she had gathered her potatoes; meanwhile she claimed our protection. Not long after, however, she had occasion to visit her late husband's village, to get some of her clothes and food. Those who wanted to get her saw her, and dragged her out of the canoe. There were only two boys in the canoe, and, of course, they were powerless to interfere; they did what was wisest—returned here at once, and reported the matter. It was an anxious case, as it involved the safety of our people and their freedom from molestation (moreover, it was equivalent to a direct challenge to us). If we passed it over there was an end to all order and laws at our village. If only any bad man wanted to stop here, he had only to bring a sufficient number with him and defy us. I weighed the matter carefully, and, after prayerful deliberation, called the chief men of the village together. I related the circumstance, and asked their opinion. I found that they, too, coincided in my opinion as to the probable result if we remained inactive. The object was not so much to get back the woman, though that, of course, must be done; but to show, once and for all, that while we were peaceable, and were opposed to using force, yet we would not suffer ourselves to be molested. God crowned our efforts with success; and one pleasing circumstance connected with it was the patience with which those who accompanied me acted under the most trying circumstances. It showed what power the grace of God can exercise in curbing our natural tempers. Without it we never could have stood the provocation to which we were subjected. And yet we used no force, but acted with such united determination as disarmed opposition, and we have not had any further attempt to molest our people.

In June, 1870, I had an opportunity of showing that while we must sternly refuse to mix with, or even hold out the hand of fellowship to, those who are wilfully running a downward course, we do not do so from pride or a feeling of superiority, but lest we might seem to countenance what is so displeasing to God. At ten o'clock one evening a canoe arrived, bringing me word that Mr. Cunningham's two little boys were very ill, and begging of me to visit them. Mr. Cunningham had been sent on an exploring expedition and had not returned. At 6 A.M. next morning I started, and after a very hard struggle against a head wind, we reached Fort Simpson at 11 o'clock P.M. (the Fort, as you know, is thirty-three miles from Kincolith). I did what I could for the children, who were both in fever, and the youngest very ill indeed. At the Fort I found a letter informing me that several were very ill at Metlakatlah, which decided me to go on as soon as possible; so, without going to bed or attempting to sleep, towards daylight I got a little canoe, and arrived at Metlakatlah about 6 A.M. On my return I again called at the Fort, made some more medicine, and gave some further directions. Some weeks afterwards I received a letter and a donation of 20 dollars towards this Mission. Mr. M.'s intended was one of those sick at Metlakatlah.

In August I paid my first visit up the river, to two tribes. It was only a flying visit, and preparatory to a more lengthened one. On my way down, I inadvertently set fire to a flat of land on the river bank, which destroyed an immense number of wild fruit trees, the berries of which are esteemed a delicacy. A large portion of this land belonged to one of the chiefs, who thereupon fell into a temper with me, before he had even asked me whether I would pay for the mischief. How he tried to revenge himself you will hear further on. I returned in time to meet the "Otter," which brought our winter supplies, and with them a cow; for as the baby was growing, and we had found goats did not thrive in the winter, I had purchased a cow. But it proved an expensive experi-

ment, for she died in the winter, not however from cold or exposure, but from the effects of some poisonous food, I believe.

The efforts to overthrow this settlement still continued, but in October they reached a climax. Then it was that the most determined and successful attempt was made. Three from our little band of Christians were drawn away into sin, besides several others, and there were signs of unsteadiness and wavering among the others. Day after day only brought fresh tidings of new victories for the enemies of truth, and it almost seemed as if the avowed wish of these would be granted, and that they would draw away the little band until no more of it could be found than is found of the winter's snow when the summer's sun has thawed it. I felt more depressed than I ever remember having been before. To cure this, I determined to undertake a Missionary tour, and passing by those who were despising the truth, to bring it to those beyond. I now know that it was the Lord of the harvest Himself who put this desire into my heart, as I feel sure you will admit when you hear of the result.

The chief whose fruit trees I had burned, on hearing of my intention to visit his tribe, subtilly invited me to his house, while he concealed from me that his real object was to hinder my work.

I arrived on a Saturday evening. On the following morning we rang a bell for service, but only very few came, not more than thirty. I could not account for it. It was so different from what I had expected, and from what I had previously seen of them. In the evening some few more attended, but I lay down that night disheartened, and feeling that the devil had extended his power to this village too. I remained all Monday, and paid the chief for the mischief I had done. All this while he expressed the warmest feelings of attachment to me, and though I knew he was acting a double part, I little thought that it was he who was keeping the people away. On Tuesday I left, and, advancing some two or three miles, came to a large salmon house. Here I determined to stop and see if they would hear the Gospel. Having boiled a little rice, I invited the few chiefs, and, while they were eating, spoke a few words to them. Meanwhile a great many had arrived from the village. When the chiefs were satisfied, I expressed a desire to speak to all the people, young and old, poor and rich. They showed the greatest desire, and there was quite a stir. And now I will try and give you a picture of a scene which is indelibly imprinted in my mind. A shed about 30 feet by 90 feet, with a passage down the centre, and a row of fires on each side. Overhead, and about five feet from the ground, were thin poles, on which were hanging salmon, some freshly caught, some half-way and some quite dry. Around each fire a knot of people, and here, there, and every where, mats, pillows, box of food, and such like. The salmon were cleared off some four or five of the poles, and a small place cleared for me to stand. As we had no lamp oil, we borrowed an old pan; into this we poured some grease, and dropped in some red-hot cinders. This made a fine light. I had a set of large calico prints of the "Pilgrim's Progress," these hung from two bent pins and a piece of twine. Meanwhile all in the shed, both men, women, and children, had gathered as close as possible. The smoke was very thick in the building, and the sticks over my head were so low that I was unable to stand upright, but position, smoke, and every other drawback vanished when I looked round on those grim faces lighted up with interest. My heart burned within me. One thought absorbed my whole soul. Those before me were all immortal souls, gathered to hear the Word of Life. After a silent prayer that the Lord of the harvest would fulfil His gracious promise and be with me, and that His Spirit might teach my lips, and apply the word spoken to our hearts, I began. Before I entered the shed, I felt how little I was equal to the task, how much I myself needed to be preached to, that my depressed spirit might be cheered; and little I then thought that the very message I was to announce to them was the means that God had chosen to refresh my spirit; yet so it was, if ever the waterer received the dew himself, it was so with me. I began, and such was the interest evinced by those around, and in my own heart, that two hours had come to a close before I drew up. I had not completed the service, but I felt I should tire them if I went on too long, and I told them so, at the same time telling them that if they wished to hear more, I would lead them to the end of the way. With one voice they said, "Go on. We want to hear the end." I went on. I know not how the words came, it was no translation, the very thoughts came into my mind in Nishkah. I felt as if it would have been hard to say it in English.

Before I left home, on hearing of the death of a very dear friend, the last of the family, I went to visit her father. He had

been very much cast down by deaths of his other children, and I much feared that this affliction would break his heart. On arriving at the house he clasped me by the hands, and, with a face beaming with such a heavenly expression as I had never before seen, he exclaimed, "*She is in heaven.*" I thanked God that He had given him such a view of that peaceful shore, and felt how dim my own view of it was. But while I was explaining to these poor people about the shepherds the dimness went away. The Lord, in mercy to His depressed and faithless servant, cleared the darkness from the glass of faith, and presented such a view of our heavenly home, that the remembrance of it still gives a thrill to my heart.

Throughout the discourse, and especially when discoursing of the difficulties of the way, I had laid stress on the fact that we had not yet come to the end. So that they were expecting something great at the end. Imagine, then, their disappointment when, on disclosing the picture of Christian and Hopeful at the river, I told them, There is the end of the way—a cold, dark river. They looked from one to the other, and then at me. The end of the Christian's way, and the end of your own ways—but beyond the river, and here I pointed out that the difference lay. It was midnight when I ceased, but I was too happy to sleep for some time, and not only was it given me to be refreshed and strengthened in myself, but it was also granted to me to see early fruit in one whom I had brought with me.

The thought of his sinfulness and his Saviour's love made him weep all night, and lay fast hold on a crucified Saviour, so that since he has been one of the most humble, earnest followers of his Lord.

The next night the scene was repeated, only the shed was smaller and more commodious.

The following night, at one of the chiefs' houses at the upper village, the whole village came to hear.

The next day we returned as far as the villages which I had purposely passed on my upward journey, on account of their opposition to us. Here, however, I felt that I must give them another opportunity, and so I sent an invitation to all. More came than I expected, and among the number many who knew something of the truth, but had forsaken it. I took only those prints which were easily explained, and contained warnings or encouragements. I addressed them in an earnest but solemn way, plainly setting before them the awful danger they were exposing themselves to. They received it well. May God bring the word home to their hearts!

Just before the close of the year I put a series of questions to those who were still settled here relative to their difficulties, trials, resources, &c., so as to endeavour to meet them as far as possible; likewise, as to whether they were at all wavering in their minds.

The answers as a whole were very satisfactory, and showed that the cloud was rapidly breaking up, and the Sun of Righteousness rising with healing in His wings.

THE GOSPEL AMONG THE MAHOMETANS.

It was in the reign of our King James I., about 250 years ago, that Sir Thomas Roe arrived at the Court of Jéhangír. His reception was hospitable, and although there was little either in the retinue which accompanied him or the presents he offered to conciliate favour, yet he was treated with more than ordinary respect. The scene which the Englishmen witnessed was one of unparalleled magnificence. The Great Mogul sat on a low throne all covered with diamonds, pearls, and rubies; and there was a great display of gold plate, vases and goblets, set with jewels. Surrounded with his courtiers, the prince indulged in the most wild debauchery; scarcely one of the party remained sober, except Sir Thomas and a few other grave personages who were cautious in their indulgences. Jéhangír himself never left off till he dropped asleep, when the lights were extinguished and the company withdrew. Yet so strict was the external and public profession of Mahometanism that when a courtier indiscreetly alluded in public to such a debauch Jéhangír affected surprise, inquired what other persons had shared in this breach of the law, and ordered those named to be so bastinadoed that one of them

died. He never admitted into his presence in public any one who, from his breath or otherwise, gave any signs of having been drinking wine[1]. Such inconsistencies will of course be familiar to those who have any real acquaintance with the customs prevailing among the followers of Islam. We do not allude to them as any thing remarkable or unusual, but the thought suggested to us by the letter which we subjoin was, if the Great Mogul, in all the splendour of his barbaric magnificence, or the courtiers who waited on him, could have read the future in the midst of the wild carousing, they might have seen "in the same hour coming forth fingers of a man's hand, and writing over against the candlestick upon the plaister of the wall of the king's palace, Mene, Mene, Tekel, Upharsin;" the presence of the Englishmen before whom they were drinking themselves drunk was as ominous had they but known it. Progressive decay, continual desolation from that time forward, dogged the dynasty of the Moguls. All the courage, the wisdom, the ability of Aurungzeb were unable to avert ruin from the empire. Nadir Shah invaded; the Mahrattas plundered; the territory of the empire was broken into separate states; the capital was deserted; the claimant to the name of Emperor became an exile and a dependent.

From this affecting picture of ruined greatness we turn the attention of our readers to the touching spectacle of a descendant of these princes and conquerors crouching for a piece of silver and a morsel of bread, and saying, "Put me, I pray thee, into an office that I may eat a piece of bread." It is a solemn thought to find the descendant of such mighty Mahometan chieftains seeking, as a Christian, sympathy and protection which we trust will not be withheld. Still more do we hope that he will be enabled to stand fast in that liberty in which Christ makes His people free. He has lost many things, but if he has found the "pearl of great price" he has that which is more precious than rubies: the merchandise of which is more precious than the merchandise of silver, and the gain thereof than fine gold.

Rev. J. G. Deimler to Rev. C. C. Fenn.

Bombay, Jan. 8, 1872.

In reviewing the past year, which is the first of my third stay in India, I have to record the mercies of God realized individually, domestically and ministerially.

On my arrival in Bombay in December, 1870, it was necessary to look for a house conveniently situated for the work among the Mussulmans, and after finding one, to prepare the house and compound for ourselves, for the reception of Mr. Robertson's Native Christian Girls' Institution, and to arrange a place for Divine worship, and for the instruction of inquirers. This necessity, which always occasions considerable inconvenience, loss of valuable time and expenditure to the Missionary, would be obviated by another Mission-house being provided.

I was very happy to find that my valuable Catechist, Daud Mohkam, had carried on the Hindustani Mission during my absence in Europe, though single-handed, faithfully and zealously. Three persons he had prepared for baptism had been made over to the Society for the Propagation of the Gospel. He had made himself also useful amongst Christians belonging to different denominations by endeavouring to foster concord amongst them, and to deepen their Christianity by a holy walk and conduct. This, together with the establishment of their faith on the grand saving truths of Christianity, is much needed by the Native Christians here. In March I received on probation as Catechist a promising man, Suleniki, who was supplied with very good certificates; as, however, the Corresponding Committee had no funds for the purpose, and he was willing for the love of the work to receive but a small salary, I managed to pay him out of subscriptions collected by me, until the Committee in October last was able to defray his salary. His final acceptance is pending an examination and the approbation of the Corresponding Committee. Hitherto he has given evidence of spiritual-mindedness, and has made himself useful in the Mission. I wish to record my opinion that it is necessary that two Catechists go together on their errand of proclaiming the

[1] "Elphinstone," India, Vol. II.

Gospel amongst the many low and malicious Mussulmans in this city for their own safety.

A couple of months ago Mr. Jones, formerly of the East Africa Mission, was transferred to my superintendence. His labour is amongst the East African Christians on the line of railway here and amongst the many East African Mussulmans dwelling in Bombay. If God gives him grace he will be able to do much good among these people. The period of his labour being short I cannot say much about his work, but I will lay before the Corresponding Committee his own report.

Street-preaching has been carried on before the American Mission Chapel, the Jamsetji Jejeebhoy's Hospital, where a Hindu allowed us the use of his verandah, the Bycullah railway-station, and several other places, as regularly as other more urgent and useful duties allowed, in the evenings and mornings. The number of hearers varied from a few to more than a hundred. The greater portion of them are of the Concan Mussulmans, the lowest, most degraded and bigoted class perhaps in the whole of India. Our experience excludes us from hope of any immediate success amongst them; our hope lies rather among the foreigners who inhabit or visit this Presidency. We never leave, after preaching before the American Mission Chapel, in the neighbourhood of which many of the Concan Mussulmans live, without receiving a hooting from them. We are thankful and consider it a success if we are able to carry our preaching to the end without interruption. Friendly discussions on account of the unreasonableness and maliciousness of these people are almost out of the question. At one time, we had to give up for a fortnight preaching altogether, and even mere reading, owing to a conspiracy for interrupting and driving us from the spot. From this it is evident that at such a place a Native Catechist alone can scarcely attempt to preach, however discreet, able and fearless he may be. Preaching to such people I consider the hardest work not only for its difficulty, but also for its desponding effect upon the preacher. Comparing the experience of the past ten years, I am inclined to think that the bigotry and the enmity of this class of Mussulmans against Christianity has greatly increased; whether this is an indication of their feeling their own weakness, and a desperate struggle against the power of truth, I am not prepared to avow; though wishing to hope. At the other preaching-places, and with a small attendance, quietness and an impression on the audience are often observed. Thus, though street-preaching has not inspired us with ardent hope for present success, yet it has on many occasions proved a useful agency for making us and our work known to the natives, and of bringing some to our house for obtaining further information.

Besides street-preaching, the Catechists have endeavoured to bring the message of salvation to individuals before shops, or in the streets in quiet conversation and by distributing tracts to persons who were able and willing to read them. The difficulty we meet here is, that owing to the urgency of business and to the unwillingness oftentimes, no one will listen to the Gospel message, and besides this many are unable to read.

We have also laboured in the gaol and the hospital. The gaol we have visited every Sunday, and delivered an address to nearly a hundred natives, who quietly and with interest listened to God's message for fallen man. On one occasion we visited for eight consecutive days two Mussulman convicts without producing any serious impression. The hospital has been visited occasionally, when the good news of the Great Physician and His cure was attentively received by the invalids. Invited by a Native Christian in the native lines, we have lately commenced visiting them. I value the last four fields of our labour much, and I hope we shall be able to work them more systematically in the future than hitherto.

In the past year we have been visited in our house by many Mussulmans, and instruction for a shorter or longer period has been given to about a dozen persons — a larger number than in any former year. The motive for visiting us is mostly of an impure and of a mixed nature, seldom pure; but in all cases we teach Christianity as long as any one wishes to be taught, exposing impure motives and explaining the true nature of the Christian religion. Disappointed in their expectation, many leave off visiting us. A difficulty presents itself here: we have to support those whom we believe to be sincere, but who are without means and work, whilst they are under instruction, till they are able to obtain a livelihood. This kind of temporary support is natural, and according to the principle of Christian love. But the greatest difficulty in the Mahometan Mission is this, of a Mussulman wishing to become a Christian who has never in his life been accustomed to any work, either physical or mental. Cases of this kind are not rare.

Here we say, that whosoever will not work must not eat, and the consequence is that he cannot become a Christian; still we feel that inability forbids us to do strictest justice to the man. Two Persians were, amongst others, under instruction for a time, on which account I again took up the study of Persian. We prepared a Hindu and a Mussulman for baptism; the first was baptized by Mr. Appaji, our Native Pastor, and made over to his Marathi congregation; the second was baptized by myself.

I understand that the preparation of inquirers for baptism sometimes consists only in committing to memory the Ten Commandments, the Creed, and the Lord's Prayer, with perhaps very scanty explanations. I am fully persuaded that the ministry of reconciliation committed to us, the nature of spiritual life which is to be raised in the candidate, and the plain Word of God, require a very different and thorough preparation, especially if we consider the utter ignorance of the faith of salvation and the serious and fatal misconceptions rampant in the minds of Hindus and Mussulmans on the nature of God and the salvation of man. Without enlarging on the subject, I wish to remark that the salvation of man rests on a series of Divine acts culminating in the Person and Work of Christ. These acts of salvation save only those who believe, and that men may be able to believe they must receive the knowledge of these Divine acts and the understanding of them. Consequently the ambassador of Christ has to inform men of these Divine acts for their salvation, and especially of the Person and Work of Christ, and to explain them, and this the more so as most of them on the part of Mahomedans have undergone alteration by omission, addition, and perversion. This Word of God is at the same time under the operation of the Holy Spirit. The seed of spiritual life in the soul of fallen and sinful man, which life, however weak, has to come into existence, has to become a reality by baptism, I therefore consider preparation for baptism the most important work, which ought to be accompanied with much attention, earnestness, and prayer. I am happy to say that the Catechists assisted with heart and soul in this work of instructing the inquirers and the candidates for baptism. In fact, it is our holy joy, and a work much to be desired above all others, to give instruction to inquiring minds before baptism, and to teach them to observe all things whatsoever Jesus has commanded after baptism. Should individuals leave us again without receiving baptism from our hands, we do not regret the pains we have taken, because they carry with them the seed of God, which, perhaps, in God's providence, will one day hereafter spring forth and bear fruit to their salvation.

The young man I baptized is Mirza Sulaiman Ali Ghor, a grandson of Bahadur Shah, late king of Delhi, and at this time, to my knowledge, the nearest male relation in India of that royal house. At the time of the mutiny he was about nine years of age. At the recapture of Delhi his mother, Begum Zinat Nisa, drowned herself in a well with his little sister. His father was Mirza Faqra Wali-Ahad, or heir-apparent to the throne, who died a couple of months before the mutiny. Mirza Sulaiman was taken captive with his brothers and his grandfather to Rangoon, and was kept as such for the period of twelve years. On being released, he returned with his brother Mirza Ali Ashkar to Calcutta. He used to receive a pension of 50 Rs. per mensem from the Government, but owing to his brother absconding from India, his pension was confiscated by Government, which a petition on his part to Government failed to reprocure. Dissatisfied and without means he left Calcutta for Bombay, intending to proceed to Mekka and Constantinople, with the hope of meeting his brother. Here in Bombay, after he had been on several occasions our vehement antagonist in street-preaching, he came to our house, and soon remained here for instruction. For some time he tried to support himself by repairing watches, which trade he had learned in his captivity; however, it proved insufficient, and we had to support him. In Rangoon he had become acquainted with the New Testament, and here with us he showed by his walk and conduct, steady attention to God's Word, and his amiable disposition, the sincerity of his desire to become a Christian. Thus, after due instruction during a few months, I baptized him in December last. I trust God will give him grace to live and die a true Christian, and to attain, after this life full of vicissitudes, a crown of life which fadeth not away.

There is something melancholy in this story, and humanity is touched with pity about this young, poor, and hapless scion of the once famous imperial house of Tamerlane and Akbar. However, in this picture a golden star of hope is glittering, the name of which is—faith in Jesus Christ. Mirza Sulaiman is very desirous to receive education, and

attends the Robert Money School; but he having no means whatsoever, I have to support him. I think he ought to petition Government again for a pension, the granting of which would bring him and us out of the difficulty. Should any friend of the Mission feel inclined to help us in this case we would be very thankful.

I may briefly mention, that there are two Divine Services on Sundays in our place of worship for Hindustani-speaking people, and one held by W. Jones for the East African Christians here; that once a month the Lord's Supper is administered; and that I give four times a week catechetical instruction in the evening, of which the Catechists, their families, and inquirers avail themselves. Besides, I teach, upon request, twice a week the Catechists in Scripture and Theology; and each Saturday an hour is spent in rehearsing the reports of the Catechists, and in taking counsel upon the best method of labouring during the next week. Only in a full, sound, Scriptural, and spiritual instruction I see the means of resuscitating, deepening, and building up our native helpers and Christians, and of making them firm against any wind of doctrine that may come upon them, a subject the importance of which can scarcely be overrated. I commenced a German Divine Service in the Society's church on Easter-day, and carried it on to Trinity Sunday, when I gave it up for want of attendance. The late Bishop of Bombay, Dr. Harding, wished me to do this six years ago. My plan, in humble and prayerful dependence on God for the future, is to make the instruction of inquirers our prime business; to carry on more systematically visiting the jail, the hospital, and the native houses; to institute as much as feasible house-visiting of Mussulmans, as soon as I can obtain a conveyance, so as to bring the Gospel to bear especially upon the higher classes in private intercourse; to continue to instruct the catechists and the Christians in the compound; to carry on street-preaching, though not so regular as hitherto; to visit places in the neighbourhood where Mussulmans live, and to establish a congregation of East Africans. Mrs. Deimler having nearly a year studied Hindustani, though under many hindrances, is hoping soon to commence Zenana visiting. My fervent prayer is that God may direct us by His Spirit, and bless our labour for the propagation of the Gospel, the good of our fellow-men, and the glory of His holy name. With this report I wish to commend ourselves, &c.

J. G. Deimler.

P.S. I shall be very much obliged to you if you will be so kind as to forward to me by an early opportunity a supply of the "Mizan-al-haqq" in Urdu, in English, and in Arabic, and also a supply of "Food for Reflection." I beg you not to forget it; I am very much in need of these books.

AFTER MANY DAYS.

When Our Blessed Lord began His ministry upon earth there came to Him a ruler of the Jews named Nicodemus. He came to Jesus by night, and in his conversation assured him of his conviction that He was a teacher come from God. It would seem not improbable that he anticipated that a man in his position would be readily accepted, and that much forbearance would be shown to one in his peculiar circumstances. We know moreover how gentle and compassionate Jesus was, and that He would not and did not break the bruised reed or quench the smoking flax. But Nicodemus was not long in the company of Christ without learning that outward profession as well as inward conviction was essential in the disciple of the teacher come from God. It was plainly told him that "except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," and again "he that doeth truth cometh to the light, that his deeds should be made manifest that they are wrought in God." It is singular how, in the marvellous chapter we have been referring to, Nicodemus seems gradually as it were to dissolve away and pass almost insensibly out of sight. It is not said that "Jesus loved him," or that He looked upon him with especial compassion. When he left

the Saviour he went forth again into the night, not however as Judas did; nor is there any mention made of his ever resorting again to the company of the Saviour. We hear of him on one memorable occasion pleading in the Sanhedrim the cause of truth and righteousness; but even then it is added, "he that came to Jesus by night." At length, but only at the Saviour's burial, there springs up light in the darkness. St. John says, that "there came also Nicodemus, which *at the first* came to Jesus by night." The natural influence from this would be that his fearfulness had been dispelled, and that he was ready to make open profession and to incur risk in the maintenance of what he knew to be the truth of God. "After many days" he was found among the disciples of Christ, and that in circumstances of peculiar hazard and trial. To those who are interested in the work which the Saviour came to accomplish it is matter of profound interest to note how Jesus dealt with a disciple of the character of Nicodemus. We are well aware that we have no full account of all that He said or did, but the general tenour of His dealings is sufficiently manifest. Clear, full proclamation of the truth, and the obligation of not shrinking from the avowal of it, are distinctly set before the mind of the timid, shrinking neophyte, and the seed is left to germinate. After many days it sprang forth and bore fruit in dutiful love and reverent affection for Jesus when well nigh all men had forsaken Him and fled.

We hold that from a consideration of this narrative there are incidents of much encouragement for our brethren in the Mission fields. There must constantly be much discouragement by the apparently fruitless labour and hopeless toil which they are called upon to encounter, but a firm hold of the gracious assurance that "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations," and will sustain and comfort them. A remarkable instance of this, which we find mentioned in the columns of the *Bombay Guardian*, will, we feel assured, be read with interest.

A Brahmin in Poona, who had been for some years convinced of the truth of Christianity, has been lately led to confess Christ in rather a singular way. He has three daughters, the two eldest aged at the present time six and nine years: the wife insisted that these should be married, and was taking steps herself to have them married, as the father was opposed to it. The father then brought the children to the Rev. Mr. and Mrs. Ross, that they might be placed in the girls' boarding school under the care of Mrs. Ross, and himself applied for and received baptism. He had been in communication with Mr. Ross for a considerable time before this. *We understand that he was a scholar in the Free Church Mission School some ten years ago.* It is matter of thankfulness that the daughters have been saved from being sacrificed by marriage in infancy to heathen husbands, and that the father has been enabled to confess Christ before men. Let prayer be offered for the wife that she may at length receive the Saviour whom she has so long rejected. Her husband was ready a year ago to embrace Christianity, but delayed in the hope of winning his wife.

It must have been a touching scene when this man came forth, with his children, prepared in the face of all men to say, "As for me and my house, we will serve the Lord." In India life is short and changes are frequent. It may be that of the Missionaries to whom he came, none had taught him the word of life. Those who had taught him probably had mourned over his hardness of heart and his obstinacy in resisting conviction, or his carelessness about the salvation of his soul. But "after many days" it was apparent that the pains and labour had not been spent in vain; God's word had not gone forth and returned void. The Brahmin was content to be made "as the filth of the world and the offscouring of all things," in the eyes of men for the sake of putting

on the Lord Jesus Christ. We trust that this remarkable instance of the blessedness resulting from the faithful teaching of God's Holy Word will not be lost sight of. It rebukes want of faith, it comes to us fraught with hope for many others similarly circumstanced, it ought to call out fervent prayer on their behalf. Another similar instance we subjoin, which has recently appeared in print in the pages of the *Indian Female Evangelist*, from the pen of the Rev. J. Fordyce, a former colleague of Dr. Duff's.

More than forty years ago, the now venerable and honoured Missionary, Dr. Duff, began his great work of evangelistic education with five pupils in Calcutta. Golok Nath has not the honour of being one of the first five, but he joined only a few days later. The young Bengali soon became convinced of the truth of Christianity, and in 1835 decided to leave Hinduism and follow Christ. He did not know how he could accomplish his purpose in Calcutta, so he left that city in the hope of being elsewhere able to make a public profession. He passed through Bengal northwards, taking Government employment for a time. Here he met Gopi Nath Nundy, whose deeply affecting conversion is well known to many; both from the same fountain-head, the Duff Institution in Calcutta, Gopi Nath himself having been baptized by Dr. Duff. Who shall describe the conversations that must have been held—conversations which led to the conversion of Golok Nath, who was ultimately baptized at Loodiana, 1200 miles from his father's house? At Loodiana Golok Nath remained for ten years as a teacher in the Mission schools, and was married to an excellent Christian girl of the Loodiana school, a native of Cashmere. In 1846 the Rev. Golok Nath became head of the American Mission at Jullundur. He is now the father of eleven sons and daughters, the pastor of a Native Church of thirty members, the superintendent of central and branch Christian schools, with more than six hundred pupils, and is greatly respected both by the Europeans and natives in Jullundur and its suburbs. Further, his eldest son is private secretary to a wealthy native prince, who has leanings towards Christianity; and his second son is an able student at Lahore, and likely to become a Missionary. Miss Golok Nath is a teacher in Zenanas, and engaged in training native girls in the Normal school, in connexion with that admirable London Association, "The Indian Female Normal School and Instruction Society." Mrs. Fordyce bears testimony to her success in her difficult work, both in training and in the Zenanas. Two daughters are married, but they find time to aid in the great cause of female education. One, whose husband is in Government service, is inspectress of twenty-two female schools in Jullundur. The other is wife of an ordained Missionary at Hoshiarpore, the Rev. K. C. Chatterjea. These daughters are well educated, lady-like in manners, and active in doing good. In their happy homes, one has five and the other three children. The sons-in-law were students of the Duff Institution, Calcutta. I had the privilege of being present at the baptism of both in 1853, and now they adorn the doctrine they then professed, while one of them, a distinguished student, has devoted his life to the work of Missions.

Richer, riper fruits may have been already taken to heaven by the Lord of Missions. I write only of what I have seen; and I hope some will be encouraged and stimulated by these two word-pictures—the solitary young Bengali moving northwards with the seeds of truth in his heart, and the large fruit already realized in Northern India.

MISSIONARY MONOGRAMS.

"Missionary Monograms; or, Recreations of an Indian Evangelist." By the Rev. John Gritton, late Missionary in South India. London, 1872.

THE greater portion of the contents of this volume was addressed to natives of India, and has already appeared in Indian periodicals. It will not be the less new or the less welcome to English readers interested in the evangelization of the heathen. The immediate cause which urged Mr. Gritton to prepare these lectures was the visit of Baboo Keshub Chunder Sen to Madras in 1864. The result of this visit was the formation of a society among the Educated Hindus, entitled the Vyasa Veda Samajam. To counteract this effort a society was established, called the Satthia Veda Samajam, and a Monthly Magazine was set on foot, entitled the "Satthia Dwajam; or, Banner of Truth." In both these movements Mr. Gritton took an active part; and we have the fruits of his labours in the volume before us. "Both the lectures and the articles deal with permanent modes of thought among the educated classes to whom they were addressed, and were suggested by facts, theories, and dogmas which the writer heard in his constant intercourse with Hindus of all classes." Although this was the primary object of them, the contents will be found full of interest to those who would be glad in a popular and inexpensive way to become somewhat familiar with such topics. Mr. Gritton writes sensibly and clearly, so far as at times the abstruse nature of the wild theories maintained by the philosophical schools of India will permit.

In the concluding portion of the volume there are some further addresses delivered to assemblies of Christian people in Madras. It closes with accounts of four "Happy Sundays in Tinnevelly." These last are written in a very pleasing style and are full of Missionary anecdote. They furnish a lively picture of the duties and responsibilities of an Indian evangelist. We sincerely trust that the publication of this volume may help to realize Mr. Gritton's aspirations, that some may be led to deeper interest in Missionary work and more intelligent sympathy with those who are labouring in it, and that some young men of talent and piety may be led to consecrate themselves to an enterprise which even from this volume can be shown to require no common amount of both these qualifications. We heartily wish it success.

ERRATUM.

IN the Number for June, p. 164, line 6, *for* "It was in the year 436 that the Battle of Cadesia was fought," *read*, "It was in the year 636," &c.

ON GOVERNMENT EDUCATION IN INDIA.

THE subject of education in India is so all-important, and such mighty issues depend upon a right solution of the problems connected with it, that although it has for many years been discussed in our pages, we make no apology for recurring to the consideration of it. There are some whose scruples are entitled to the most respectful mention, who deem active participation in educational effort beyond the legitimate sphere of Missionary operations. We have recently attempted in previous articles to canvass their opinions, and to show how far we agree and how far we differ from them. In the remarks we propose now to offer we venture to assume that education is a legitimate mode of propagating the Gospel; at any rate, we address our observations to those who hold it to be a lawful and advisable means of teaching Christ.

We premise our observations by observing, that whatever may be the views and feelings of those who are interested in the progress of the Gospel in India, it is impossible to deny that the education which the State has, during recent years, been supplying, is a great fact which has very seriously affected the minds of the population, and cannot be overlooked in any attempt at their regeneration. The attitude of large masses towards Christianity is now-a-days completely changed and altered. Formerly, even among the more intelligent classes, notwithstanding their natural shrewdness and subtlety of intellect, ignorance the most profound reigned supreme. The marvels of natural science were to them hopeless mysteries of the most inexplicable kind; history and geography were a mass of uncouth and monstrous legends, irreconcilable with experience and fact; their religious notions and observances were of the most barbarous and extravagant type; dissoluteness of morals was the correlative of their gross and material superstitions; caste, moreover, bound "their kings with chains, and their nobles with fetters of iron." Among such persons the progress of Christianity was slow, and conversions were rare. "The light shone in darkness, and the darkness comprehended it not." Even where there was conviction of the truth flashed in upon the soul it cost too much to follow it out, and for the sake of walking in the light to arise and depart from amidst the encircling gloom. Impenetrable obstinacy presented a resistance which was hardly to be overborne. In the midst of this contemptuous rejection of the Gospel message on the part of the rich, the noble, the intellectual of India, the ambassadors of Christ turned aside into the highways and hedges, as it were, and gathered out from them a company who received their testimony, and became gradually enlightened and elevated by their precepts.

In these early efforts, as we have heretofore shown, Mission schools, although often imperfectly conducted, and by unsatisfactory agents, played a most important part. Instruction was given in them—precept upon precept, and line upon line. It has been often the fashion among those hostile to Missionary effort to deride and undervalue the importance of those who then constituted the mass of Christianity in India. Unquestionably there were some among them who did dishonour to the name of Christ, who, after having escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, were again entangled therein and overcome, just as it was in Apostolic times. "Have any of the rulers believed on Him?" was reiterated in India almost in the exact words in which the contemptuous objection was made of old. Still there were witnesses for Christ gathered out of the nations. Truth had found admission into some hearts; the hoar idolatry of the land had been by some rejected with scorn and contempt; worms which had been trodden upon rose up in revolt against the tyrannous superstitions in which they had been enthralled. Superior morality, higher intelligence, more correct acquaintance with realities, were to be found in those who had embraced the new creed. A certain amount of prestige attached to it as the

creed of the conquerors of the land, which would have rendered it infinitely more powerful and attractive if there had been any distinct amount of practice among European Christians corresponding with profession, and if also, in these disastrous times, there had not been systematic effort to discourage and dishearten those who were willing to embrace the truth. We must not, however, dwell further upon the early introduction of Christianity. It was carried on resolutely, vigorously, by men whose devoted exertions were beyond all praise, nor did they desist from their efforts till that which they had at heart became an established fact. We have adverted to the hostile attitude taken up by Government, which hostility was largely reinforced by the pseudo-philosophical indifference of some and the ungodliness of others, who were nominally European Christians; despite them there arose such a thing as Native Christianity in India, purged of all idolatrous superstitions, whether indigenous or Romish. It was at this crisis that energetic measures were taken by Missionaries, among whom those of the Free Church of Scotland stood pre-eminent, to furnish thorough intellectual training for those of the rising generation who might be deemed likely to be leaders of thought among their countrymen. The experiment was singularly successful. Remarkable conversions took place. But in manifold instances conversion did not follow. Numbers who passed through the discipline of the Mission schools continued nominally adherents to the creed of their fathers. Still there was an extensive dissemination of "sound learning and religious education," even among those who remained unconverted, of the most salutary character both to the State and to individuals. It would have been probably too much to expect from a Government regulated so largely by principles of worldly policy to have upheld such teaching with hearty countenance and substantial aid, or to have imitated it in their own subsequent proceedings; but it would be no easy matter to exaggerate the blessings which would have resulted to India had they done so. Emphatically "honesty in this matter (for such we deem it) would have been the safest and the soundest policy." Instead of this, a resolution was come to to eliminate Christianity from the education which the State determined to impart, and that secular teaching alone should be conferred upon the rising intelligence of India.

We think the mistake was fatal, and that, although unfavourable results are already apparent, the full extent of the evil is not yet sufficiently discerned. Already a fresh opposition has sprung up to Christianity of a more persistent and virulent kind than the stolid apathy which previously prevailed, and fresh and more dangerous disaffection to English rule abounds. Many gross and erroneous notions, which furnished salient points of attack, have been abandoned as untenable; the vulgar superstitions which had been the real creed of former generations have been sublimated and represented as the mere outward husk and rind embodying precious truth; archæological discoveries have been made whereby much stupid idolatry has been discarded by the more intelligent, and men have fallen back upon speculations which are less offensive to rational beings than the polytheism which had degraded India almost to the level of ancient Egypt. The result of all this is, that the spiritual condition of India under the combined influence of Western civilization and Western learning, apart from Christianity, presents an exact counterpart, so far as its more intelligent children is concerned, of the description of the man from whom the unclean spirit had gone forth—"he walked through dry places seeking rest, and finding none he said I will return unto my house whence I came out. And when he came he found it swept and garnished. Then went he and took to him seven other spirits more wicked than himself, and they went in and dwelt there, and the last state of that man was worse than the first." We repeat that it cannot be sufficiently deplored that, under the influence of doctrinaire views and unholy timidity, there should have been in Government schools

this wholesale proscription of religious teaching, and that there should not have been furnished in them, *to those willing to accept it*, instruction in that faith which has made England great, and which is alone capable of regenerating with its vivifying influences the bewildered intellects of our fellow-subjects in the East. This modern opposition to religious truth is in our judgment quite as serious and as detrimental to the spiritual interests of India as the old resistance to Missionary effort. It is not as gross and material as that was. It is veiled under more plausible and specious pretexts. Freedom, impartiality, scrupulous non-intervention with the rights of conscience and of private judgment are alleged as paramount obligations on the part of the rulers in fulfilment of their duties towards the ruled. To a very considerable extent we most heartily admit the validity of such pleas. Nothing could be more alien to our wishes, nothing could be more detrimental to the advancement of Christianity, than a tyrannous enforcement of its precepts upon unwilling minds, or mercenary inducements to a hypocritical profession of its faith. But all this is totally different from exclusion of Christianity, and from what is in theory termed religious neutrality, but is not so in practice. It is idle to assert, that because we happen to be the ruling power in India we are therefore precluded from offering our creed to the examination of those who are willing to canvass its merits, or from facilitating their reception of it by the abolition, or, at any rate, the non-recognition of customs and regulations inconsistent with religious freedom. There can be, and there ought to be, no claim upon us to uphold idolatrous and superstitious usages antagonistic to spiritual liberty. There can be, and there ought to be, no claim upon us to substitute for the teaching of the Word of God that which is erroneous and evil, which is unwholesome and obscene. If we feel ourselves bound as rulers to withhold truth we are certainly not bound to propagate error. If we are bound (which we emphatically deny) to propagate error it would surely be a very trifling and rational concession, that what we ourselves deem to be the highest, nay, the sole truth, should have a distinct and recognized place in any system of education we propose for acceptance.

As a curious instance of the manner in which—whether through inadvertency or intentionally we do not pretend to determine—Government in India still throws its weight into the scale against Missionary effort, and thwarts those who are labouring for the promotion of Christianity, we may notice the requirement recently made, by which every Christian in Tinnevelly was compelled to register himself as a member of some particular Hindu caste. In courts of justice, too, in every declaration or deposition made by a Christian, the caste he belonged to when a heathen has also to be inserted! In the judgment of all those who have laboured for the conversion of the heathen, nothing has been more prejudicial to their efforts than the system of caste. Opinions have varied as to its nature and as to what may be the most effectual means for neutralizing its pernicious influence. Some have been anxious to extirpate it; others have been willing to let it die out; but all have been anxious to be rid of it, as a barrier separating between man and man, and hindering the expansion of brotherly love. If caste must needs be recognized at all by Government authorities, it would seem a simple thing to exclude Christians from its influence, and assume them to be a caste by themselves. Why, however, there should be this assumption, we cannot tell. It might have sufficed for any purposes of registration or census to have stated that there were in Tinnevelly so many "Native Christians." Indeed, we cannot see what concern Government has with Brahmins and Shanars, or the various subdivisions of idolatry, or why official recognition should be given to such distinctions. As it was, in the minds of the whole population of Tinnevelly there must have been the feeling that even a profession of Christianity and baptism into the Church of Christ did not rid a man of the shackles of ancient priestcraft: he was still apparently, if not actually, in the eye of the law

subject to all the fantastic bondage in which he and his fathers had been held. We protest against such an abuse of English authority; we deem it dishonouring to God and distinctly in contravention of religious liberty. Again, we assert that there ought to be no claim upon us to substitute for the teaching of the Word of God that which is erroneous and evil, that which is unwholesome and obscene. As a signal instance of the manner in which there has been a pandering upon the part of Government to that which is most calculated to give the stamp of authority to heathen idolatry and heathen licentiousness, we submit, so far as we can venture to do so, some references to books in use in Government schools in the Madras Presidency, from which, of course, all teaching of the Bible or any Christian formularies is rigidly excluded. We derive the knowledge of them from a pamphlet by Dr. Murdoch, which, from its very nature, can only have a most limited circulation. He, too, in endeavouring to establish his positions, labours under most serious disadvantage; for, despite the abominable character of what he has produced, much more remains behind which is simply unutterable. It may be most convenient to introduce the matter by quoting a paragraph from a letter addressed by Dr. Murdoch to the Madras Government:—

The Government system of education in India is professedly based on the principle of perfect religious neutrality. If Christian teaching is scrupulously excluded, consistency demands that the inculcation of idolatry should be as carefully guarded against. Throughout the Tamil country, however, including the great majority of the schools in the Madras Presidency, the pupils in Government schools are taught to invoke an elephant-headed idol for success in their studies, to worship Vishnu and Siva, to wear idolatrous marks on their forehead, to believe in pantheism, fatalism, and transmigration, as well to regard virtue and vice as identical. In proof, I quote the following stanzas from the edition of "Tamil Minor Poets," printed at the Public Instruction Press. The last edition, printed in 1868 by Messrs. Gantz, is a reprint:—

Invocation of Ganesa.—"Milk, sweet honey, syrup, and grain, these four mixed together, to thee will I give. Do thou, O majestic, noble, elephant-faced one, thou holy jewel, grant me the three kinds of Tamil common in the world." (Page 28.)

Worship of Vishnu.—"Serve Vishnu." (Page 6.)

Worship of Siva.—"To those who meditate on Si-va-ya-na-ma there will be no suffering at any time; this is the way of overcoming the decree of destiny; this is true wisdom; but fate will be the cause of all other occurrences to men. (Page 31.)

Rubbing of Sacred Ashes.—"The forehead without sacred ashes is void of beauty." (Page 31.)

Fatalism and Transmigration.—Each must enjoy the fruits of his actions done in former births according to what Brahma has written (on the forehead). "Oh, king, what shall we do to those who are angry with us? Though the whole town together be opposed to it, will destiny be frustrated?" (Page 34.)

Pantheism, Identity of Virtue and Vice.—"He will not make any distinction, saying, 'This is good and this bad;' 'I did this and he did that;' 'This is not and this is;' but in his state of perfection it will be true of him that 'he himself is that' (meaning God)." (Page 36.)

In the "Tamil Minor Poets," which is one of the books printed for the Educational Department in the Madras Presidency, occur the following six invocations, addressed to Ganesa:—

"Milk, sweet honey, syrup, and grain, these four mixed together to thee will I give. Do thou, O majestic, noble, elephant-faced one, thou holy jewel, grant me the three kinds of Tamil sanctioned by the learned assemblies." (P. 28.)

"We will continually praise and adore Ganesa, in whom Siva, who wears a chaplet of flowers plucked from the Atti tree, delights." (P. 3.)

"Let us ornament our heads with the wonderful flower, the foot of the five-handed glorious one, who is the mystic syllable Om." (P. 14.)

"We will daily praise and worship at the feet of Ganesa, the son of Siva, who is crowned with a chaplet of the flowers of the Cassia." (P. 9.)

"If you worship the feet of Ganesa, who has on his head glittering entangled locks of

hair, you will have his favour so as to understand and get by heart the forty stanzas of the Nanneri." (P. 37.)

"Whoever with an offering of flowers adores without fail the feet of Ganesa, whose body is like red coral, and who has an elephant trunk, obtains power of language, sound mind, and health of body, together with the favour of the lotus-seated Sarasvati." (P. 21.)

Another invocation, contained in a well-known Tamil Poem—*Vela Mukam*:—is

"O Ganapati! you who play clapping your hands,
You who in a crack can eat six cocoanuts,
A bushel and a half or more of bruised rice,
With sweatmeats all to match,
A hundred baskets of mangoes, too,
Look down and bless me!"

Again, Dr. Murdoch observes:—

Fatalism has also a most pernicious influence with regard to crime. A Hindu commits murder and is sentenced to death. One would suppose that his conscience would accuse him, and that he would experience deep remorse. I by no means affirm that he is *absolutely* without such feelings; but the *prevailing* idea is, that it was written on his head that he was to commit such an act, and he must simply submit to the consequences.

Let me now give an example of fatalistic teaching met with in Government school books:—

"In this beautiful earth, those that are destined by fate to live long, who can destroy? or those that are destined to be destroyed, who can save? or those that are destined to live by begging, who can divert from that course?"—*Nalvari*, Stanza, 13.

Transmigration and Fatalism are closely connected. Their influence is also very much the same. A belief in transmigration is practically subversive of the very important doctrine of the immortality of the soul. With a Christian it is, "Now or never!" With the believer in numberless transmigrations, his conduct here is of comparatively little consequence. His future chances are countless.

Numerous passages inculcating transmigration are to be found in Government school-books. There are apparently two theories on the subject—the Hindu and the Jain. The former is stated in the following stanza:—

"O king! in accordance with the decree of Brahma, the lotus-seated, every body enjoys here the fruit of his actions of former birth: who could avoid the evils caused by his enemies, though all his neighbours were to help him against them? Can you shun the decree of Destiny?"—*Nalvari*, Stanza 30.

The whole of the eighth chapter of the *Naladigar* is on "Former Deeds," i. e. actions in a previous birth. The first stanza is as follows:—

"As a young calf when let loose among a number of cows naturally seeketh out and attaches itself to its mother, so doth the act of a former state of existence seek out and attach itself to him who hath performed it."

The third stanza seems to inculcate the atheistic system of the Jains. Merit and demerit, without the intervention of a Creator, determine all things.

"3. Is there any one who does not desire wealth? Not one. The enjoyments of each are proportioned to the deeds of former births. No one gave roundness to the wood-apple or blackness to the kala berry."

Cause of Leprosy.—A few years ago the British Government collected information about this disease. The following novel theory of its origin is patronized by the Madras Educational Department:—

"3. Those who formerly, by reason of destiny, delighted themselves by eating crabs, breaking off their claws, shall in this life wander about as miserable lepers, their hands being deprived of their shell-like fingers." (Chap. xii.)

Cause of Beggary:—

"7. O thou king of the cool shore washed by the lakes in whose waters the swans sport amid beautiful flowers, know that the reason why mendicants publicly ask alms with sorrowful mind is, that in former births they committed deeds leading to such a state." (Chap. x.)

Into the question of indecency it is impossible for us to enter. Dr. Murdoch remarks that, "Were Belial himself asked his opinion of some of the Tamil poetry taught in colleges, I believe that, on the whole, he would express satisfaction." In the guarded statements which the Doctor makes this assertion is fully substantiated. One of the prose Tamil books most frequently prescribed by the Madras University is the *Pancha Tantra*. It is the original of the *Hitopadesha*, of Pilpay's fables, and many tales current in Europe. Dr. Murdoch sarcastically remarks that it is "the text book of morals

which the Madras educational system offers instead of the New Testament." The general impression produced upon the reader by its teaching is that "*Honesty is* NOT *the best policy*"—a somewhat superfluous lesson to be inculcated in India. We must content ourselves with quoting two testimonies from well-known names, as to the character of this text book of the Madras University.

The Rev. Dr. Caldwell lately expressed the following opinion of the work in a letter to the Hon. J. Arbuthnot, C.S.I. :—

> The prose composition most commonly studied in the classes in which the Tamil Minor Poets is used is the *Pancha Tantra*. This is an exceedingly clever, amusing book, but one which tends, I fear, rather to lower than to raise the tone of morality prevalent in the country. I notice that a few objectionable expressions which are contained in the edition published independently by native printers have been omitted in the edition published at the Public Instruction Press; but the book is so saturated throughout with a tricky morality that any effectual purgation or revision of it appears to me well nigh impossible.

The *Pancha Tantra* is the original of the *Hitopadesha*. The Rev. Dr. Kay, formerly Principal of Bishop's College, Calcutta, says of the latter :—

> The celebrated *Hitopadesha* contains obscenities which are actually untranslatable. Some value must be attached to pert sayings and fine maxims embodied in it; but its pages are so defiled by tales of cunning artifices practised by debauchees—of husbands over-reached by lustful knaves, and, perhaps, to add zest for the reader's vicious taste, turned eye-witnesses of their own domestic disgrace—of a variety of human iniquities of which probably the reader had no idea before taking up the book;—we say, the work is so interspersed with the refined intrigues of adulterers and adultresses—with pictures of self-stultified husbands—with the most libellous representations of the female character, that it might with much better reason (considering the ease with which evil impressions fix themselves on the mind) be called a text-book of *immorality*.

As a specimen of how matters are often managed in questions affecting Christianity, we may note that Dr. Murdoch's letter, calling attention to these gross violations of so-called religious neutrality, and these inculcations of immorality and indecency, was transmitted by Government to the Director of Public Instruction, who, in his turn, referred it to the "Curator of the Government Book Depôt, Reporter on Vernaçular Literature," a Vaishnava Brahmin. We cannot quote the answers of these gentlemen at length. We reproduce the substance of them when we say that the Director holds with the Curator, that it is our duty to expunge from Tamil class-books used in schools every obscene or immoral passage, but that "it is neither necessary nor expedient to cut out every word or phrase involving the religious ideas of the Hindus." We note upon this statement, first, that if it be so, the Director and Curator have failed in their duty; for what English Christians, at any rate, deem obscene and immoral passages occur in the class-books which they publish, and in the books which are prescribed for Government examinations. As the Curator is a Vaishnava Brahmin his views on these points may not be over fastidious; but it is hardly possible to extend the same excuse to the Director, who is an English gentleman. How far the expression, "words and phrases involving the religious ideas of the Hindus" may cover the six invocations to Ganesa, for instance, which we have already quoted, we must leave to our readers to determine. To us it would seem to be a distinct breach of religious neutrality in the interests of idolatry. The Director further maintains that "the books are not used in Government schools for the purpose of inculcating religious doctrines; they are studied in the same way as the works of Milton, Cowper, &c.; and as our English classics would be scarcely worth studying if a keen opponent of Christianity were permitted to cut out every thing imbued with the spirit of Christian doctrines, so I fear the Tamil classics would be made very repulsive to Hindus if the course recommended by Dr. Murdoch were carried out."

To this Dr. Murdoch pertinently replies:—"The Tamil Minor Poets are read by comparatively young children, who come to school with a firm belief in Ganesa. If *they* are taught to praise and worship him daily, I affirm that this, *pro tanto*, is an encouragement of idolatry, and a violation of the professed religious neutrality." As a curious comment upon the Director's statement, that "our English classics would be scarcely worth studying if a keen opponent of Christianity were permitted to cut out every thing imbued with the spirit of Christian doctrines," by which argument he attempts to justify the retention of passages invoking idols and teaching licentious heathenism, we subjoin extracts from "Two Volumes of Selections in English Poetry," printed for the Madras Director of Public Instruction:—

The first volume of the "Selections" contains at page 54 a short poem by Jane Taylor, entitled "The Best Soldier." On comparing it with an English edition, I find the following changes:—

Madras. What *the wise man* had said;
English. What *Solomon* had said;

The following verse is omitted in the Madras edition:—

Dear child,—he felt his selfish will,
His pride and anger rise,
But conscience whispered, Peace! be still,
Subdue them and be wise;
"I will," replied the little one,
"O Lord, my helper be,
And let thy holy will be done,
From day to day in me."

There is the following variation in the 36th line:—

Madras. From that young *soldier's* life.
English. From that young *Christian's* life.

At page 7, "Against Dishonesty," the following verse is omitted:—

Have not Eve and Adam taught us
Their sad profit to compute?
To what dismal state they brought us
When they stole forbidden fruit!

At page 9, "Against Lying," there are four verses omitted.

At page 12, "Against Quarrelling," the following and some other verses are omitted:—

Let love through all your actions run,
And all your words be mild;
Live like the blessed Virgin's Son,
That sweet and lovely Child!

At page 19, "The Sluggard," the following verse is omitted:—

I made him a visit, still hoping to find
That he took more care for improving his mind;
He told me his dreams, talked of eating and drinking;
But he scarce reads his Bible, and never loves thinking.

A page 26 there is a hymn, "A Morning Song." I quote the Madras and the English versions of the last stanza:—

Madras.

If God will give me early grace
So I may ne'er complain,
That the young morning of my days
Has all been spent in vain.

Original.

Give me, O Lord, thy early grace,
Nor let my soul complain,
That the young morning of my days
Has all been spent in vain.

Upon this Dr. Murdoch remarks—"It will be seen that in the publications of the Madras Educational Department every Christian allusion, to use the felicitous phrase of an old Bombay Educational Report, has been carefully 'weeded out,' while every thing idolatrous has been retained." He asks, 'Is this fair?'"

We must now briefly notice the Director's *fidus Achates*, the Vaishnava Brahmin. At the close of his long letter he remarks—"Any Christian Mission schools which may have scruples can omit what are called the objectionable passages, or publish expurgated editions, as Dr. Murdoch's Book Society has already done in the case of the Minor Tamil Poets. But the Educational Department of Government must consult the wishes of the people at large, and place within easy reach of their children their own favourite standard school-books where it can be done without harm." Upon the foregoing Dr. Murdoch observes, that, as a rule, a man's religious opinions ought not to be commented upon in public. "He is responsible only to his God. The case, however, is altogether different when a Government servant officially expresses an opinion with regard to the religious teaching in Government schools. Here it is necessary to have a clear idea of the man's own religious views to know what weight to attach to his recom-

mendations. If a man with a broad idolatrous mark staring on his forehead says that he sees nothing objectionable in the British Government teaching Hinduism, we can easily understand the reason, and estimate his opinion at its proper value." With this we quite agree. In a certain sense it does not affect the teaching in Mission schools: it is quite possible, as the Brahmin suggests, to use in them expurgated editions, such as those which have been provided by the salutary exertions of the Christian Vernacular Education Society. And it might perhaps be asked, what concern have we with those which are beyond? The ready answer to this is, that although it may not be the province of a Missionary Society to interfere in the action of Government, yet

"Humani nihil a se alienum putat."

If it is manifest that if the standard of education imparted by the State is lowered to the debased morality engendered by heathenism, and that "the wishes of the people" are to regulate the tone and teaching of Government schools, this is so complete an abdication of the function of wise and intelligent legislators that interference becomes a duty. If it is not within the province of the rulers of India, quite apart from Christianity, to raise the standard of morality and intelligence by the teaching which they impart; if, in order to provide school-books, they must have recourse to the foulest and most debased periods of Indian literature for licentious narratives and impure descriptions, the sooner the Society for the Suppression of Vice establishes a branch in India, and vigorously undertakes the functions discharged by the Vaishnava Brahmin, according to the light that is in him, the better for India. Lord Campbell's Act has, we are thankful to say, by Mr. Long's exertions been extended to India. There is, however, a point in which Christian Missions are affected by the action of Government. It is perfectly true that expurgated editions can be used in Mission schools, and so far no evil accrues. But if, when the scholars from them present themselves for examination, passages which have been carefully eliminated from their books, but which have been gloated over by licentious Pundits, and dwelt upon with fond rapture, approve themselves to the prurient imaginations of examiners as choice morsels for examination papers, we may again ask, "Is it fair?". It would be simply impossible to produce in our pages an allusion to portions prescribed from Tamil works for the First Examination in Arts, and extracted from what are termed the *expurgated* editions sold at the Government Book Depôt. In our English Schools and Universities certain plays in Aristophanes, certain portions of Horace and Juvenal, are wholly and justly proscribed and removed from editions in use. Students are warned that they will not be required at examinations; they are completely ignored. Is it too much to ask of our Indian Government that similar precautions should be used with reference to Indian Classics? It is quite possible to acquire abundant knowledge of the wit and wisdom of the classical authors we have named without wading through their filth. This is still more the case with Indian Classics. Offensive portions can be much more readily excised without impeachment to the course of the narrative or to the moral teaching, which in some works, apart from such blemishes, might be really profitable. With, for instance, such a work as *Bhartri hari* nothing is easier than to lop off the century which is objectionable (it would not even be missed), and there remains much that, although beneath the level of Christian morality, may yet be preferable as well as instructive to the Sanskrit student. The same remark applies more or less to most Oriental literature, so far, at any rate, as our knowledge of the subject extends. Dr. Murdoch adduces some amusing instances in which the Vaishnava Brahmin, "with the sanction of His Excellency the Governor in Council," pronounces opinion on the *religious* literature of the Madras Presidency. He smartly rebukes publications by the Saivas and the Brahmo Somaj; he has a sharp eye and a

cutting censure for the absurdities which abound in them. But when he comes to publications emanating from his own sectaries they are described "as full of piety and devotion." Such is the account given of a work in honour of Parvati, a milder form of Kali, the patroness of the Thugs. Other Vaishnava productions are described as teaching "a profound religious philosophy" as "eminently devotional in sentiment, calculated to call off the mind from secular thoughts, and to awaken those feelings of adoration, gratitude and repentance which the divine greatness and goodness should excite." We must confess we get fairly lost in the mazes of religious neutrality! Well may Dr. Murdoch say, "The Government according to the Queen's Proclamation professes perfect religious neutrality, yet in an official document the doctrines of a large portion of the Hindus of South India are condemned, while those of the rival sect are extolled. Why, also, should the influence of the British Government be prostituted in support of the worship of Parvati or Vishnu?" It is much as if our Home Government were to undertake earnestly to commend to public attention in the London Gazette the writings of Dr. Pusey and Mr. Liddon, with depreciation of those of Mr. Ryle and the Dean of Ripon; or in Ireland to advocate Presbyterian works with strong condemnation of those proceeding from Maynooth. Most justly does the Doctor complain of the admission into the Government system of education "of all the gods of the Hindu Pantheon and the jealous exclusion of Christianity."

We cannot, however, follow Dr. Murdoch any further in his strictures, although there is much inviting and deserving attention. We have adduced what we have placed before our readers to demonstrate to them that religious neutrality, although scotched, is yet far from being killed, and that as of old, in the days of Col. Stewart and Major Scott Waring, there are still to be found in India "Europeans who do not object to the teaching of *any superstition* EXCEPT CHRISTIANITY." Our conviction is, that Dr. Murdoch has deserved well of India, and of the cause even of Government education, by the energy and ability with which he has dragged to light these most unworthy perversions of Government influence to the deterioration of the advantages which might have resulted by a more impartial administration even of secular education. His other and important claims upon the respect and support of the Christian public we most heartily recognize, although we may have to differ from him in some points before we conclude our remarks.

What, then, is the result of this system of secular education, especially as it affects the higher and more intelligent classes? There is much evidence which might be adduced to prove, that, while it has not been without benefit, much evil has also flowed from it. We cannot afford space to enter fully upon this subject, but must content ourselves with submitting a very recent statement upon the subject from one most competent to furnish it—we mean the Rev. S. Dyson, the Principal of the Cathedral Mission College at Calcutta:—

> The prospects of high class education in Bengal have been to some extent clouded this year. The attempt of the Supreme Government to diminish the range of this education on the ground of its costliness, was practically defeated for a time by the steady opposition of the late Lieutenant-Governor of Bengal, Sir W. Grey, and the Director of Public Instruction, Mr. Atkinson. The present Lieutenant-Governor, Mr. Campbell, has not, certainly, given an outspoken declaration of his policy with reference to this branch of Government education; but indications of the tendency of his policy are not wanting, and two colleges, the Berhampore and the Sanskrit, have been degraded to the standard of the intermediate examination. A general feeling is prevalent that, if not the continuance, certainly the extension of high class education is menaced. Unquestionably the Government is justified in giving education of such a character and to such an extent as to provide itself with capable public servants; but the present established Government colleges and Government scholarships, all paid out of imperial funds, make provision much beyond Govern-

ment requirements. Hence there is a large and increasing class of English educated men every year being thrown upon society for whom no suitable sphere is available. There is, besides, a deeply-rooted prejudice in the country pervading all classes, that manual labour is positively degrading; while there are large classes of men who are poor but of high castes—"gentlemen;" and there are others again, who, having received a smattering of learning, think they ought not to be expected to work. Appointments, such as they can take, when vacant, are literally besieged. If a clerk is wanted in an office, the candidates are hundreds in number. Hence it will be easily seen that all these are necessarily, by their circumstances, dissatisfied, and easily come to think they have a grievance against Government for providing this education so liberally, and then not providing for its legitimate consequences—suitable employment. It is not to be wondered at that this educated class, whose ancestral faith we have destroyed radically by our English education (if, indeed, the soil in which faith is to grow be not carried away also), who are familiar with the conceptions of personal liberty, representative Government, rights of the subject, freedom of conscience (truths which we have hardly earned by centuries of struggling), and are familiar also with all the tricks of newspaper and legislative phraseology which rings the changes on these ideas, are gradually becoming disaffected and more difficult to govern. Hence it is argued it is time the Government reduced the expenditure on this kind of education, and spent more of its available funds on supplying the *elements* of education at least to the peasantry, who are still, through their dense ignorance, in a condition of serfdom. Education is spreading rapidly, and ramifying into every obscure village in Bengal; but we have not yet reached the working classes or any thing like the lowest stratum of society. *Brahmins* and *Kayasthas* abound every where; rich men will provide for their kinsmen and dependants; but our English education has not yet generated the desire to educate the very poor. Ideas of this kind are being circulated and discussed, and I think on the whole the effect will be a gradual withdrawal of Government from this field of education, or a restriction of its expenditure to one college. The people now appreciate the material results of English education, (apparently they do not appreciate much else), and education of this character may be gradually left to private bodies, *i. e.* Missionary Societies and the natives themselves. In any case, I hardly think the result can be disadvantageous to the interests of Missionary education. Missionaries are now undervalued, if not despised, as educationists, when compared with Government with its rich array of appliances, men and means. If Government retire from the field of direct education, and content itself with giving assistance to those engaged in education, there will be some probability of Missionaries recovering some of their former influence, certainly independence, in directing the course of education.

If now we turn our thoughts from secular education, with its shortcomings and failures, to that which more immediately concerns ourselves, the progress of Christian education, there are many points of absorbing interest connected with it upon which we propose commenting so far as our space will permit.

All who are interested in the progress of the Gospel in India are well aware of the difficulties under which Christian teaching has laboured, and how heavily it has been weighted when attempting to take its share in the University career. We have ever maintained that it was bound to take such a share, and that it would have been a distinct dereliction of duty if Christians had handed over all the intelligence of India to secular teaching without energetic endeavour to furnish the best possible corrective to such disastrous evil. It was indeed not fair to Christian natives themselves to leave them at such a crisis in their history without the means of honourable advancement, and at the same time safeguard for their principles. We rejoice, then, to think that some provision has been made, so that those who were gifted with intellect and industry could upon terms of something like equality compete with their heathen fellow-countrymen. Hearty recognition of much self-denying labours, often under misconstruction, is due to those who have toiled in this unthankful sphere of duty; and it is with much pleasure we report that "from Calcutta the news reaches us of the final sanction of Government having been obtained to a revised course of study for the B.A., which recognizes, we are

thankful to see, the Hebrew language and the Evidences of Revealed Religion and Biblical History as subjects in which candidates may be examined and count marks, just as for English literature and mathematics. The principle was indeed recognized long since, at the first establishment of the University, when Butler's Analogy and Paley's Evidences were introduced as optional subjects in the Honour course in Philosophy; but it has for a long time been felt that in justice to Mission schools and colleges, and to the increasing number of Christian students who are now going through the University course, this plan of optional or alternative subjects should be extended further, so as to embrace the ordinary B.A. subjects as well as the M.A." This change has now been made, and we trust it will not be long before the principle, so fair and reasonable in itself, and so tending to remove the difficulty which has been felt by many friends of Missions in affiliating Missionary schools and colleges to the University system, will be introduced generally into all the Indian Universities, and extended to the intermediate or First Examination in Arts as well. As now revised, the Hebrew Scriptures will form a branch of study in which candidates for the B.A. degree may distinguish themselves, instead of the Gulistan or the Ramayana, and intimate knowledge may be acquired of the history of the Jews from the establishment of the monarchy to the destruction of Jerusalem by Titus. We hail this as a step in the right direction, and would cordially recognize this reasonable deference to the feelings and needs of Christian students. For them, at any rate, there is so far a deliverance from all the painful catalogue of abominations which we chronicled in the earlier portion of this article. There is the prospect of "sound learning and a religious education." Without any breach of impartiality, Christian natives may now pursue studies congenial with their faith, and, if found qualified, may obtain distinction in them, qualifying them for positions of future usefulness, whether in Church or State. Less could not in justice to them have been conceded, and until a far higher sense of religious obligation guides our public policy we can hardly hope for much more. A similar concession at the first examination would go far to remove reasonable ground of complaint, and would not interfere with the secular teaching imparted by the State. We could wish that, within reasonable limitations and with sufficient notice, the system recently adopted at some colleges in Oxford were admitted in India, and that students might be permitted to bring up what they pleased, provided it were sufficient in quantity and quality, and thereupon obtain their degree with suitable honours for proficiency. There might be some difficulty, but not, we think, an insuperable one, in finding examiners. A certain amount of science as well as of the humanities ought to be required of all. The religious difficulty would thus be solved for all creeds equally. By the recent changes there is a nearer approximation to this, but still more might be attempted with distinct advantage.

If we turn from higher education, in which the religious difficulty must of necessity be greater, and review the elementary instruction given in village schools, we heartily re-echo Mr. Dyson's wish, that Government would reduce its expenditure on higher education, and supply the *elements* of education to the peasantry, "who still, through their dense ignorance, are in a state of serfdom." It is here that we think there is wide, almost unbounded scope for Government exertion, and for far more expenditure than is ever likely to be bestowed. While we would infinitely prefer that the education in village schools should be pervaded with Christian truth throughout all its teaching, we do not dread what is commonly called "secular teaching," when restricted to reading, writing, and arithmetic, with perhaps that smattering of geography and history, which is all that the mass of the pupils is ever likely to obtain. So long as concurrently with this Missionaries can daily teach Scripture, and inculcate religious dogmas in their schools, we do not apprehend evil consequences. To the large majority of children the elements of education are distasteful,

and, oftener than not, have to be enforced if they are to be taught in any profitable manner. While we most strenuously advocate the introduction of the Bible into schools, and its use as a class-book there, it is that the children should be taught out of it, according to their age and capacity, the things which will make them wise unto salvation. Other books may probably be employed for the painful purpose of familiarizing them with fluent reading with accurate spelling. There is rough and unpleasant work to be done in elementary schools, and so long as there is no harm in the manuals used for such work they may answer their purpose well. There does not therefore seem to be a need of being too curious or critical in spelling and first reading-books. If out of them children learned to spell and read, often perhaps against their will, it might suffice. In such matters it might fairly be left to teachers to use the instruments they found most serviceable. But Bible teaching should, as far as possible, be hallowed teaching, intermixed in after life with pleasant recollections, with holy thoughts, with solemn applications to the heart and to the conscience. While every child who can read out of it should every day read out of it somewhat, even though it be with stammering lips, we do not care to see the Word of God degraded to an ordinary lesson-book. And what higher, holier occupation can be found for a religious teacher than such genial instruction for the little ones of Christ's flock?

We have been prompted to these remarks by a controversy which has arisen, we would fain believe, an amicable suit, between our excellent friend Dr. Murdoch and some Missionaries in Bengal as to the character of the books which they use in their schools. Of the Doctor it may most truly be said that with him "it is good to be zealously affected always in a good thing." This he is, and the result has been most valuable service rendered in many ways, and much devoted labour to the cause of Christian and general education in India. He has, too, deserved well by exposing abuses such as those we have noticed in the earlier part of this article. But the same may with the utmost truth be said of the devoted and excellent men with whom he is at issue. Their labours have been as self-denying, their zeal as great, their anxiety for the prevalence of truth over error as keen as his. It is no derogation from him to say, that in many instances their service in the cause of the Master has been more protracted, and that their acquaintance with the languages and with the habits and modes of thought existing among their own people is more intimate and extensive. When, therefore, they do not see eye to eye with him on all points it does not follow that he is right and that they are wrong in their conclusions. We do not care to enter into the controversy in detail, but the gist of it would seem to be that Dr. Murdoch is dissatisfied with the action of the Missionaries who do not use the manuals which have been prepared under the auspices of his excellent Society as extensively as he could wish. He takes exception at some of those which are in use mainly, so far as we can see, because the morality taught in some passages is "low and miserable," adducing some passages as specimens; partly also because the authors are not Christians and are irreligious men. Now it is perfectly true that higher motives might be assigned in some of the cases which he has instanced. For instance, when a boy reads "Learn your lesson every day; do not say, I will prepare it to-morrow; whatever you postpone you will not be able to learn;" it would be easy from the Bible, and even without the Bible, to urge the duty more effectively. But in an elementary reading-book it seems somewhat unnecessary to insist upon such a defect. Again, we cannot help thinking that the Doctor would have done well to have borne in mind his own recorded view, that "as a rule a man's religious opinions ought not to be commented upon in public." In the case of the Vaishnava Brahmin he was justified in commenting because the Brahmin had allowed his peculiar tenets to influence him in the discharge of public duty. But why a prejudice should be created against an avowedly

secular reading-book by urging that the author of it is not a religious man, or belongs to the Brahmo Somaj, we fail to see. We think it would have been difficult to have discovered the religious views of Dr. Mavor or Mr. Carpenter from the spelling and reading books which most of us have used when children. According to Dr. Murdoch, the real question is, "Why are Secularist and Brahmo Bengali reading-books used instead of those of a Christian character, as is the rule in other parts of India"? Perhaps it would have been fairer if the question had been put, "Why are Bengali reading-books prepared by Secularists and Brahmists used," &c.? The two questions are far from being strictly identical. The Missionaries assert that the book prepared by the Brahmist does not inculcate Brahmism, and cannot with justice be styled a Brahmist book. They assert that in Anglo-Vernacular schools English Christian "Readers" are more widely used than non-Christian, and in Vernacular schools there is a much more general use of Christian reading-books than could be inferred from his statements. They maintain that the style of some of the books prepared under his auspices is decidedly inferior. Dr. Murdoch himself admits that he has no knowledge of Bengali, and can only form an opinion upon the point at second hand. Again, they say that the Christian Vernacular Education Society has as yet made no attempt to supply a selection of Bengali poetry for its schools. Can it be any wonder then that they have recourse to the only books of the kind that are procurable? One gentleman of long experience says, "Let us have books equal in style and usefulness to the Chárupáth and we will use them." There seem both sense and reason in this; it is a fair challenge; it points to the true solution of the difficulty. There can be no conceivable reason why Missionaries should for a moment dream of not using the best books they can find. It would be monstrous to suppose that they could have any prejudice against productions imbued with a Christian spirit. We would hope that Dr. Murdoch has imbibed sufficient of the views of his celebrated countryman, Adam Smith, and will exercise his abilities and zeal in producing books which, by their intrinsic merits, shall command the market. He ought to be ready to fling "protection" to the winds, and enter heartily and manfully into competition with the books already in vogue. We cannot help hoping that by wise management publications could be prepared which, from their undoubted merits, could find admission even into Government schools, and help to elevate the tone of the teaching there. Especial care should be taken not needlessly to complicate the relations of the Missionaries with Government, as seems to have been the case by uncalled-for statements and prefaces. Time, too, should be afforded to overcome the *vis inertiæ* of schoolmasters, Pundits, and Sirkars, accustomed for years to the use of particular books, and not very willing, perhaps always not very able, to use a new one. We have an instance of this at home in the recent substitutions of the new Latin Primer for King Edward VI. Grammar in our public and other schools. Even alterations for the better have to be made judiciously, temperately, and with regard to feelings and prejudices of inferior employés, or often more harm than good is done. Above all, the books should be produced. It seems hard to tax the Missionaries with using Poetical Readers prepared, it may be, by Brahmists or Secularists, when Dr. Murdoch has none of his own to substitute in their room.

So far as we can understand it, the true position of the question seems to be, that in Mission schools the Holy Scriptures are assiduously read, accompanied by explanation, illustration, and enforcement by the Christian teacher and the Missionary on his visits to the schools, and oral instruction is given where the pupils are not sufficiently advanced to read. In all of them, without exception, directly, Christian teaching holds that prominent and chief place which in Missionary schools it should do. Dr. Murdoch thinks that heathen teachers may be employed to teach Christian truth by means of

reading-books largely impregnated with the Gospel, this teaching being tested by Christian Inspectors. We are well aware that instances have occurred of conversions resulting from teaching by heathens, but we hold fast to the great principle of the Church Missionary Society, that none but spiritual agents can do spiritual work. In the early stages of Missions the employment of heathen agents has been a necessity to be submitted to, and by jealous and ceaseless supervision their evil influence has been largely neutralized. The aim should be, not to multiply such agency, but to diminish it. Besides careful teaching in the Bible, "Readers" prepared by the Christian School-Book Society, and books such as "The Old, Old Story," Barth's "Bible Stories," "The Peep of Day," "Line upon Line," and others of a similar character, are generally, though it may not be universally, used. These are Christian reading-books in the strictest sense of the word. It is maintained by competent judges that these are superior to those which have been prepared by Dr. Murdoch, and, in the case of "The Old, Old Story," supply what he has not supplied—a poetical reading-book. Besides these, other books, which have found their way into Mission Schools before Dr. Murdoch turned his attention to the question, have been retained, partly because they have been in possession of the field, partly because they have been, in important respects, intrinsically superior to those which Dr. Murdoch has put forth. If he deems them objectionable, he should, as we have said, by all means supplant them by preparing better and more suitable works, giving reasonable time for the operation of such a change. We feel assured that he may work with full hope that Christian Missionaries would gladly hail and welcome any thing and every thing which their experience tells them would be really calculated to advance the interests of Christianity in a land of heathenism.

On the whole, notwithstanding many drawbacks and difficulties, we cannot help feeling hopeful about the present condition of education in India. With regard to the higher and more intellectual classes we believe that the market is overstocked, and that there will be no longer that drain upon the more intelligent youth of India for secular employment which has for some years diverted their minds and thoughts to worldly studies, as, for the matter of that, a similar cause is producing similar results in England. We trust there may be an interval in which men's minds, disabused of ancient prejudices and hopeless in the pursuit of worldly ambition, may find leisure and inclination to consider the claims of truth. As regards elementary education we would earnestly uphold and gladly extend it in Mission schools as an invaluable means of influencing the young to a reception of the truth as it is in Jesus. Nor would we shrink from taking advantage of the aid proffered by the State, although its demands may be in some respects more burdensome and exacting than we could wish. So much good, we are convinced, results from the strict requirements and sharp inspection of Government officials, and from the system of payment by results, where that payment is adequate that it largely counterbalances inconveniences and bondage which at first sight seems almost inconsistent with the requisite freedom of Missionary action. Some recent testimonies upon this point have recently forcibly struck us. One relates to education at home, others to education in India. It was stated the other day by the Diocesan Inspector appointed to inquire into the condition of religious knowledge in the schools of the Canterbury Diocese, that there had been distinct improvement in that knowledge since the recent stringent requirements of the Government Education Act, which has apparently cooped up religious instruction within the narrowest possible limits. This no doubt has resulted from the sharp training in secular subjects, and awakened intelligence imparted by competent teachers, under strict surveillance themselves.

So the South India Missionary Conference, held in 1858, asserts :—

That this Conference believes that the secular knowledge which has been imparted to many Native youths by means of the Government system of Education has been a real benefit, notwithstanding the serious evil of the exclusion of the Bible; they believe that it is better that the Native mind should be disabused of the absurdities of the prevailing systems, and prepared by a true knowledge of history and science and by a healthy discipline, to receive, intellectually at least, the Divine system of Christianity.

From the Mission Field Mr. Simmons, reviewing his work in the Panneivilei district in Tinnevelly during the past seven years, writes :—

Schools and school agency have, I believe, considerably improved. The masters are generally more efficient. There is only one not receiving Government aid. Those who have not received a grant, although they have passed the examination for grants, are on the result system. So that village schools now cost the Society only Rs. 4 each per month.

Results by examination show that the education imparted, though still elementary, is in advance of former years. Nor do I think that the Scriptural instruction is inferior to what it was. I believe, on the contrary, that the better efficiency of the master qualifies him to teach Scripture also better.

From the Report of the Bengal Branch of the Christian Vernacular Education Society for 1871, which has just come to hand, we extract the following valuable remarks :—

They (the Committee of the Christian Vernacular Education Society) saw that the ignorance and helplessness of the masses accounted in great measure for the oppressions and wrongs under which they groaned, and at the same time kept them the willing slaves of the grossest follies and superstitions. The grand aim was, not to give them an education which would unfit them for their sphere of duty, but one which would enable them to fill that sphere more like rational creatures than unreasoning brutes. The great and primary design was, of course, to advance the eternal interests of the pupils; and it was felt that a really sound secular training was in a very direct way subsidiary to this ultimate aim. Missionaries in this country find that the ability of the people to grasp the solemn truths and weighty arguments of Christianity is generally in proportion to the mental training which they have received. It by no means follows that the power to understand the Gospel economy is always attended by a heartfelt submission to its claims; but, on the other hand, an inability to understand must stand in the way of success. Many a messenger of Christ, after preaching long and earnestly to the illiterate masses in the villages, is compelled to groan in spirit at the mental degradation of his hearers, which, after all his efforts and reasoning, utterly incapacitates them to see any real distinction between the licentious Krishna and the holy Saviour of mankind; whilst the filthy teaching of the Poorans appears to their darkened minds as more than equal to the pure and heavenly doctrines of the Book of God. There is no denying the fact that sound secular teaching gives to a great extent a moral discerning power; hence you will almost invariably find that the pupils who have been trained even in Government or Hindoo schools would be ashamed to draw the comparisons which the ignorant masses draw. Somehow or other the light of common sense has found its way into their minds, and, as a general rule, they make no question that Christ and Christianity are vastly in advance of any thing which the national idolatry can present.

What seems to be evil may thus be overruled for good. And even in this difficult and trying department of Missionary labour, if, despite all obstacles, we are prepared in the morning to sow the seed, and in the evening not to withhold our hands, we believe that "in due season we shall reap if we faint not."

DISMISSAL OF MISSIONARIES.—VALEDICTORY ADDRESSES, &c.

On Tuesday, the 16th of July, a most successful and interesting Meeting of the Committee of the Church Missionary Society was held in the Memorial Hall at Islington to take leave of a number of Missionaries on the point of proceeding to the spheres of labour to which they were designated. The Hall, which contains about 400 persons, was well filled with friends of the Society. The Bishop of London had promised, if he possibly could, to have been present, but was unavoidably hindered by other engagements preventing his arrival in time. In his lordship's absence the chair was taken by the Rev. Lord Wriothesley Russell, one of the Vice-Presidents of the Society. Among the clergy and members of the Committee present were the Rev. E. Auriol, the Rev. E. H. Bickersteth, the Rev. Dr. Boultbee, the Rev. C. Campe, the Rev. J. W. Reeve, the Rev. D. Wilson, and many of the Islington clergy, Sir W. Hill, General Alexander, General Lake, Colonel Caldwell, Colonel Hughes, Colonel Rowlandson, H. C. Tucker, Esq., C.B., A. Lang, Esq., and others.

The proceedings were commenced, after prayer, by singing the hymn, "From Greenland's icy mountains." A portion of Scripture (Joshua i. 1—9) was read by the Rev. H. Wright, Honorary Secretary of the Society. The Instructions of the Committee were then delivered to the following Missionaries:—

North India Mission:—

Rev. A. Stern. Returning to the Mission.

Rev. W. Jukes, B.A. } Students of the Church Missionary Institution.
Rev. T. J. L. Mayer. }

South India Mission:—

Rev. J. Sharp, M.A., } Returning to the Mission.
Rev. N. Honiss. }

Rev. M. G. Goldsmith, B.A. } Students of the Church Missionary Institution.
Rev. W. G. Baker, }
Rev. A. Morgan. }

China Mission:—

Rev. J. R. Wolfe . . Returning to the Mission.

Yoruba Mission:—

Rev. E. Roper, } Returning to the Mission.
Rev. V. Faulkner. }

North-West-America Mission:—

Rev. H. George . . . Returning to the Mission.

Of the foregoing, two were not present—the Rev. A. Morgan, who had already sailed for India, and the Rev. A. Stern. The more general portion of the Instructions, and those to the Missionaries proceeding to North India, were given by the Rev. E. C. Stuart, the Secretary of the Calcutta Corresponding Committee, and the remainder by the Rev. P. S. Royston, late Secretary at Madras. The Instructions were as follows:—

Dearly Beloved in the Lord,—A scene such as this must ever be full of interest. It is interesting to look upon a band of men going forth in professed obedience to the voice of their departed Lord, "Go ye into all the world, and preach the Gospel to every creature." It is interesting to see them commended to the grace of God for the work to which they have been called, by such as are here present around us to-day—many of them revered as fathers in the Church—many who have maintained a life-long and undecaying interest in the Missionary cause—many whose labours and whose prayers in its behalf are gone up, we feel assured, as a memorial before God.

And interesting as such a scene is in itself, there are circumstances of additional interest on the present occasion, which we would thankfully take note of. For we see in you now assembled before us, not only those who go forth in the first ardour of a new and untried enterprise, but also a large proportion of men who have already laboured in the work, who, in fields most various and remote, have found that the good seed of the Word yet bringeth forth fruit; that the fruit is still the same, for that wherever the Gospel is received "there is neither Greek nor Jew . . . . Barbarian, Scythian, bond nor free, but Christ is all and in all." Enriched by this experience, with a conviction deepened and strengthened by your own observation of the real power which accompanies the Gospel message, you return to the Missionary field with unabated trust in the efficacy of the Divine word, to prove, as we hope and pray, in your further labours, the truth of the promise, "The hus-

bandman that laboureth must be first partaker of the fruits." Dear brethren, expect that fruit, labour for it, wait for it.

Again, the diversity in geographical position of the fields of labour to which you are designated, is a feature of special interest. It brings vividly before us the unprecedented intercourse between the nations which is so marked a characteristic of our times. Since the first dispersion on the plains of Shinar, never has the unity of the human family been so remarkably borne witness to by actual intercourse and reciprocity as in the present day. The strange ramifications of commerce, the wonderful extension of all means of communication, the curiosity which attracts visitors—some of the highest rank—from the furthest East and the furthest West, to seek an acquaintance with European civilization, the scientific ardour which sends forth explorers from our own shores to penetrate remotest regions, all are indications of the growth of the community of nations, and seem to prepare the way for the free course of those tidings of peace and goodwill which are to all people.

At a period in the world's history which seems thus pregnant with great and wide-spreading movements, the Missionary duty of the Church becomes invested with peculiar solemnity. Amidst the removing of those things which may be shaken, we realize a deepening obligation to testify to a kingdom which cannot be moved, and to be the Lord's witnesses unto the uttermost part of the earth.

Has this onward march of events necessitated any corresponding change in Missionary operations? Has it rendered obsolete the old methods, has it originated any thing new? The discussion of this question may suggest some suitable reflections on the true method of Missionary work, which may appropriately introduce the individual Instructions we have to address to you.

Is there, then, some one method of Missionary work which may claim pre-eminent sanction; and does our accumulated experience confirm the soundness of that method, and justify unswerving adherence to it?

To both questions we would reply with an emphatic affirmative. There *is* a method which the New Testament unfolds to us; and *all* experience, from the most widely differing fields, confirms its superlative excellence.

That method is most compendiously stated in words which meet us in the very beginning of the earliest record of Missionary labours—"The Lord added to the Church daily such as should be saved."

If it be objected that this is a statement of God's work, not of man's, we reply that herein lies its value as a directory for our efforts; for human agency can then only hope to be successful when it lies in the direction of Divine efficiency.

Trace the course of Apostolic labours all through the Acts and the Epistles, and every where you find the same method pursued—the Word is preached, and believers are formed into a community. It is as the Lord opens this and the other heart that the Word is received by individuals, uniting them into a society—a society which becomes a fresh centre of influence on those who are without. And thus, by a process not unlike that of natural growth, the Word of God mightily grows and prevails; just as the tissues of natural living organisms are the aggregate of individual cells, and only in their aggregation do they manifest and evolve the full activities and functions of reproductive life.

In reading the records of Missions how often have we to mark a departure from the simplicity of this Apostolic method, and consequent failure and disappointment! Laborious and costly enterprises have been undertaken, for a time sustained, and at last abandoned, merely from overlooking the principle that the Word preached by the foreign Missionary is a seed to be planted and allowed to grow, a seed which, once rooted in the soil, will not fail to be reproductive.

If we are advancing to a better comprehension of the principle of Missionary work, and to a truer method, it is by a return to this elementary conception. In the science of Missions, if one may so speak, as in most other branches of human knowledge, progress has led to simplicity. How frequently has it happened in the arts of life, in legislation, in politics, that the most complicated and laborious processes have been long used (and obtained almost a prescriptive right) for effecting some object which, but for such unwise interference, would have been much more easily and securely obtained! It would not be difficult to show similar instances of misdirected ingenuity in the history of Missions.

Let this prime conception of the Apostolic method be kept steadily in view, and it will harmonize and direct all your work. It will lead you to watch with a godly jealousy and careful interest over the Native Church in labouring to maintain a pure and scriptural

doctrine, discipline, and ritual; and this "not as being lords over God's heritage, but being ensamples to the flock:" remembering the Apostolic word, "Not for that we have dominion over your faith, but are helpers of your joy."

It will preserve you from the fallacy of statistics, from assuming that mere numbers are any satisfactory index of the progress of Christianity. It will cause you to be chiefly solicitous that those admitted to the fellowship of Christ's religion may be such as would be comprised in the Apostolic definition, "the Lord added to the Church such as should be saved:" or in another descriptive note of the increase of the early Church, where we read that "God did visit the Gentiles to take out of them a people for His name." You will be more scrupulous as to the quality of the converts than eager as to their number. You will understand that the deepening and strengthening of the spiritual life of the Christian community is the starting-point of a further advance on the outlying heathenism; an intensive work, the precursor of extension. And as this edifying of the body in love can only result from the work of the Holy Spirit in individual hearts, you will bestow more abundant labour on such individual converts as you may have opportunities of influencing; you will not think your sphere of labour petty and circumscribed because limited in its more immediate action to a few—far less neglect such opportunities because of their apparent insignificance. You will remember that in spiritual as in natural husbandry, a small spot carefully cultivated will be more productive than a much wider area occupied in a desultory way. As we have heard observed by a very thoughtful and intelligent convert in India, the most effectual work which a European Missionary can hope to accomplish in that country is to attract and thoroughly influence individual converts, so as to transmit through their minds the truth he desired to teach.

The same guiding principle will harmonize the various departments of Missionary work which await you in your several stations. It presents an object the furtherance of which they are all to subserve. The preaching of the Gospel to adults, the translation of the Holy Scriptures, the production of religious tracts and books and their circulation, the promotion of education by which intelligent readers may be multiplied, the direct inculcation in Mission schools of religious truth, the pioneering labours of the individual Missionary or the Zenana visitor—all are means which Providence has placed in our hands, and are not to be regarded as presenting so many conflicting claims, but rather as forming a combination of co-operative agency. We are the children of Providence: let us wait on His guidance, and decline no task which He offers to us. Sometimes it may be difficult for the Missionary to avoid some distraction in attempting to overtake different branches of the work, which could be more efficiently carried on by a division of labour, were the labourers not so few. Wearing out and distressful as such multiplicity of engagements must prove, endeavour to maintain the single eye and the single aim which will tend to unify your diversified employments. Keep steadily in view the principle of working through native agency wherever it is practicable, and so you will most effectually extricate yourself from unprofitable distraction in your own labours. It often appears much easier to do some desired work one's self than to put another in the way of doing it. But do not, we entreat of you, for the sake of present ease, sacrifice future efficiency. By a timely self-denial now you may multiply indefinitely your ultimate usefulness.

It is by the training and wise direction of a diversified native agency, employing all the gifts and graces with which God the Holy Spirit is pleased to endow them, that the necessarily complex character of Missionary operations can be best sustained without loss of spiritual power or faithless abandonment of any part of the field.

On our younger brethren, now going forth for the first time, we would especially urge the importance of resolutely keeping, so far as circumstances will admit, to some one branch of the work. Do not be in a hurry to determine which it shall be. Wait on the leadings of Providence, and seek to discover your own special aptitude for this or for that. The Society wisely provides that, during the first year of a Missionary's career, he should have a time of probation, as it were, in which to labour chiefly at acquiring the language and to observe the work of others, so as to form an intelligent opinion as to how he may best shape his own course. Be not impatient at the wise restraint which this rule, the result of much experience, would lay upon you. Rather rejoice at the immunity it affords you from the mistakes into which a precipitate judgment might lead, and prove the strength of your Missionary zeal, not by overleaping these salutary restraints on independent

action, but by the maintenance, through close communion with God, of a high spiritual standard of Missionary principle, even in a period of apparent inactivity, though really productive preparation. Even to those who are returning to a field of labour with which they are already familiarized, we would venture to suggest that they should carry back with them somewhat of this same suspension of judgment, which all will admit to be suitable to the new Missionary. You must be conscious, as you recall your past career, how hard you often found it to exercise an independent judgment, how often you ran in a groove, and yielded to the pressure of circumstances. Your withdrawal for a time from the Mission field has freed you from various entanglements. Be careful how you again become involved in them. Before you actively resume your work and take up the burdens you laid down, prayerfully review your work in the light of past experience, and see whether it does not admit of, or require, some re-adjustment. Especially view it in the light of the principle we have endeavoured to hold up, of developing a native agency.

One other word of general advice to our younger brethren. Beware of yielding to first feelings of disappointment in the work, even as you should guard against acting on first impressions. We have not unfrequently observed three stages or critical periods in the Missionary's career. There is the freshness of first love and the ardour of a new pursuit; this is followed by a period of hope deferred, perhaps of disheartening failure. How often has one seen with deepest regret one and another fail and give way under that trial of their faith, and abandon the enterprise to which, with such high feelings of consecration, they had devoted themselves. But what shall we say of those who outlive this second stage and continue at their post? Alas! even they sometimes settle down into acquiescence with a standard of Missionary effort and faithfulness very far below that which they originally proposed to themselves. And truly, when one considers the peculiar trials and difficulties of the Missionary's life, one sees it can only be by the very special grace of God that he can go from strength to strength in his work, and hold on to the end, "nor bate one jot of heart or hope." May God so keep you faithful unto death, that none may take your crown!

You, brother STERN, are about to resume your labours in Bengal, interrupted by the failure, first of Mrs. Stern's and then of your own health, in the trying scenes of epidemic fever which has made such unprecedented havoc in the Burdwan district, to which you were attached. It is not the intention of the Committee to reoccupy at present the station of Burdwan with a European Missionary. Providentially released from the ties of station duties, you will find, as they are led to believe, a wide and extending sphere of usefulness as an itinerant evangelist. Calcutta itself may form a convenient centre from which, availing yourself of the facilities which railways and other means of communication now present, you will be able to visit extensively the native towns and larger villages, in which the spread of education is doing so much to break down old prejudices, and to prepare an intelligent audience for the Christian Missionary. You have already had some experience of work of this kind, and your journals have borne witness to the kind reception you have frequently met with, and to the interest shown in your addresses. The Committee, therefore, feel it is unnecessary to enter more fully into particulars. They would leave details to your own zeal and fidelity, guided by providential leadings. While you will be ready to embrace all opportunities of such social intercourse with the people to whom you are sent, as will gain their confidence and goodwill, you will never allow them to lose sight of your distinctive calling—as the servant of Christ and His messenger.

The Committee hope that you may find some of your former pupils in the Training School willing to devote themselves, under your guidance and example, to self-denying labours in carrying the Gospel into districts of rural Bengal, where the European cannot so suitably itinerate. They have read with deep interest a recent report of native itinerancy in connexion with the Calcutta Mission, in which the Native pastor, Rajkisto Bose, took part. They wish to see others following in the same path. With the divine blessing you may be able to gather round you a little band of Native brethren of a really devoted spirit, who will gladly avail themselves of your aid in their Biblical studies, and be fellow-workers with you in carrying the Gospel to their countrymen.

The well organized and highly efficient system of village schools in the Thakerpooker district, which our esteemed Missionary, Mr. Long, has for many years carried on with such enthusiastic devotion to the cause of the education of the masses in its connexion with

their evangelization, has now been deprived of his superintendence, his failing health having compelled him to leave India. Your experience in school management will enable you to superintend his circles of schools, should the arrangement appear desirable to the Corresponding Committee, without interference with what you will regard as your special sphere—itinerant labours as an evangelist.

You, brothers JUKES and MAYER, have been designated to the Punjab. You will be welcomed as a much-needed reinforcement by the Missionaries in the field. On all sides they find an "open door," inviting to efforts beyond their strength. Here is the testimony of one—our dear and honoured brother, Mr. French:—"I am much struck," he writes, "with the difference and contrast between this time and twenty years ago; how much more hopeful the signs of growth and of receptivity on the part of the people are. I cannot but rejoice (if only for this) to be once again in India, and watch the change after such a length of time. Yet what is this," he adds, "to what we may look for in another quarter of a century, if life be spared?"

Dear brethren, cherish these words. They are the sober and cautious estimate of the progress of the Gospel in North India, by one who speaks of the things he has known, and testifies what he has seen. Take them for your encouragement now, and recur to them in future years in such times of trials as you will assuredly have to pass through, and be strong in the like hope.

In our Punjab Mission you will find work ready prepared for you. Our little force has already taken up its position, drawn its parallels, and entrenched itself before the citadels of Mohammedanism and Sikhism. But it needs *reinforcement*. Bear this in mind: to whatever new enterprises God in His providence may hereafter call you, be it your endeavour now loyally to help those who are calling for help. So will your future course become clearer to you as you secure the advance already made.

In no part of India, perhaps, is more observable the spirit of change and of progress than in the Punjab; and certainly no part of the country presents us with so manly and independent a race to act upon. In the Native Church there are not wanting indications of this natural superiority. There are already three, and, by the time you will arrive in India, there will, in all probability, be five ordained native pastors and evangelists in the Punjab, all of them men of force of character and some attainments. They are your brethren in the ministry; you will make them your friends, and find in them true yoke-fellows.

The Missionaries were then addressed by the Rev. P. S. Royston:—

You, brother SHARP, are returning to Masulipatam with matured experience and with renewed energies to prosecute the anxious duties of the Christian educationist. As Robert Noble's successor you entered upon a sphere of work consecrated by more than ordinary devotedness of labour and consistency of life. The Committee thank God for the grace given to you in carrying on that work with marked success, both in its general and in its spiritual character. The seal of the Spirit of God has rested upon your efforts for the conversion of your pupils, as well as for their general elevation and the enlightenment of their mind. And now new doors of access to the women of the higher grades of native society have also been opened by the influence of Christian education among the boys whom you and your colleagues have taught. And the Committee rejoice to think that, very much through your exertions, a lady agent of the Indian Instruction Society has been designated to this hopeful work. Such is the expanding influence of true Christian leaven.

Go on, dear brother, in the spirit in which through many hindrances you have hitherto prosecuted your work: and in due time—the eye of faith sees it—the full harvest shall be reaped, even though the labourers are slow to go forth into the field.

The Committee had hoped that they might have taken leave on this occasion of one who should accompany you as the "Rugby-Fox Master," whom you and they have sought to secure. But should it be so that you return single-handed, you leave behind you many who will sustain your hands by that prayerful sympathy which your advocacy of the claims of the Telugu people has tended to awaken, we trust, among the members of our public schools and Universities, as well as among English Christians generally.

You, brother HONISS, are going back to a "field which the Lord hath blessed." Still the present aspect of Tinnevelly is one which awakens anxious interest as well as a thankful retrospect. The commencement made among the Native Churches for self-government and self-support is, in the Committee's eyes, full of promise. It will be the wisdom of the diminished staff of European Mission-

aries — a diminution illustrated by your appointment to the charge of three contiguous districts now vacant—to cultivate and develope to the utmost that spirit of self-reliance, or rather of reliance on their Divine Head, which is the rightful possession of all the members of the Body of Christ. At the same time, it is needful to give diligent heed lest any old corruptions, such as the insidious element of heathen caste and unbrotherly divisions, mar the unity and impair the life of the Church of God. To prevent such evils the European Missionaries and the Native Agency must alike unite, both among themselves and their families, to exhibit increasingly "the unity of the Spirit," by fostering (as much as circumstances will allow) that principle of Christian love which subordinates among true believers the social differences of rank or birth to the deeper and abiding sympathies of the brotherhood in Christ. That principle, we feel sure, it will be your own and Mrs. Honiss's constant effort to exhibit and extend.

Messrs. GOLDSMITH, BAKER, and MORGAN, are proceeding for the first time as reinforcements to the South-India Mission. They will enter, in part, into the labours of other faithful brethren, and enable them with greater strength and courage to prosecute a work already greater than, unaided, they can sustain.

You, brother GOLDSMITH, are designated to the Mohammedan Mission of the Presidency town of Madras. You will find the educational branch of this Mission in a more encouraging state than it has ever hitherto been; and we have reason to believe that the sympathies of the Mohammedan gentry are being increasingly awakened in this respect. The Committee have for some time been urged to supplement the existing work by agency of another kind. A Missionary is needed to devote his time more especially to social intercourse with the adult Mohammedans, and thus occupy ground rendered accessible by the conciliatory results of educational work. To do this satisfactorily, it will be necessary to become fairly acquainted with the literature, traditions, and thoughts of a proud and sensitive people. The Committee believe that your course at Cambridge will have given you some special qualifications towards mastering those classical languages of the East which add so much to the prestige of a teacher among the Mohammedan population. But you will "have need of patience" in taking part in a Mission of confessed difficulties, and "among a gainsaying people" — difficulties, however, which the Committee think, in Madras as in other places, show some signs of diminution. Islam, no less than idolatry, must in due time flee before "the truth as it is in Jesus." Take and use aright the "sword of His mouth,"—the blessed revelation of the love of the Father, the atonement of the Eternal Son, the sanctifying work of the Blessed Spirit, and you shall surely overcome.

Should it be thought desirable by the local Committee that you should render occasional help to the Corresponding Secretary in his English ministrations in Christ Church, Mount Road, the Committee think that, under the peculiar circumstances of your Mission duties, such an arrangement may both refresh your own spirit and be generally advantageous to the work in Madras.

The Committee have assigned Brothers BAKER and MORGAN to the Telugu Mission. Removals through death, failure of health, and other causes, have weakened this expanding Mission at a time when, to man's judgment, an increase, rather than a decrease, in the number of the labourers seemed especially urgent. The openings among the village population in the Kistna and Godavery Zillahs were never so numerous or so promising as at present. It is a cause of deep regret that the staff of native agency is so inadequate to the occsion. The Committee feel that till this want is supplied little of solid progress can be effected. They trust, therefore, that every fresh accession to the European staff will conduce to secure this important end. Your first and imperative duty will be the acquisition of the vernacular language. Your station and special sphere of work will be subsequently assigned to you by the Corresponding Committee.

You, brother WOLFE, are about to return to your work at Fuh Chau, in China, of which the Rev. J. Mahood is at present in charge. During your stay at home considerable advance has been made in the direction of a right understanding of the position of the Missionary and the native converts in China. The Committee have already expressed their satisfaction that, in reference to the famous Chinese Circular, it has been officially stated to the Chinese authorities that Her Majesty's Government could not be indifferent to the persecution of Chinese Christians for professing Christianity; and while they know that persecution and tribulation must be the lot of the convert from heathenism, they feel that

the attitude of the British Government will not be lost upon the authorities in China. The Committee rejoice in the testimony recently borne by their senior Missionary, the Rev. W. A. Russell, now on his way home, to the success and stability of the work which has grown up around Fuh Chau. And they would pray for you that, in returning to prosecute your labours in that neighbourhood, you may be abundantly endowed with wisdom and grace to sustain and develope the Churches committed to your care.

You, brother GEORGE, after a long absence have been permitted, in the providence of God, to visit this country. You have now for some years laboured at Portage La Prairie amid a people the results of your predecessor's labours; and the Committee understand that, in returning thither, you are returning to the place which you have made your home, to live and labour among the people with whom you have cast in your lot. The Committee view with satisfaction the gradual gathering of the settled congregations of the province of Manitoba into the Church arrangements of that province; and they trust that, as Manitoba becomes a populous and flourishing community, you and your brethren will foster the Missionary spirit among your people, and urge them to assist in continuing the Society's operations in the regions beyond.

Two of the Missionaries present, Messrs. ROPER and FAULKNER, were formerly employed in the Missions of Abeokuta and Ibadan. These places still remain closed against the white man; but the progress of the Churches there is watched from Lagos. The work at the last place is growing in importance, and the development of the Native Church is proceeding rapidly and satisfactorily. The Society is urging forward a Training Institution for the supply of future agents, and a Female Institution of a similar character to that at Sierra Leone. On the mainland around Lagos Missionary operations are being carried on, and an important centre has been formed by the erection of a new settlement, called Ebute Metta, at which place many of the Christians who followed the Missionaries on their expulsion from Abeokuta have taken up their abode. Here the Committee have been asked to place a European Missionary. Up to the present time the closing of the Abeokuta and Ibadan Mission has compelled the Committee to retain our two brethren, Messrs. Roper and Faulkner, in this country; but the call to Ebute Metta, the return to this country from ill-health of the Rev. H. Townsend, and the approaching return from the same cause of the Rev. L. Nicholson, are a providential call for more labourers in the Yoruba Mission. The committee, therefore, gladly avail themselves of your offer to return to the Mission, and, subject to any arrangements which may appear desirable to the brethren on the spot, they propose that you, Brother Faulkner, shall take charge of the station at Ebute Metta; and you, brother Roper, be stationed at Lagos, to assist in the work there. Advices recently received lead the Committee to hope that the way to Abeokuta or Ibadan may soon be reopened, in which event they will instruct you, or some of the brethren, to visit those places and strengthen the hands of the Churches there.

In conclusion, we say to you all, various as are your fields of labour, we well know that in all you will find the one great obstacle to the Gospel to be the same, the natural corruption of man's heart. But powerless as all human effort must ever be against this obstacle, you go forth sustained by your faith in the supernatural. You know that the Missionary, weak in himself, is still endued with power from on high, when he goes forth in his Master's name, in obedience to His command, to preach His gospel. And you have the same blessed hope to animate your preaching as revived the hearts of His messengers of old, who could look beyond the conflict of the present, and anticipate the changed scene when the Lord Jesus shall be revealed from heaven with His mighty angels."

Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

These Instructions were suitably acknowledged by the Missionaries to whom they were respectively addressed. Our space would not permit us to insert all the replies which were made, but we insert that of the Rev. J. Sharp.

I thank the Committee very much for the kind expressions in their Instructions just delivered to me. I can but cast myself upon their prayers, that I may be enabled to carry out the work to which they now call me. With regard to the future, I will only quote

again the verse I quoted on a similar occasion eleven years ago, when sent forth before:—"Let not him that girdeth on his harness boast himself as he that putteth it off." We little know our own ignorance till occasions call it forth. We little know what mistakes we may make, or what folly or sin we may fall into before the temptation comes. And therefore I feel that a tone of humility is the only proper one for a Missionary going forth to his difficult work.

With regard to the past, I must just bear my testimony to one or two things. And, first, to the happiness of the work. I feel sure my brethren here to-day would agree with me in saying there is a real happiness in it, such that they would be unwilling to give the work up, unless plainly forced by the indications of God's providence to do so.

I must also bear my testimony to the reality and the progress of the work. For instance, during the eight and a half years of my stay in India I have seen the Society's Telugu Mission very decidedly increase in numbers, and also in the breadth and depth of its Christian character.

I must bear testimony, thirdly, to the value of that branch of Missionary work with which I have myself been chiefly connected—I mean the Society's High Schools. I went out in some suspense of mind as to the propriety of a Missionary spending a good deal of time and labour in conducting a school; but my mind has been quite set at rest on that point by feeling what a valuable Missionary instrument a school, faithfully conducted with a view to that end, may be made in the peculiar circumstances of India. It gives us access there to classes, which are not found to be reached by the ordinary processes of Missionary effort. A conciliatory feeling towards Missions may be spread throughout a large district by a school conducted as that at Masulipatam was by Robert Noble. The present openings for Zenana work there and around among the high caste women are due to the boys' school. Converts made in the schools from amongst the highest castes exercise a far wider influence than others. The school affords an opportunity for the systematic instruction of the pupils in Christianity, till they come to have a real knowledge of what the Bible contains, and what the Gospel is. And it enables the Missionary to acquire that thorough personal influence over, at any rate, a few disciples in the way urged upon us just now in the instructions read by Mr. Stuart.

I must bear my testimony to one more point, and that is, to the wants of the Mission field. I thank the Committee very much for appointing some new men to fill the gaps in the Telugu Mission, but still there are important posts there unsupplied. A Missionary has just been designated to the Mohammedans in Madras. We have some 6,000 Mohammedans, I believe, in and around Masulipatam, besides many more in our large stations of Ellore and Bezwara. But we have never yet had a Missionary sent out and instructed to acquire their language, and deal with their spiritual wants in the same way that Fox and Noble did for the Hindus. We have had at times as many as fifty Mohammedan boys in our school at Masulipatam, but I have felt it right rather to discourage their coming than the reverse, as long as I could only very inadequately provide for tempering the education they received with Christian instruction.

Then, again, I hold in my hand letters now above nine years old. In them a Christian retired officer of limited means presented to this Society 300*l.* to induce it to take up a large town near which he resides and make it a Missionary Station. This is Amalapuram, in the delta of the Godavery; and within four miles of it there are fourteen outlying villages. There is still no Christian voice to tell the men, women and children there of the "one name given under heaven whereby we must be saved."

Allusion has been made in my Instructions to the lack of a Rugby-Fox Master in the school of which I have charge in Masulipatam. I certainly did not expect to find myself returning alone to that school. I shrink very much from doing so. The work was crushing when I left it. It has expanded in various ways, while I have been at home. And my old school at Rugby has this year raised 60*l.* more than last year—220*l.* in all—towards the cost of an assistant master. I cannot but hope even now, that, before I sail, some qualified man will be found to take up this interesting post, and I must entreat the Committee not to let the matter rest till it is properly filled. Out of the six and three quarter years since the death of Mr. Noble it has been vacant five years.

It is, however, of little use that I appeal to the Committee to supply these vacant spheres, unless you, dear friends, the supporters of the Society, provide it with more men and means for the work. The Committee is anxious enough to help us to the utmost of the

resources placed at its disposal. We need that some of you should offer yourselves for the work, and that others should give and collect more for it, and that all should be more earnest in prayer that "the Lord of the harvest would send forth labourers into His harvest."

In conclusion, I will only remind myself and you of some of the last words of that pattern Missionary, Robert Noble, whose eyes it was my privilege to close in 1865, after his twenty-four years of unbroken Missionary labour. I asked him what ought a Missionary to do? "Lay himself out for the glory of Christ." What ought all Christians to do? "Unite together to help each other to promote the same great object."

This part of the proceedings having terminated, the Missionaries were then addressed by the Right Rev. the Bishop of Rupert's Land. His Lordship said:—

Beloved Brethren in the Lord,—I feel not a little the responsibility of addressing you on this solemn occasion. I undertook the duty some time ago, and I have carefully considered what would be most proper and useful for me to say to you. On reflection, it has seemed to me that, as Mr. Reeve is also to address you, it will scarcely be expected that I should deliver simply a hortatory address.

I purpose, then, mainly to speak to you on the spirit with which you should give yourselves to your Missionary work, and which you should cherish in it, and then to say a few words on some points that should have from the first your primary and systematic attention.

I am addressing Missionaries who are going to all parts of the world. Some of you are consecrating yourselves anew to Missionary labours among the heathen after a short visit to your native country and your friends. One of you—a dear friend of my own, Mr. George, whom I value not only for his works' sake, but for his faithful support in the new and trying circumstances of my diocese—is returning to spend his remaining days in building up the Church where he and his eminent father-in-law, Archdeacon Cockran, so long laboured. And I had hoped to have welcomed to-day another Missionary brother, a son of that well-tried friend of the Society, the vicar of this great parish, who is going out partly to fill the place of a brother whose health has broken down, and partly to assist the venerable Corresponding Secretary of the Society. You know what is before you, and you have doubtless learned from experience better than I can tell you what is most important for the success and extension of your work. My words must, then, rather be for those of you who are now going forth for the first time, who are now declaring that you intend, God helping you, to dedicate yourselves for the service of our Lord in the Missionary field among the heathen. Beloved brethren, your resolve is a noble one; but, like every thing that is here truly noble, it will be found exacting. I trust you have all prayerfully and thoughtfully—with full consideration of your tastes and sympathies, as well as with self-abnegation before God—weighed what you are undertaking. We have the advantage in our Protestant Church of looking at such a self-consecration of ourselves calmly, truthfully, with a single view to God's glory in our usefulness for our fellow-men in His Church, apart from deluding notions of working out our own salvation by a peculiarly meritorious life, or of procuring the remission of ages of purgatorial cleansing. Yet we do well to remember that Missionary devotion, when a real fact, will be rewarded by God with the most exalted honours and the richest joys. Those who are turned from heathen darkness to enjoy the glorious light and liberty of children of God will be to those that win their souls a crown and joy of the brightest splendour. Let us not forget or make light of, far less be afraid of this truth, brought out in so many ways in God's Word, that there is a fruit that may abound to our account, a work and labour of love that God will not be unrighteous to forget. St. Peter once began to say to his Lord, "Lo we have left all and have followed Thee." Jesus answered and said, "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." Those who feel called by God to enter on a life for Christ, promising such an abundant entrance into the riches of the glory to be revealed, may well prostrate themselves with the apostle before God, and with him admire the grace that has been given them to preach among the Gentiles the unsearchable riches of Christ. And, beloved

brethren, who are now acknowledging such a call, what encouragement you have! Where God gives this call He will, if there is faithfulness, give all the power needed for the purposes of the call. St. Paul at one time grievously vexed himself with some difficulty that seemed to him to stand in the way of his usefulness. As he dwelt upon the trial, it rose before him as a very messenger of Satan to buffet him. For a season it obscured the dazzling visions of heavenly things he had been introduced to. Earnestly did he beseech the Lord that it might depart from him. But it did not depart. It pleased God that His servant should labour for Him under this burden; but then there came the gracious assurance, "My grace is sufficient for thee." God was satisfied with His servant as he was. He did not look for greater things in His service than the gifts and graces He gave him could accomplish. He taught him that the weakness of the earthen vessel would not cause His purposes to fail. What was defective in the natural power of the servant the greater, the abounding, grace of the Master would supply. But, beloved brethren, while there is a fulness of reward both here and hereafter for the faithful Missionary, and a fulness of grace assured him for all his needs; yet there must be, both for inheriting the reward and being enriched with the grace, the consecration of soul that can alone fit for the service. It is not every one who is called to the honour of being a Missionary. The Lord Christ may be served in this world of ours in an infinite variety of ways, so that His servant may receive, when life is ended, from the Master the welcome, "Well done, good and faithful servant." There is no honest employment in which Christ cannot be truly served and our heavenly Father glorified. To obtain the Master's smile, it is not necessary for us to leave the ordinary business of life to enter on the duties of the ministry; and, if we feel called to serve Christ in the ministry, and to proclaim to our fellow-sinners the Gospel of Peace, it is not necessary for us to aspire to the position of a Missionary among the heathen, or it may be, like the noble Ragland, to sacrifice ourselves for this end. If any one does this, as you are doing, dear brethren, we may well say that he desires a good work; but it is all important to be sure that the cost has been counted, and that the proper spirit as a call from God is possessed. It is not every good soldier in the ranks that has the courage or devotion for the forlorn hope. Nothing could be more disastrous than for temporary enthusiasm or a false vanity to lead unfitted men to volunteer for that service of danger. So with the Missionary field among the heathen: we must be careful lest an early introduction to Missionary heroism, a fervent presentation of the needs and joys of Missionary effort, or even a warm sympathy with the glowing record of our own beloved Society, and a desire to be identified with its noble body of labourers and their triumphs, should lead us to run where God has not called us by implanting the necessary qualification for single, devoted, and I must add, continued Missionary labour. Our Missionaries do not indeed go forth as the students from some Romish institutions—never to return to the land of their birth. There is nothing of self-mortification in the offering of themselves they make. It is simply a question of usefulness in the Lord's vineyard. Yet the position of a Missionary to the heathen stands out before the Church in so marked a manner, that it is as well that the hand that has been put to the plough should not of itself draw back. Providences of various kinds may make the path of duty in withdrawing from the field plain; but it is well that the Missionary spirit should not seem to die out. You will be prepared, then, beloved brethren, for my saying that, to my mind, a spirit prepared for a high degree of self-sacrifice is the great and necessary special qualification for your Missionary work. The world expects this in the Missionary. The Church, in its publications and statements, assumes it. But, above all, the solemn responsibility of the office of the Missionary to the heathen demands it. In a Christian community much of the responsibility is shared between the minister and the people; but among the Heathen every thing depends on the life and actions of the Missionary. This willingness and readiness to bear hardness for Christ will be affected by the natural temperament, but it is above all a gift of grace. Its motive power must be a love for souls, an entering into the love of Christ for a lost and dead world. It must be ever strengthened by the closest fellowship with the risen Saviour, as the great means for drawing from His strength. He that would dare much for Christ must feel—"I can do all things, but only through Christ strengthening me."

But what is the self-sacrifice before a Missionary in these days of ours? In the early days of the Church, when Christianity was weak and Heathenism strong, the Missionary

really went forth with his life in his hand. And there has been witnessing to blood even in our own times. We cannot say what a day may bring forth in such countries as China, Japan, or Madagascar. It is not impossible then that some of you may be called upon to venture your lives in your Missionary work, but it is not very probable. What, then, is the self-sacrifice you are practically to look for?

First, there is the bearing of isolation from friends, and often from all civilized society. The degree of this isolation differs in different Missionary spheres. Perhaps it is found in as severe a form as any in some of the distant outposts of my diocese. It is not an easy thing in the present day, when we are so accustomed to rapid and frequent communication, to become reconciled to such a banishment. I remember feeling much the greatness of this sacrifice when a youthful Missionary of this Society and his young wife came to my diocese, and immediately passed on to the M'Kenzie River district in the far north, where they would have no society, and where they would receive letters from their friends only twice in the year; and after many months had been spent in their conveyance. I wondered if they realized what was before them. Still we must not exaggerate this sacrifice. There are many of as good, and perhaps of higher social position than most of yourselves, who are glad to go to similar posts simply for a livelihood and the prospect of obtaining a competency. But there is a great difference in the two lives. Not only does the hunter or trader generally begin the duties of his profession at an early age, when the tastes can be readily formed, but his time is filled up in a way that brings a gratification from day to day in the more or less successful accomplishment of what he has before him. It is otherwise with the Christian Missionary. He is usually of more advanced years. His work, from its spiritual character, is trying. Often has he to sow in tears. Patiently has he to labour and wait, perhaps for years, for the increase. Dear brethren, I trust you are all prepared for this. I do not mention it but for saying that you may do much to keep off discouragement from this source. Much depends on our being prepared for difficulties, and fully realizing them.

Next I would say, that you will have to exercise self-denial in the rigid orderings of your households in all simplicity, and in the carrying out of your work, as far as health and strength will permit, whatever the discomforts or toil. Every thing must be subordinated to the work. Annoyances and opposition, that others would not submit to, must be allowed by you to pass by as the wind. It was in this sense, as crushing and sacrificing his feelings, not principles, that the apostle said, "Though I be free of all men, yet have I made myself servant unto all, that I might gain the more." And again, "I am made all things to all men, that I might by all means save some, and this I do for the Gospel's sake." Ah! what care! what circumspection has to be observed in all the conduct! and what cheerfulness with it all! "Giving no offence in any thing, that the Ministry be not blamed; but in all things approving ourselves as ministers of God in much patience, in afflictions, in necessities, in distress by pureness, by knowledge, by long-suffering—by kindness, by the Holy Ghost, by love unfeigned." In particular, you must be careful that unselfishness is manifest and is recognizable in all your dealings with the natives. I would recommend, that if you should have committed to you in any circumstances the distribution of charitable gifts of any consideration, you should, if you can, combine others with you in the distribution. It is interesting to notice what we read in the second Epistle to the Corinthians of one chosen by the Churches to assist St. Paul and Titus in the administration of their gift, and to observe the apostle's remark—"Avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men."

And now, having thus brought before you what is the spirit you need and should cherish in your work, I would say a very few words on two or three points of primary importance in that work. First, it should be your great and unwearied effort thoroughly to acquire the language that is spoken where you labour. The power that you will thus obtain is incalculable. In my experience the use of interpreters is eminently unsatisfactory, besides being of great expense to the Society. I attribute the wonderful success that has attended the labours of Mr. Horden on James' Bay to God's blessing on his thorough knowledge of the native languages and his ability to speak in them. You will find in the acquisition of the language not only a key to the habits of thought and life of the people you live among, but the best means of getting to their hearts and affections.

Secondly, you should keep in view from the first the permanence of your efforts by che-

rishing whatever may build up a Native Church. You are there only to begin the Church—to light the flame. As for the drawing together of converts to form a Church you must not be too impatient. The only stable foundation for the future is spiritual work—the creation in souls of a sense of their need of a Saviour—their being led to cry out, "What must I do to be saved?" Great care must be taken lest any unworthy temporal reason should be simply the inducement to embrace the Gospel. Such converts are likely to be in the end a weakness. The Missionary must not seem to crave converts—to be indebted or obliged to converts. Without insisting upon too much knowledge or too lengthened and trying a probation, he must discriminate so as to recognize reality and truthful persuasion. But, as soon as converts exist, they should have cherished in them a Missionary spirit, and have assigned to them a Missionary work. They should know that the Missionary is only with them for a time—that all help is needed for enlightening a world still lying so greatly in darkness. Pecuniary gifts must not be despised because they may be necessarily very small. As soon as it is at all practicable it is never too early to begin to draw them out. But in most cases, far more may be done through the personal efforts of the converts upon heathen friends and heathen countrymen. This should be encouraged, and, as far as possible, systematized. I venture to say that, if any of you bear this in mind from the beginning of your work, you are likely to do great things for your Master. In this world it is not the man who does all himself, but the man who inspires others to work, that is the great and successful worker.

Thirdly. You should bear in mind that an important part of your work is at home. You have each to do your part in keeping alive at home a Missionary spirit, and in telling the friends of the Society what God is doing with you. In this again, system will be every thing for efficiency. Have your eyes and ears open. Note the scenery and surroundings. Bear in mind not only the evidences of an impression being made, but the inquiries, the objections, and the difficulties that are started. Keep a constant record, and then you will be able to convey a truthful and vivid picture of your work to others. No doubt if, like Paul and Barnabas, you have the privilege of declaring the conversion of the Gentiles, you will cause great joy unto all the brethren; but if, like your Lord and Master, you have again and again to ask, "Who hath believed our report, and to whom is the arm of the Lord revealed,"—you will find it a solace to tell your griefs to sympathizing friends, and you will stir up their prayers on your behalf.

Such are a few counsels. I will not add but this. Be unaffected and real in all your life, all your work, all your writings. St. Paul said of his converts that they were his rejoicing in the day of the Lord Jesus. God grant that you are setting out on a life that will give you much joy both now and in the day of the Lord Jesus. This joy you are to look for from the Lord; yet it will much depend on yourselves—on the devotedness of your labours. You have not before you a life of ease. There will be a call for much study, much prayer, much activity, perhaps much self-sacrifice; but though I have spoken a good deal of self-sacrifice, there will not, after all, be much feeling of it, if the Lord gives the willing and ready heart. And if, beloved brethren, you are set on finding your joy, in being the means, under God, of leading others—your fellow-sinners in heathen darkness—to eternal joy in the recognition and reception of a Saviour's love, God will give you strength equal to your day.

Upon the termination of this address the hymn, "Come let us join our cheerful songs," was sung by the assembly. After this a very earnest and affectionate appeal was made to the departing brethren by the Rev. J. W. Reeve, M.A.

My dear and Rev. Brethren in the Lord.—I address you in compliance with the request of your and my venerated friend Mr. Venn; and I consented, not because I am competent, but because I supposed it was the duty of every member of the Church Missionary Society to shew his confidence in such a long-tried friend by doing what he requests, and to identify Himself in a spirit of prayer and love in the interesting and solemn proceedings of this day.

I would venture to say, in all simplicity, that I deeply honour you for the line of service you have chosen, as the highest and noblest in the Christian ministry, and to which you have no doubt been guided and constrained by the grace of God; and I trust your hearts may ever burn with love to Him who shewed His love to you by dying for you, and will continue to show His abiding love by sustaining you in your arduous work till you have done what He has appointed you. And I would also say

in unaffected Christian love, that I sympathize with you not only in the trials which may await you in your field of labour, but also in the strain that must now be on your affections in leaving home and all its tender associations; still I trust, in the step you have taken you will carry with you the presence and close relationship of Him who has said of those who do the will of God, the *same is my brother, and sister, and mother.*

I have nothing of my own to set before you, and it would be valueless, if I had, but I would press upon you two or three points from Scripture which may be standing ground in hours of trial or depression; so that, like David, you may encourage yourselves in God.

I. *Your place of strength and peace is at the feet of Christ.* It is *here* men learn who God is, and who they themselves are—that God is all; and they are nothing. Moses in Midian, Paul on his way to Damascus, and John at Patmos, are all examples of this. They were broken down by the presence of the Lord. Self died within them; but in their very weakness they became "strong in the Lord." And the effect of such a revelation of the Lord is self-consecration to the Lord, and an earnest desire to devote themselves body, soul, and spirit, to the service of God. Be assured it is here that "things present," and "things to come," are valued at their proper rate. When things are seen in God's light there are no false colours; the heart no longer swells with pride, the sign of human ambition is no longer felt, but all is solemn reality. God's voice *alone* is heard—His light *alone* seen, His lesson *alone* is learned. This is the point to which all God's real servants are brought, when man is abased, and God exalted, and Christ is accepted as "all our salvation and desire."

And this is the way of *qualification* for God's work. There is a vast difference between the education of God and the education of man. The latter has for its object the development of natural gifts; the former, the implanting of heavenly principles which wither up self in a man, and make him feel as worthless in himself as a weed on the shore. It is not that one would depreciate human intellect—it is God's good gift; but it needs to be kept in its right place, subordinate to the "wisdom that cometh from above," and which alone can rightly guide it. If things, right in themselves, are put in a wrong place, incalculable mischief may follow. Read seriously Luke xiv. 18—20. Now remember, the "piece of ground," and the "yoke of oxen," &c., were not wrong in themselves, but they were put in a wrong place; and what was the result? See verse 24. Can any thing be more solemn? And so of every thing which is allowed to take precedence of the Word of God. Oh! when the Holy Spirit of God comes into a man's soul, He "stains the pride of all human glory, and brings into contempt all that men deem honourable in the earth." (Isa. xxiii. 9.) It was not in the learning of Egypt that Moses led forth Israel; that was put on one side. But the work was done in the spirit, "Who am I?"

And this is the true qualification for Missionary work. This is the man that honours Christ, because he has ceased from self; and this is the man to whom Christ gives the blessing of His own life and spirit. To whom was the cherubim sent with the "live coal"? To the man who felt, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. vi. 5.) I assume you have all really first given yourselves to the Lord, and then to His work, according to the gift of God.

II. You go in the *sense of acceptance*, and as one "sent" of the Lord for this work. Our Lord was ever calling men's attention to this. He was *sent of God*. He says, "I came not to do mine own will, but the will of Him that sent me, and to finish His work. So of His disciples it is written, "These twelve Jesus sent forth" (Matt. x. 5); and the same thing is said of Paul. And I trust when you have been committing yourself to the Lord, and consecrating yourself to Missionary work, and have said in spirit with Isaiah (vi. 8), "Here am I; send me," you have heard in your heart the Lord's voice, saying, "Go!"

The commission of God is most important. Without it men run in vain. Look at Moses. What does Stephen say of him? "He supposed his brethren would have understood how that God by His hand would deliver them: but they understood not." (Acts vii. 25.) God had not sent him, and it was not till he had been with God in Midian he was qualified; till he had heard God say, "I will send thee . . . . and certainly I will be with thee" (Exod. iii. 10, 12) that he could go in the sense of acceptance.

And this is the man that can persevere in the face of discouragement and apparent want of success. For the work is often hard and discouraging; but the consciousness

of having been *qualified* and *accepted* and *sent* of God enables a man to plod on, "whether the people will hear, or whether they will forbear." What is said of the Master? "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord," (Isa. xlix. 5.) And if a man begins, continues, and ends his work at the Master's feet, his service will be as acceptable as his person.

III. *He may go in the assurance of help.* I have said God's work is sometimes hard. But how does the Lord deal with His servants? If He says, "Certainly I will be with thee," (Ex. iii. 12,) then all difficulty ends. What did he say to Ezekiel (iii. 4—9)? "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house." Here was God's help! It was sufficient. Think, again, of Paul at Corinth. You remember, he was so discouraged by their opposition that he was about to leave them; but the Lord stopped him, saying, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city" (Acts xviii. 9, 10). You will have need of real confidence in God; but in proportion to this may be your *assurance of help*. See what the Lord says to His apostles, Matt. x. 16—20, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." "He is faithful that has promised, who also will do it." You may rely on help, whether your work be the higher form of education, or that of translations, or that of simple preaching of the gospel. He has told you to look up to Him for help. Do so, in the spirit of the lame man "at the beautiful gate of the Temple" (Acts iii. 5), "expecting to receive something."

Cultivate a spirit of prayer, so that you may understand what "praying always" means; not so much stated acts, however fervent or frequent, but a *state* and *condition of prayer*, in which you habitually hang on God for all, in which you tell God all, consult Him in all, and take His will for all. Identify yourself with Him in all; mean His purpose, His will, His glory, and you may be assured of His promise, "I will never leave thee nor forsake thee."

Lastly you go,

IV. *Delivering God's message.*—We should remember there is something more than mere preaching necessary to render a ministry profitable, and that is hearing and learning God's word for oneself. I believe it was Dr. Arnold who said, "He that has ceased to learn is no longer fit to teach." What is said of the perfect Missionary, the Lord Jesus Christ? "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned." (Isa. l. 4.) The servant must often stand in the presence of the Master to hear and learn what he is to do. And so Paul said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus' sake" (2 Cor. iv. 5). And we see what feeble things God can use to do His work: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." (1 Cor. i. 27—29.) What is the preacher's office? To proclaim the word of God, not what the preacher thinks *about* what God says, but what God actually says. So that the people who hear may receive a message from God, pure and simple; and so long as the preacher has the testimony of his conscience, that this is what he aims at, he may be at rest. It is love to the Master and confidence in His Word, and a yearning desire for souls, that is the *true spirit of preaching*;

and this will make him, like Paul, willing to "become all things to all men, that he might by all means save some" (1 Cor. ix. 22). Paul thought only of Christ and saving souls; so whether he was planting churches or making tents to support himself, and so make the Gospel without charge, it was the same. It was Christ he thought about, and not self. See the same spirit in the angelic ministry. It matters not to them whether they be sent to destroy an army or defend some heir of salvation. It is the Lord who sends them, they think about. See it in the Seraphim who flew to Isaiah. It was not to some monarch on a throne to regulate the government of kingdoms, but to a man—polluted and undone—in an agony of terror about his soul; yet that mattered not to the heavenly messenger; it was God's message, God's work. That was enough. Self was lost in God. So should it be with us. Keep the Master in view and self will hide itself abashed!

Let your service be "not of constraint, but willingly." Be your work what it may be, let it be work for Him. You are *qualified* by Him, *accepted* by Him, *sent* by Him, and will be *helped* by Him, just in proportion as you are true to Him and deliver His message.

I conclude with a word of warning and one of encouragement.

1. *Of Warning.*—Remember your work, both in its power on the people and its comfort to yourself, will ever be in proportion to the state of your own soul in the sight of God. Keep close to Christ, and your spirit will be bright and your message strong. Keep thy heart with all diligence. Neglect not your own garden: keep that clean. Do not allow sin to separate between you and your God. Give yourself no rest till, by confession of your sins to God, you have obtained pardon and peace in the precious blood of Christ. You profess to be a servant of Jesus Christ: regard yourself as he did, "separated unto the Gospel of God." Say, "This one thing I do—to approve myself a minister of Christ," and to "walk in the light, as He is in the light."

2. *Of Encouragement.*—You are not engaged in any doubtful enterprise. If there be one thing of which we may say it is *certain*, it is that Christ's sheep shall be gathered. The decree is declared, that Christ shall have the heathen for His inheritance, and the uttermost parts of the earth for his possession." (Ps. ii. 7, 8.) So "be of good cheer:" "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx. 32). I say this with deep feeling, for it is unlikely that, at my time of life, *I* shall ever see your faces again in the flesh; but there is a "trysting" place where I trust we may all meet, even the right hand of the throne of God. You go forth, I will not say "baptized for the dead," but rather, bound for the kingdom of heaven. Some go by way of China, some by way of India, Africa, North-west America, &c., but all led by the right way to the city of habitation.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii. 11).

The Missionaries were then commended in prayer to the protection of Almighty God by the Rev. D. Wilson, and the meeting was closed by the Benediction pronounced by the Bishop of Rupert's Land.

We trust that the foregoing description will serve to assure the friends of Evangelical truth throughout the country, that in the midst of many disturbing influences the Church Missionary Society is in quietness and confidence pursuing the even tenour of its way. It will, we think, be apparent, that in the midst of much prevailing foolishness there are "people who have a mind to work." It may be essential, in times of trouble and anxiety, when there are many and virulent enemies of Scriptural truth, that some should "hold the spears from the rising of the morning till the stars appear;" but it is the office of the Church Missionary Society to labour in the work. It is as true now of this work of evangelizing a lost world as when the words were first uttered by Nehemiah, that "the work is great and large, and we are separated upon the work one from another." We believe that it is as true also as it was of old that "God will fight" for His servants who are seeking to build up His Church. We look forward to the time when it shall be built up and no breach left therein; when, too, all the enemies of the Lord Jesus Christ shall be much cast down in their own eyes when they perceive that this work was wrought of our God. Amen, and Amen.

REPORT OF THE PERSIAN FAMINE-RELIEF COMMITTEE: DJULFA, ISPAHAN.

It is with feelings of great satisfaction, which we are sure will be fully shared by our readers, that we print the accompanying Report, received last month from Persia. While it fully corroborates the accounts previously received of the sufferings which the people have had to endure so long, it gives us reason to hope that the grievous famine which has been over all the land has ere this been succeeded by bread given them from heaven for their hunger. It is painful to mark the indifference evinced by the Mohammedans for their co-religionists, perishing before their eyes, with none even to lament them or to bury them, while Jews and Christians in distant lands have come forward cheerfully to relieve the sufferings of those who were wholly strangers to them. We rejoice to think that this work of mercy has been carried on without distinction of creed, except in so far as may have arisen from circumstances unavoidable, as in the case of the Christians of Feridan.

In the spring of 1871 the sufferings of the poor of Ispahan from famine were extremely great. The streets of the city were lined with the dying and the dead.

Accounts of cannibalism were not rare, though perhaps few of them authenticated. The roads from Ispahan to Teheran, the capital of Persia, were thronged with crowds of emaciated, half-naked men, women, and children, flocking northwards in the vain hopes of obtaining relief at the seat of Government.

It was an unusally mild winter for Persia: hardly any snow fell. Still the cold was intense, and piercing winds worthy of Siberia, swept the vast desert plains and mountain passes. In the caravansaries often no bread was to be had, and these miserable travellers had to pass the nights on the stone floors, without bedding or fuel, and too often supperless. Many of the marches are from twenty-five to thirty miles long, without one habitation or resting-place. Travellers described the state of the roads to the south of Ispahan as still worse.

Djulfa, the Armenian Christian suburb of Ispahan, separated from that city by the bed of the river Zainde, presented a happy contrast to the state of the neighbourhood. The Armenians of India and Tabriz sent money for the relief of the Christian poor, and two Committees were formed—one consisting of the leading priests and other members of the Armenian community; the other of the Missionary of the Church Missionary Society, the Superintendent of the Persian Government Telegraph Department, and the British agent at Ispahan. The former received funds from India, and took care of the widows and orphans chiefly; the latter gave employment to the able-bodied poor. The streets and water-courses of Djulfa were repaired and widened, the houses of the poor were made habitable, and wells were dug. The town resumed a cheerful and healthy aspect; not one Christian in Djulfa died of want, and it was a common saying that Djulfa is *Behisht* (Heaven). No wonder that beggars flocked over from Ispahan. But no relief was sent from any quarter for the Mohammedans, and their own people did literally nothing for the sufferers except bury the dead, and that not always. A few of the English residents got up a subscription for them, but it was found impossible to raise more than sufficient for the partial relief of about one hundred families. The distress continued unabated till the end of May. In June about half the sum spent in previous months was found sufficient, and in July all signs of starvation passed away for a time.

The harvest in Persia depends to a great degree on the fall of snow in the winter. In the winter of 1870-71 there was hardly any snow or rain, and it was the fourth year of drought; consequently there was not half an average harvest. Still, while the corn and fruit harvest lasted there was no starvation, but the gloomiest apprehensions were entertained by all classes as to the prospects of the ensuing winter.

The higher classes of merchants and tradespeople, who had passed through the spring famine without a murmur or complaint, now looked forward to the coming winter with the greatest fear of hunger and want visiting, not only the poor, as heretofore, but themselves and their families also. The silk trade, which used to keep a large number of looms employed in Ispahan, and supported thousands of people, had failed entirely. The looms were broken up for firewood, and the poor Jews, who imported and spun the silk, and the Persians, who bought it from them and wove it, were out of employment. Many respectable merchants lived through the spring on the sale of their carpets and household furniture, and even cooking vessels. The very doors and windows of the Jews and poorer Persians were broken up for firewood,

or sold to buy bread or pay the taxes. The hopes that the famine would soon pass away were now gone.

Members of the Committee had for months known many of these men intimately, and never heard a complaint. But during the summer months, when there was no present famine, they heard from them expressions of the most melancholy forebodings as to the prospects of the approaching winter.

It was at this time, about the end of July, that a telegram was received from Colonel Haig, R.E., Calcutta, asking, "What was the state of the famine in Persia, whether money or corn would be needed, and to what amount?" In consequence of the reply sent to this telegram from Djulfa, notwithstanding the too-favourable reports which just at this time reached India from other quarters, Colonel Haig was enabled to form a Committee for relief of sufferers from the famine in Persia, and has forwarded to this Committee the sums stated in the balance-sheet attached to this report. Besides this, from time to time he has sent various other sums to other towns in Persia. Sums have also been received through the Church Missionary Society, from the Wurtembergian Committee, and from many private sources. One and all have expressed a wish that these sums should be disbursed without distinction of creed. Their wishes have been acted up to the best of the ability of the Committee. Owing, however, to unforeseen circumstances, a larger sum has been given to the relief of the Feridan Christians than was at first anticipated. In November accounts were received in Djulfa of the great distress amongst the inhabitants of this once populous and thriving district, the granary of the Ispahan Governorship. Heavy taxation, black-mail levied by Bakhtiaries (robber tribes), and the drought had reduced the inhabitants of the villages of this district to the direst extremities. One of the members of this Committee went out to the district with funds to alleviate their immediate distress, and it was hoped with sufficient to help them to tide over until the spring, when they would again be able to find work and sustenance until the next harvest. Owing, however, to further taxation and depredations by the Bakhtiary robbers about the beginning of January, 1000 of the poorest came into Djulfa in search of further relief. Whilst here recruiting their strength and getting assistance, the great snow storms came on, and blocked up the roads to their villages. They therefore were thrown on our hands, and for a period of three months we have had to feed, clothe, and house about 1,000 souls. Since the breaking up of the snows, about 1,000 more have come in, in the hopes of finding some little relief. To all those who were able to return to their homes we have given such small sums of money as we thought adequate to carry them on until they could succeed in getting work. There are now only 387 Feridanies in receipt of daily relief from us, and the majority of these are widows and young children. It is a matter of doubt whether they will be able again to return to Feridan.

Until within the last few weeks no help whatever has been given by the Persian Government; the Prime Minister lately ordered that a quantity of barley, amounting to 21,000 lbs., should be distributed amongst the destitute Mohammedans of the town; and since that period, a daily dole of three small cakes of bread has been made amongst a few of the poorest. It has not, however, afforded any assistance to this Committee, the applicants for relief being as numerous as ever.

Up to the 8th of March this Committee, out of the general funds, helped the Jews of Ispahan; since then they have been assisted by money sent from London by Sir Moses Montefiore, and from Teheran by the British Minister.

The distress amongst this community has been greater than amongst any other in Persia. Out of a population of about 1300 people, 1,200 have been in receipt of relief.

After the breaking up of the snows, there was a considerable fall in the prices of all sorts of provisions. During the last few weeks they have again risen, and grain is somewhat dearer.

There is, however, every hopes of a plentiful harvest, and we have every reason to hope that in the course of about two months we shall be able to report that the famine is over.

This Committee feel that they cannot too warmly express their thanks to the subscribers to the Famine Relief Funds in London and Stuttgart for the money supplied to them, enabling them to afford relief to so many sufferers.

They also trust that the way in which they have disbursed the funds put at their disposal will meet with the approbation of the subscribers. Numbers of those who have been in receipt of constant relief—

Mohammedans . . .	4500
Armenians (Djulfa) . .	800
„ (Feridan) .	1000
Jews	1200
Divers persons in receipt of casual relief, about .	2000

(Signed) J. R. PREECE,
Assis. Superin. P. T.

THOUGHTS ON THE PROPOSED DAY OF PRAYER.

In the second Psalm there is a striking passage with which all are doubtless familiar. The King, the Anointed One, is presented to us, Himself declaring the decree made in the everlasting counsels of the Almighty, "The Lord hath said unto me, Thou art my Son, this day have I begotten Thee. Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." This sublime language might be looked upon as "a poetical figure by which is represented God's willingness to give to His Anointed the kingdoms of the world*." But when we compare Scripture with Scripture, we cannot view it merely as the rapt vision of the seer, but are led to the conviction that it would be a most imperfect and unworthy interpretation of this wonderful passage to confine the language of the Psalmist, speaking by inspiration of God, to any fanciful or symbolical representation. For in the seventeenth chapter of the Gospel of St. John, we find "the Anointed One" actually interceding in prayer with the Father, not only for His Apostles alone, but "for them also which should believe on Him through their word. What the Psalmist in his vision foresaw that the Christ would do, the Apostles of Jesus beheld the Christ on earth engaged in doing. He prayed His Father for them; He prayed for those whom they should be instrumental in gathering out from the world to be the members of His Church. And although He had not yet tasted death, and had not yet, by His resurrection, triumphed over death; still when the cloud received Him out of their sight, and, through the everlasting doors, the King of Glory passed into the heavens to sit down on the right hand of God, from thenceforth expecting till His enemies be made His footstool, we are taught that there also He ever liveth to make intercession. It is not to Christians, therefore, a figure, but a reality, that when the Son had by Himself purged our sins and sat down on the right hand of the Majesty on high, the request in the Psalm was actually preferred and was actually accorded. For we are told that the prophet Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." It is our belief then that in due season this too will prove an awful reality, and that the whole transaction from first to last has been and will be a reality, the result of the intercession of the Lord Jesus Christ. We advert to those passages, not only for the solemn thoughts connected with them and their immediate bearing upon Missionary work, but more especially for the revelation herein made of the manner in which the redemption of man is effected. To this wondrous work the incarnation, the humiliation, the sufferings, the death, the resurrection of our blessed Saviour, all in their degree contributed; they all formed respective portions of one harmonious whole, procuring the abolition of death and the introduction of life and immortality. But it is vividly set before us in the passages referred to, that our Saviour is a *praying* Saviour, who, not only in the days of His flesh offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that he feared;" but who ever liveth "to make intercession," and by *prayer* obtains possession of the inheritance which he purchased by the travail of his soul.

It is thus that the believer is led to understand and appreciate the importance and the efficacy of prayer. Christ has given us in this, as in so many other things, "an example that we should do as He has done to and for us." We are taught most empha-

* The "Book of Psalms." By the Rev. J. S. Perowne.

tically that the Father willeth to be asked, even of His own Son. "Ask of Me, and I shall give thee," is, in the everlasting counsels, the preliminary to the transfer of the inheritance. And as it is in the relations which exist between God the Father and God the Son, so is it in relation to the third Person of the ever-blessed Trinity. In the fourteenth chapter of St. John we read, "I will pray the Father, and He shall give to you another Comforter, that He may abide with you for ever, even the Spirit of Truth." It is to the direct intercession of the Son of God that we attribute the gift of the Holy Ghost, of Him who reproveth the world of sin, of righteousness, and of judgment. It would seem impossible more clearly to make known the importance of intercessory prayer than by this revelation of the Divine economy, of which these glimpses are vouchsafed to us. When our Blessed Lord tells us, as He does in the Gospel of St. Luke, that our "heavenly Father gives the Holy Spirit to them that ask Him," He sets us upon that which He Himself has effectually practised. One thing is most certain, that the primitive Christians implicitly accepted the counsel of their Master, and followed His example. Although assured that He would pray for them that the Holy Ghost should be given, and that they would be baptized with the Holy Ghost, not many days after His ascension they continued with one accord in prayer and supplication until the day of Pentecost was fully come. Then, with a sound from heaven as of a mighty rushing wind, and with the appearance of cloven tongues like of fire seated upon them, they were filled with the Holy Ghost. And the same day there were added unto them about three thousand souls. Such were the incidents, and such were the means by which the first-fruits of the spiritual harvest of souls were gathered in. It was due to the actual and prevalent intercession of the Lord of the harvest Himself, who asked, and to whom it was given. In its subordinate but needful measure it was due to the faithfulness of those who, accepting literally and without questioning the teaching of their Master, prayed the Lord of the Harvest that he would send forth labourers into His harvest, and entreated for the outpouring of the Holy Spirit upon them. It would be easy to multiply instances of successful intercessory prayer recorded in the word of God. The history of all the Old Testament saints who walked by faith teems with instruction as to the efficacy of prayer. Men, subject to such passions as ourselves, prayed earnestly, and their prayers met with acceptance. They prayed for earthly blessings, and they were vouchsafed in such manifold instances, that we are encouraged to pray for them in submission to the will of our Heavenly Father. They prayed for spiritual mercies, and they came down upon them like rain on the mown grass, as showers that water the earth. When they were withheld, as in the case of St. Paul's thorn in the flesh, explanations were furnished suited to the weak and imperfect intelligence of man. The whole economy of the Jewish people was so ordered that the dependence of man upon God for all his needs was made plain and unmistakeable for the whole human race. Much as sin has obliterated from the conscience, some remnant of spiritual perception was left, which has ever inclined man thus to seek God. In some who have wandered away furthest, and have become most deeply sunk in brutality, the existence of this perception is very faint, but prayer may almost be said to be a distinguishing characteristic of man. Indeed, the nearer we approach to man's original departure from God, the more distinct and intelligible are the traces of prayer and supplication. Most touching is the well-known Vedic hymn, "Let me not yet, O Varuna, enter into the house of clay: have mercy, Almighty, have mercy! If I go along trembling, like a cloud driven by the wind, have mercy, Almighty, have mercy! Through want of strength, thou strong and bright God, have I done wrong: have mercy, Almighty, have mercy! Thirst came upon the worshipper, though he stood in the midst of the waters: have mercy, Almighty, have mercy! Whenever we men, O Varuna, com-

mit an offence before the heavenly host, whenever we break the law through thoughtlessness, punish us not, O God, for that offence!" Still more full of interest is the famous Gâyatrî, which now, for more than three thousand years, has been the daily prayer of every Brahmin, and is still repeated every morning by millions of worshippers, "Let us meditate on the adorable light of the divine Creator; may He rouse our minds." So with the Greeks, Zeus was the protector of suppliants; prayers are called his daughters. There has unquestionably ever been a number of persons who have not prayed, some, too, who have denied the efficacy of prayer. We take no account of those who have simply neglected prayer, but who have never controverted the duty, and who, in most cases, in time of need in some shape or other seek God. Such careless and irreligious persons may probably be counted by myriads. But it cannot be said of them that there is direct antagonism or positive disbelief. Indifference to spiritual things is the characteristic of their lives, but in death most frequently, with superstitious terror, they fly for refuge to rites and ordinances, and priestly intercession: incapable from long neglect of praying for themselves, they urge in agony for the pleadings of those whom they believe to be diligent and earnest in prayer. The residue who deny the efficacy of prayer have, by various processes of what they call reasoning, brought themselves into the condition of avowed or practical atheism. Most frequently they have been persons having more or less pretension to be considered scientific. These persons are gods to themselves. What they know, or fancy they know, has an existence, and is recognized by them. What transcends their powers, or is not cognizable by the processes they habitually employ for the investigation of material problems, they ignore and are ready to controvert. A good deal of this practical atheism abounds at the present time. The supremacy of God, and His intervention in the disposal of mundane events, is cavilled at in speculations, sometimes serious, sometimes of a nature which, were it not for the seriousness of the subject, would be inexpressibly ludicrous. Very recently we have noticed with much regret a challenge put forth by an eminent man of science, which, although perhaps not meant irreverently, can only be viewed as tempting the Lord. We regret it, not merely in sorrow for the individual, but for the handle which such rash and presumptuous utterances furnish against scientific men, and the discredit they bring upon science: very needless alienation is thus caused between devout persons who accept God's revelations, and those who may be after their manner conscientiously striving to know Him through His works.

When, therefore, there is such a tendency among those who would fain be esteemed leaders of thought, it is with peculiar satisfaction that we can dwell upon the equally marked tendency in the present day for devout persons to combine in intercessory prayer, thus realizing the statement of the Prophet, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The infidelity which exists is no new feature; it has existed in full force in previous generations, notably in the period preceding the first French Revolution. The wild speculations which then abounded, originating in England and transferred by Voltaire to the congenial soil of France, are sufficiently notorious. They took their rise in a season of much material prosperity, but of remarkable religious deadness, which was so inimical to all savouring of spiritual religion, that it was with the utmost difficulty that men like Venn, Grimshaw, Newton, Cecil retained their position in the Church of England, while Wesley and Whitfield were cast forth to originate a schism which men of all parties in the Church of England most bitterly deplore. It would be an invidious, but might be a profitable task in the way of warning, to rake up the failings and mistakes of our spiritual forefathers, but we forbear. It will suffice to say that such an appeal as has recently been put forth by the Venerable Society for Propagating the Gospel would, in the latter half

of the last century, have been deemed the wildest fanaticism, and have been treated with scurrility, not only by infidels, but by dignified members of the Church of England, and by many of the most conspicuous leaders of Dissent, so little inclination or power was there then of resisting, by the spiritual arms of the Christian, the onslaught of infidelity. Among many discouraging features of the present time seriously menacing the stability of the Church of England and the interests of the Christian faith, we may still rejoice in the distinct recognition which, in so many ways and from so many quarters, is now accorded to the value and efficacy of prayer.

We can indeed be thankful that unceasing appeals are being made for intercession at the throne of grace, more especially on behalf of the work of Missions. For all practical purposes we may assume the first of these to have been that which was issued by the American Missionaries immediately subsequent to the terrible incidents of the Indian Mutiny. When our empire in that country was reeling to its base, and in many an English home there was "lamentation and mourning and woe," many were led to acknowledge their shortcomings. Prayer arose from many hearts which had hitherto been insensible to spiritual emotions, and burst from many lips which had for years been dumb. Such supplications, however, had more immediate reference to the calamities which had brought desolation of spirit to individuals. It was the province of those who feared God, and who strove in the midst of His judgments to discern why He had a controversy with them, to plead not only for themselves, but for those who, in their blind fury, had risen up in rebellion against them. As Christians we had been unfaithful to our trust; the most express and positive command of Christ had, for the sake of fancied political expediency, been ignored; while those who had striven to fulfil it had, in manifold ways, been thwarted and discouraged.

There have been from that period sundry invitations to united prayer, put forth mostly, however, by the members of the Evangelical Alliance, or by Christians of different denominations. The Church of England has not hitherto taken any collective action in this matter. Upon the policy which guides our ecclesiastical rulers in not taking a distinct lead we do not presume to comment unfavourably, It seems to be a tradition with them rather to moderate and to follow public opinion than to urge it on, and there may be often occasions—although we cannot admit that a call to united prayer can be held to be one—when such abstention from the exercise of official authority may be judicious, and not unbecoming the high office with which they are intrusted. Almost all Missionary endeavour is, and must be, from its very nature, tentative. In the outset of such undertakings those who go forth, go forth as pioneers. So in the history of God's chosen people we do not find that Moses and Aaron went forth themselves to spy out the promised land, but they sent forth chosen members of the congregation. Provided that their own individual sympathies are ardent, and that they lend willing aid and co-operation where requisite, it may often be judicious for bishops and rulers not to compromise official position in what may perhaps prove disastrous failure. The children of this world are, we are told, in their generation wiser than the children of light. Such as we have described it has ever been the policy of the Church of Rome. Even those most moderately acquainted with her history must recall some of the many spiritual movements which have at different periods sprung up within her bosom; and from which, until success was clear and undeniable, her rulers have persistently held aloof, even if they have not discouraged and frowned them down, so far as their power extended. Eventually some of these enterprises have infused new life and vigour into the Romish system; and that it exists mainly results from exertions which Popes and Cardinals would hardly even vouchsafe a blessing upon. "Fas est et ab hoste doceri," when it was first uttered, was but the prelude to questionable policy, and eventuated in dispersion and overthrow. We would not, therefore,

that our episcopal rulers should follow too closely in this respect the worldly wisdom of the rulers of the Church of Rome. Still they may sometimes be unduly blamed for not being forward in movements, the results of which may not be readily foreseen. The office of moderator may well be combined with that of overseer. We have notable instances of this in the Acts of the Apostles. When Peter came up and made known "that the Gentiles had also received the word of God," the Apostles and brethren "held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." James, John, Philip, Bartholomew, and all the rest, were filled with the Holy Ghost, but they had not inaugurated the great enterprise of the reception of the Gentiles. The utmost that can be said is, that when they were made acquainted with it they did not actively oppose it. So it was not with the college of the Apostles that the great Missionary work of Barnabas and Saul originated. We have no reason for believing that when they were sent forth any Apostle had ever been at Antioch, nor have we any information as to how the Church there itself was planted. It most probably owed its original existence, its subsequent development, its Missionary zeal, to the spontaneous efforts of certain prophets and teachers. To them the Holy Ghost spake while they were ministering to the Lord and fasting, and by such direction Barnabas and Saul were chosen for the work. When they went forth to fulfil it, and controversies arose, reference was made to "the apostles and elders at Jerusalem," who wisely and prudently exercised the moderating influence already spoken of.

It must therefore be no marvel that an invitation to a season of universal prayer throughout the whole Mission field should proceed from a Society within the Church, rather than from what might be called the Church itself. For the reasons already assigned, it might well happen that the Bishops might of themselves be unwilling to take the lead by themselves in such a movement. And yet, as is so often the case in our England, which, in Church and State, is so full of anomalous proceedings, they, after all, practically do so. For, unless we are much mistaken, with hardly an exception every prelate of the Church of England, home and colonial, as well as every Bishop of the sister Church of Ireland, is a member of the venerable Society for the Propagation of the Gospel, while nearly the same is the case with the Church Missionary Society, to whom the invitation is addressed. In the present case the Archbishop of Canterbury has given it the full weight of his sanction and authority. Practically, therefore, the whole Episcopate concur in this appeal, although not by action self-originating, but through the medium of agencies whose special vocation it is to carry out the commands of Christ. Such a course is attended with much convenience. It avoids all appearance of formality and dictation in a matter which, if attempted at all, should be attempted with heartiness and spontaneity. In a Church like the Church of England, which *de facto* embraces men of such multifarious shades of opinion, and in which, so long as it is at present constituted, there will be differences of administration, such freedom contributes to essential harmony. The existence of two Missionary Societies within the pale of the Church of England testifies to the need of this freedom; by their hearty mutual co-operation in this important matter without the slightest breach or compromise of principle, the combined action of men of all parties is secured, except, indeed, by that daily diminishing minority who hold aloof from all efforts for the salvation of the heathen. Writing under this feeling, we feel it would be presumptuous and out of place for us to offer any suggestions to the friends of the Venerable the Society for the Propagation of the Gospel as to the particular mode in which this most solemn intercession with Almighty God should be undertaken. In the Minute of the Committee of the Church Missionary Society which we append to these remarks, there is similar abstention of counsel as to particular details, which are wisely left "to local friends as the best judges in this matter." Circumstances differ so much in different parishes, even in England, that it would be in the last degree prejudicial

to the success of this effort if any hard and fast line were to be laid down which must be observed. Still more injurious would be such an attempt if made in the Mission field, where Churches in different stages of spiritual and intellectual growth are scattered abroad throughout the world. It is indeed a solemn thought, that on that day the miracle recorded in the book of Joshua will, even in the empire of England alone, on which the sun never sets, substantially be repeated; that, as it were, "the sun will stand still in the midst of heaven, and haste not to go down about a whole day," while the Lord's people are contending and wrestling in prayer with Him that a blessing may be vouchsafed upon them, and that the inadequacy of their numbers may be supplemented, not only by fresh accessions to their ranks, but by His everlasting strength. There is, however, one point to which we would wish peculiarly to direct the attention of our friends, and that is, the special object to be kept in view on this day of intercessory prayer. Societies need increase of funds, even to sustain efficiently existing Missions. It is a source of constant anxiety to those who manage them to procure them to an extent corresponding with the necessities of the case. There are also many lets and hindrances to the free promotion of Missionary labours in Mission fields which might most appropriately find room in supplications at the throne of grace. Such for instance, in the Missions of the Church Missionary Society, are the complications which impede progress in China. These complications would seem well nigh insoluble by human wisdom and management. Now we do not say that such weighty concerns ought to be wholly lost sight of or passed over in silence, nor will they in all probability be so when men's hearts are hot within them; while they are musing the fire will burn, and they will speak with their tongues; but it does seem of paramount importance that the great object for which suppliants throughout the earth will be gathered together should not be overlaid with extraneous matter, however important, or by subordinate details, however important in their place. It is our strong conviction that if, in answer to prayer, the number of our Missionaries were to be multiplied fourfold, and men of approved Christian character, thoroughly capable and qualified for the work, were to step forth from the ranks of the Church at home, and were to say to their brethren who are tarrying by the stuff, "Here we are, send us," that other requisites would not long be delayed. We are of course fully sensible of the importance of a suitable commissariat when an army takes the field. We think that this was not lost sight of when, on the second occasion of sending forth the Apostles, the terms were altered, and they were told by the Master, "But now, he that hath a purse let him take it, and likewise his scrip; and he that hath not a sword let him sell his garment and buy one." Certainly, in the experience of the Church Missionary Society, when any great and marked crisis such as that we are contemplating has presented itself, there has never hitherto been lack of funds. There have been temporary checks and deficiencies which may, in their measure, have been salutary, leading to more close dependence upon God, but all who have offered themselves for the work, and been found duly qualified, have been sent forth into the field. Very frequently, however, there has been that which is the most painful necessity to those whose hearts are in the work—openings have presented themselves which to all appearance needed only to be occupied. Friends interested in particular localities, and well acquainted with the spiritual destitution prevailing in them, have come forward, and in moving terms have pleaded earnestly that the messengers of glad tidings might go forth among them "to preach the acceptable year of the Lord," but it has been found impossible to comply with their requests; there were no men to be spared from the inadequate forces at the disposal of the Committee. This is, and has been for some time past, the especial need of Missionary Societies, both within the Church and beyond her pale, for our Nonconformist brethren have

experienced the same difficulty in their spheres of labour. We trust, therefore, that whatever may be the external form which may be adopted in different localities for giving expression to the intercessions of believers, there will be such a clear and definite putting forward of the special point that labourers are needed for the harvest, that there may be no confusion or misapprehension upon the mind of any one, even the humblest, as to what is the purport of his solicitations. In every sermon which may be preached, every exhortation which may be addressed, every prayer which may be uttered, whether formal or extempore, there ought to be almost exclusive, as we trust there will be, fervent supplications, that the Lord of the harvest will send forth labourers into His harvest. We heartily coincide with the counsel in the Minute, that "care should be taken in any gatherings for prayer to avoid the usual character of a Missionary Meeting." Such institutions have their distinct value in their proper place. It is both expedient and lawful to use all becoming means to make them as interesting and attractive as possible by the presence of Deputations, the exhibition of objects of interest, or any other devices which kindly ingenuity can suggest. But there ought in our judgment to be an entire setting aside of such devices upon so solemn an occasion as the present. It is quite possible that, following this advice may, in a great many instances, lead to what will appear to be failure. In the absence of ordinary attractions, a number of curious persons, whose hearts the Lord has not bowed, may feel no interest in the proceedings, and rooms and churches may be comparatively empty; but our Lord's own words should be remembered, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them." Plainly, while there is no exclusion of answer to prayer from large companies massed together, much blessing may be anticipated from very small assemblages which have a clear and definite object in view. We trust, therefore, that friends will not be disheartened nor discouraged, if when, with a single eye to God's glory and the salvation of their fellow-men, they meet, it may be in little bands, throughout the world to supplicate their Father which is in heaven. If they will not walk by sight, but are content to glance with the eye of faith, north, south, east, and west, there will be felt to be no occasion to say with the servant of the prophet, "Alas, my master! how shall we do?" Faith will enable them to realize that there are many with them. We must confess to some jealous apprehension on this point, and a fear that, through a mistaken desire of procuring popular gatherings, the great object in view may be eclipsed and perhaps defeated. It would be well, we think, that, as it were, each man should rest in his place, and no man go out of his place till it is time to go forth and collect the manna which the Lord may have rained round about them.

How great the need is for more increase to the staff of labourers may best be understood from the following statement, which we reprint here from the last Report of the Church Missionary Society, just issued:—

It is the Church's commission to preach the Gospel to all nations. There are regions of the world, as, for instance, in parts of Europe and North America, where, in a certain sense, the task has been fulfilled. But how large the area, and how vast the population, where the Gospel message has either not been proclaimed at all, or to so small an extent as by no means to reach the meaning of the Divine command! And compared with what remains to be done, how small the progress made, even since the revival of Evangelical Missionary effort! In that period, some numerically feeble races and many scantily-peopled islands have been rescued from idolatry, and brought within the extended borders of Christendom. The negroes of the West Indian islands have in large numbers accepted Christian instruction. The monarch and the ruling tribe of Madagascar have outwardly submitted to the faith. The Hawaiians and New Zealanders have nominally embraced the Gospel. In various parts of the heathen world Protestant Churches have been established, which comprise several hundred thousand adherents, and some of

which are vigorous in their spiritual life. But the vast masses of India and China give little sign of welcoming the Word of Life, or of abandoning their ancient superstitions. Large tracts in Central Asia are still altogether unevangelized; and Christian Missions have but touched the outskirts of the great continent of Africa. Viewed in another aspect, the obstacles yet to be encountered have a still more formidable appearance. Of the supposed 700,000,000 of human beings, who in no sense profess and call themselves Christians, more than seven-eighths are attached to one or other of the three great antagonistic systems —Mohammedanism, Hinduism, Buddhism. Doubtless, in many parts of the Mohammedan world, as, for example, in India, Persia, and Asiatic Turkey, a spirit of religious dissatisfaction is visible to an extent unknown before; and here and there individual inquirers are found who give a willing and earnest attention to the doctrines and invitations of the Gospel. But yet (in the greater part of British India at least) Mohammedanism abates little, if any thing, of its bigotry and fierceness; while among the African tribes it continues its onward movement, and, wherever it advances, presents a barrier to the progress of Christianity hitherto almost insuperable. Hinduism, it was thought a few years ago, was tottering to its fall through the advance of English education. The student of Western science and literature could not, it was supposed, believe in the Brahminical system, and would not hesitate to repudiate it openly. Now the tidings come that University graduates publicly take part in its most degraded rites, and ostentatiously enrol themselves as its champions. It holds its followers with scarce diminished tenacity, and still visits with severest persecution those who dare to forsake it, if at least they embrace the Christian faith in exchange. Buddhism, which extends its influence over 300,000,000, has been altogether unaffected by Christian Missions in the far larger part of the territories which it occupies; while in Ceylon, where it has been more actively assailed, it puts forth great vigour in self-defence, issuing controversial tracts, and boldly endeavouring to uphold by argument its atheistic philosophy.

In another portion of the Report we are informed that "eleven European clergymen, two laymen, and two European female teachers" were the total sent forth, a number barely sufficient to supply the vacancies caused by death and retirement from health and other causes.

We have not at hand the statistics of the Venerable Society for the Propagation of the Gospel, but we do not doubt that whatever may be the supply obtainable for ministration among Europeans in our colonies, their difficulties for lack of help in their Missionary fields would be the counterpart of ours, indeed the very fact of this well-timed appeal bears testimony to the necessity of the case.

It is under such circumstances, and with ardent aspirations that no untoward mischance may occur to mar the sanctity and simplicity of this the most notable event that has ever yet occurred in the history of the Missions of the Church of England, we most heartily support this most admirable proposition. There have been times when we have felt called upon to maintain principles and to advocate measures which did not harmonize with those upheld by the great sister Society. It is therefore with peculiar gratification that we feel ourselves thoroughly at one with them in this matter, and rejoice that God has put it into the hearts of those who control its affairs to lead our Church to make public recognition in the face of the world of the efficacy of prayer, and of the entire dependence upon it for any hope of success of the world's conversion to Christ.

It may be that these lines will fall under the notice of some of our brethren, toiling painfully, and in much loneliness of heart, in isolated Missionary stations with none like-minded to cheer, and no brethren at hand to help to drag the net to land which has inclosed a multitude of fishes; or, again, under the notice of some who may, single-handed, be peering down wistfully at "all the children of the east lying along in the valley like grasshoppers for multitude," and longing for some one to come and stand by them while they go down and see whether indeed the Lord has delivered them into their hand. It will be to them, we feel assured, a thought of joy unspeakable, that, with one consent, our beloved Church is making intercession for them, and pleading at the throne of

grace that fresh labourers may be thrust forth by the Lord Himself to help them. As we are writing, England is exulting that the brave man (himself a Missionary) who years ago plunged alone into the depths of Africa, not merely to solve a problem in geography, but, in the spirit of Joshua and Caleb, to see not only the land, but the people that dwelleth therein, has been, by unparalleled energy and lavish expenditure, discovered, and we fain trust, rescued. Surely equal exertion should be put forth to counsel, and help, and comfort those who, in obedience to their Lord's commands, have gone forth into lands lying in darkness and the shadow of death. It must not be made painfully manifest that "the children of this world are wiser in their generation than the children of light." If by fervent, united, earnest prayer, help from on high can be enlisted in behalf of those who are the pioneers of the Church of Christ, this year 1872 will be a memorable one in the Missionary annals of our Church. It is, too, a holy thought that the humblest believer who, by the grace of God, has been called to the knowledge of His grace and faith in Him, can aid as effectually as the most learned and the most wise, the richest and the most exalted. Silver and gold they may have none; but such as they have, and that which God values most, they can freely give to Him who hears and answers prayer. As a fitting sequel to these remarks, we append the Minute adopted by the Church Missionary Society.

To the Agents and Friends of the Church Missionary Society throughout the World.

Proposal to set apart the 20th December, 1872, as a day of special prayer for an increase of Missionary labourers in the Church of England.

The Committee of the Church Missionary Society have cordially welcomed the proposal of the venerable Society for the Propagation of the Gospel in Foreign Parts to set apart December 20, 1872, as a day for special intercession with God for the supply of Missionary labourers in the field occupied by the Church of England; that thus our Church may make a public recognition, in the face of the world, of the efficacy of prayer, and of the entire dependence upon it for any hope of success of the world's conversion to Christ.

The Committee have on many occasions in their past history appealed to the Christian public to make supplication to the great Head of the Church to send forth labourers into His Vineyard.

A fundamental Regulation of the Society is in these words, "It is recommended to every member of the Society to pray to Almighty God for a blessing upon its designs: under the full conviction that unless 'He prevent us, in all our doings, with His most gracious favour, and further us with His continual help,' we cannot reasonably hope to meet with persons of a proper spirit and of qualifications to be Missionaries, or expect their endeavours to be crowned with success." In the spirit of this rule the Committee have from time to time called upon their supporters for special prayer, and have also suggested to their Associations the institution of monthly or quarterly prayer-meetings, and to make these a part of their Anniversaries.

The Society also thankfully records that it has received signal answers to prayer. When India was first opened to Missionary agency, much prayer was offered up for suitable Missionaries; for until that period the Society had been indebted for its agency to Germany and to English laymen in their capacity of Catechists, and had not been able to send out a single ordained Missionary of the Church of England. But now clergymen and candidates for the ministry began to offer themselves in such numbers, that for the last sixty years the Society has been able to send forth an annual supply of clergymen to India, and thus to maintain a large staff of labourers in each of the three Presidences.

When China was opened to Missionaries, the fears of many were excited lest it should interfere with the supply of Missionaries for India and for the old stations in Africa and elsewhere. Much prayer was then made for the supply of labourers, and several clergymen of high qualifications began to offer themselves for China, and the Society has now Missions in four of the provinces of that mighty Empire.

Many similar instances might be mentioned; so that the Committee may well urge their friends to join to their intercessions thanksgivings for past mercies received in answer to prayer.

The Committee are persuaded that many special reasons will suggest themselves to the minds of Missionary friends which justify the setting apart a day of intercession before the

close of the present year. They will, however, only touch upon three such reasons.

First, the various Missionary Societies have lately held their Anniversary meetings, and the reports of such meetings universally bear testimony to the fact that the Missionaries in all our principal stations are calling for additional labourers; in proportion as they see that the Lord is working with them, they stretch out their hands towards the populations beyond them; but while they are themselves unable to reach them, they plead for them, that they be not allowed to perish for lack of knowledge, when that knowledge has been brought even to their very door. These calls unfold a boundless field of labour. Sierra Leone, our first Mission, is a bright spot in 1500 miles of the west coast of Africa, and there are two or three more such, but between them there is thick darkness. Why should not the whole coast be illuminated by the light of Native Churches, so that, as in the coast line of England the mariner who sails along, when he loses his first beacon, is met by the friendly rays of a second, and so on in continuous succession? And then still there will be the vast interior of Africa, the thought of which appals the heart of the Christian Missionary. In India, many great centres of population enjoy the blessing of a preached Gospel, but surrounding each of these there are ten or twenty or thirty equally populous places as yet wholly neglected. In China the proportion of dark centres, compared with those in which there is a glimmer of light, is an hundredfold.

A second special reason for prayer which the Committee will notice is derived from the present advanced stage of many of the principal Missions, which has made it necessary to provide Missionaries of high attainments and special gifts to meet present necessities. God has so far blessed our Missions that a goodly company of native teachers have been raised up, men well educated in Scripture and in secular knowledge, and with all the aspirations of newly awaked intellects; and the work of organizing these native soldiers of Christ, and of leading them forth against the enemy, and of placing them in possession of their conquests, requires rarer qualifications in the European Missionary than sufficed for the first promulgation of the Gospel message. We need, as of old, men of strong faith, who have themselves experienced the mighty change from the power of Satan to God; but we need also men of a wide range of thought, and of deep experience in divine things, and mighty in the Scriptures to meet subtle inquirers, to counteract the devices of Satan, and to exercise a commanding influence over other men. Truly we must confess that such men cannot be gained to the Mission cause unless drawn to it by the Spirit of God in answer to fervent prayer.

A third special reason for prayer at this time is suggested by a survey of the state of the world, in which everywhere all things seem to be in progress towards some great event. The intermingling of the heathen and Mohammedan with Christian nations; the upheavings of the most solid foundations of social systems; the altered position of the Church of Rome in Europe; these and many other signs of the times have produced upon the minds of Christians generally a solemn impression that we are on the eve of events foretold in prophecy; when the kingdoms of this world shall become the kingdoms of our Lord and His Christ. Well may our prayers be quickened that our Church may be prepared to take its part in the grand development of the Redeemer's kingdom upon earth.

These special reasons will not only justify a day of special intercession, but may suggest also appropriate topics of special prayer.

The Committee need not notice the many encouragements which the Bible contains to united prayer for such things as God has promised, but suspends, as it were, till He is "enquired of by the house of Israel to do it for them." (Ezek. xxxvi. 37.)

The Committee do not offer any advice upon the arrangements for the day of intercession, local friends will be the best judges of this matter. They will only suggest that care should be taken in any gatherings for prayer to avoid the usual character of "a Missionary meeting:" the special object of the day is not for the support of Missionaries, but for interceding before Almighty God for an increase of the gift of His Holy Spirit, and of His blessing upon the work. The day will, it is hoped, be observed in the closet, in the family, in the company of such fellow-labourers as the members of a Committee and the collectors, or the subscribers of each Association. Then, fellow-helpers in work will be fellow-helpers in prayer, and the spirit of devotion quickened by this solemn occasion may so abide upon our Associations, that they may bear more of the character of prayer-unions, and each individual who attends them may feel that they become real workers in the Mission cause, whilst interceding with "God which worketh all in all," in the dispensations of His Grace and Providence. (1 Cor. xii. 6.)

MISSIONARY WORK IN THE PUNJAB.

In giving our readers these jottings of a Missionary's daily work, it is right to state that they were not written for publication, but are a series of extracts from letters to his family. We feel sure they will be read with deep interest; the casual notices of individual converts, their trials and experience as Christians—the graphic touches, descriptive of natural scenery—above all, the picture thus inartificially drawn of the "abundant labours" of the Missionary himself, cannot fail to interest. May they be the means of calling forth much sympathy, prayer, and active help for the important enterprize to which Mr. French is devoting himself so unsparingly!

Lahore, 21st Feb. 1871.

You should have been with us on Sunday evening, one of the most interesting occasions I have known in India—the opening of our little chapel. It was crowded: perhaps some 100 people were present—Missionaries, American and English, some civilians and officers, our students, and a large congregation besides. We had it nicely furnished, with red cushion for pulpit, and kneeling stools for communion table, the pretty little borrowed pulpit, carpets of the native fashion, cane and deal bottomed seats, lamps on pendants against the walls, &c. I read prayers with Mr. Keene's help, and Mr. Clark preached a very excellent and useful sermon on, "I will set my tabernacle among them, and I will dwell in the midst of them." It was a most cheerful, and lively, and bright service. One of the students read the lessons audibly and simply. We had the translation of "Jerusalem, my happy home," and "Except the Lord build the house." Afterwards we had the holy communion, at which fifty attended.

My bazaar preaching seems the chief thing to me next to my students. Then there is an Afghan Mollah from Peshawar, with whom I must look through my little Pushtoo book once again. Some times there are when there seems a terrible accumulation of work.

Feb. 28—My class on doctrines is difficult and laborious just now, as I am collecting from different sources the most striking and unanswerable arguments for the *being* of a *God*, which may seem to be a very elementary part of one's subject, but in reality is one involving the deepest and subtlest thought, especially in its bearings on the Pantheistic and idolatrous systems of India. The Conference concurred in recommending three natives for ordination. Two of them, at least, are requested to come for a time to the school here to be trained for ordination at Christmas.

Jullunder, March 5—I seem much relieved and revived by the change of scene and of work, and by the sight of such a green and rural-looking station (though a large one), that its resemblance to England almost draws a tear from the eye. I left yesterday after my first morning lecture, and reached this place about three. This morning I preached on Is. lv. 10, 11, chiefly without book, as I wished to reach the soldiers' hearts: this afternoon on Eph. iv. 11, 12. It is such an honour to be allowed to preach twice to an important congregation like this. The general stagnation and lukewarmness of the religious world out here quite appals me. Our collections to day (for the college) amounted altogether to not quite 15*l.* I have felt almost ill this week with overwork, this hard letter-writing being beyond my power, with teaching and preaching. It is impossible to give up the preaching while the people listen as they do. The congregations are often very encouraging. It is so pleasing to see the escholchias, nasturtiums, heliotropes, with even violets, in the garden here. Fruits also are pretty abundant, but the grand snowy range, which has been in sight much of to-day, is the most refreshing and elevating thing to me.

Lahore, March 7—I reached this at four this morning, after a long day at Jullunder yesterday. I sat two hours with rather an eminent Presbyterian native clergyman there, with eleven children. Two of his daughters are married, one to the native pastor I saw at Hoshiarpoor, Mr. C. A third has charge of twenty-one native girls' schools, chiefly of high caste Mohammedans, at Jullunder. These are not Christian, but under Government. There is a large normal Christian school also, in connexion with the Normal School Society. After some breakfast, and taking prayers with his whole family, he sent me to the station, as I wished some quiet hours in the waiting-room to prepare some lectures on subjects of importance for to-day, and then I occupied myself till it was too dark to see. I was going to send to the bazaar for a little milk and a chapattie, when the station-master's wife sent to offer some tea and bread-and-butter, which

I thankfully accepted. I found there such a nice old man, nearly eighty years of age, her father, in a very broken state of health, scarcely able to sit up, but rejoicing in God his Saviour with his whole heart, quite full of love to Him. His family came together for daily prayers twice each day, he said, so they came together last night, too, and really it was a most interesting service. I spent about two hours with them, then finished my work in the waiting-room, and slept an hour till the train came. To night we have had a pleasant native prayer-meeting, some fourteen besides ourselves, Mr. Storrs of Amritsar, Mr. Downes of Chambra. It has been a terribly fatiguing day.

Umritsur, March 10—I have come over this afternoon to preach a Lent Sermon for the chaplain. Even a few hours from Lahore seem to refresh me.

Lahore, March 12—Besides two sermons, one in the bazaar chapel, the other in our little St. John's chapel in the gardens, both nicely attended, the morning especially by outsiders, I have spent the whole day nearly with inquirers, one who had been with me before, the other a Brahmist, or Keshub-Chunder follower. The last three years he has been at Lahore opposing the Gospel at first, but latterly he has had drawings towards Christ, I trust by the Spirit of Christ. A letter of Tyndale's to Frith, read out in my lecture, seemed to impress him; and a dream last week, which I have mentioned in a letter to C——, seems to have fastened his convictions deeply, and to have brought a crisis about, by God's grace, in his soul, of which his conversion and self-dedication to God will, I trust, be the result, but I have seen little of him yet. He is an English scholar and in good employment in a Government office, but wishes to prepare himself for the ministry. I can only "ponder these things" in my heart, and wonder at these successive signs of God's working amongst us. The youth from Bahawulpoor who came over here for baptism has disappeared, and, I fear, may be passing through another ordeal. He could not eat when he arrived here, and said, "How can a kid eat when pursued by a tiger?"—one of those deeply pathetic speeches which sometimes reveal the anguish of souls whom Christ is drawing, but the wolf or roaring lion would fain snatch out of His hands. The lady (Bengalee) whom I mentioned as having taken so independent a course, and induced her husband to allow her to be baptized, is now with him, quite maintaining her position as a wife, and adorning her Christian profession, though her husband continues a heathen outwardly. She is fond of reading, and a diligent Biblical student. The American Missionary ladies visit her freely. This is a remarkable and almost unique case. Mr. Briggs writes of several very earnest inquirers from Multan. At Umritsur there are several. Thus God seems to be bringing one and another, mostly of the more highly-educated classes.

March 14—The last have been two anxious days. Monday was fixed on for the Brahmist's baptism: he seemed very anxious it should not be deferred. The students assembled, and some few natives, a little before dark. Among those present and most seemingly interested was the husband of the young Bengalee Christian lady spoken of before. I had some talk with him afterwards. He rather admired R. C.'s courage, and said his own convictions were strong, but his courage weak. R. C. hopes in a few days that he too will come out and stand on the Lord's side. There seems a great anxiety in R. C. to learn and to grow ripe in the knowledge of God's word, and to spend the rest of his life in proclaiming it.

March 19—I have been so tired the last day or two that I have gladly rested a little to-day, only preaching at the early service and reading prayers for Mr. Clark to-night, and instructing two inquirers for an hour. I have been beginning the second (the Indian) part of Mr. Knott's biographical sketch. It is a great responsibility to try to paint such a character. The new convert reads with me for some time most days, and seems very anxious to grow in the knowledge of God's word. He is studying Urdu, so as to be able to attend the lectures eventually. He seemed much pleased with Mr. Clark's sermon to-night on the miracle of the loaves, which had some striking points. I set the tunes usually, but the voice we depend on most is that of a young, newly-married Christian teacher from the Umritsur Orphanage. Her husband is an extremely pleasing Christian youth, a medical student in the great hospital recently formed here. He comes to our prayer-meetings occasionally, and his bright, good face is pleasant to look at. Another highly respectable youth who comes occasionally is a young Rabbi (a convert), who was to have been ordained in the Presbyterian Church, but seems taking to secular employment, though still piously disposed, I hope,

and high principled. He was baptized by the Rev. I. Golucknath.

March 20—The hot weather is very slowly creeping in upon us, not to any painful extent as yet. Mr. Bateman is at Narowal for a few days, and Mr. Clark goes to Multan at the end of the week to baptize two or three converts on Sunday next. We can hear nothing as yet of the poor youth who left us to visit his sister. I have sent several in search of him. Mr. Lang, a Presbyterian Missionary at Sealkot, is sending us a youth on probation. I am always very glad to receive Presbyterian candidates. Another that came last week from the same neighbourhood we are sending to Mr. Rodgers' normal school at Umritsur, to be made trial of there, as he is young and a little fickle in character. I feel we are right in trying to keep up our original high standard. I hope to take two or three with me to Ferozepoor at the end of the month for a week, if the weather does not suddenly become insupportably hot. Mr. Clark superintends the buildings with untiring patience and skill. The gardens are being well stocked with fruits and flowers, which are given us gratis by the Horticultural Society here. The Rev. J. Kadshu finds much encouragement, I hear, in the village on the Sutlej which sent to invite a Christian Missionary to come and settle among them.

Lahore, March 26—Mr. Clark being away to baptize two or three at Multan, Mr. Bateman and I have divided the four Hindustani services between us, Mr. Kadshu being still away. The East-Indian Scripture reader gave an address in the afternoon. I took the sermons at eleven and seven o'clock services, and read for Mr. Bateman at the bazaar chapel this morning at 8.30. As usual, the Church prayers, Litany especially, attracted great numbers, and a few stayed almost all through Mr. Bateman's sermon. I had an Afghan with me for half an hour or so, with whom I read and conversed in the afternoon; also a young inquirer who often reads with Mr. Bateman, but he came and opened his heart a good deal to me this evening, and told me of the great mental suffering he has been passing through, being convinced that only in Christ salvation is to be found; but he has a young wife "in her growth," as he says, not yet with fixed views, whom he is trying to draw gradually on. She is an only daughter of her mother, who is bigoted, and keeps her under her influence. He has been teaching her to read, which the young wife likes, and a little of Genesis and the Lord's Prayer. He says about this that she told him to-day she could not fix a regular time to pray, but would do so when her heart disposed her so to do. He was at church to-night. The young Bengalee convert also came to go with me to church. He goes on in a very humble and simple Christian course, learning of God's good Spirit. "I do believe" he said to me as we were walking together one day this week, "I do see now what a strength and source of comfort the Gospel is, how it strengthens one in all situations, and under all circumstances." This he said with reference to some persecutions and oppositions he was enduring. He reads with me most afternoons for an hour. The poor boy who came from Bahawulpoor to be baptized seems to have been prevailed on by his friends to return back again. His mind cannot have been quite made up. I shall still feel that he ought to be a very special subject of prayer. I have to go to Meeanmeer on Tuesday evening to give an address to a few inquiring soldiers. I am not sure I shall not have another address to give at Jullunder to some soldiers on Friday. Somehow these poor English soldiers do awaken one's deep interest. Anyhow I hope to be *en route* for Ferozepoor on the Sutlej by Sunday next, where I purpose to spend Easter-day. We shall manage, I hope, to travel by night and avoid the heat which gathers strength daily, but as yet is not at all unbearable. Two or three of the students have been knocking up, and a change for eight or ten days will freshen them for our hot season campaign, which will have its labours.

March 28.—I am giving the students some lectures on "Proofs of Design in Creation," which cost me much pains and working up of the subject, as also some Church History lectures. Mr. Clark has just returned with Mr. Briggs from Multan. He baptized one young Mohammedan on Sunday there. Another, a teacher, has come up to Umritsur to get his wife, and hopes then to be baptized here. The one baptized already is to stay and join us it seems. The new convert from Multan and two Native Christians from thence have just been breakfasting with us, and I have been commending them to God in prayer. These little occasions are very refreshing.

Kusoor, near Ferozepoor, April 2.

Again a wanderer for ten days! But like a snail with shell on back I carry my students with me, five at least out of the nine or ten, so that the change is not quite what it would

be otherwise. Moreover, the heat is a little trying, and the marches some of them rather long. We have to go sixteen miles to-morrow to reach Ferozepoor and must start at two A.M., as the daytime for travelling is impracticable. Yesterday the hot dust wind blew in gusts through our little caravanserai, and we seemed half suffocated and breathless; but somehow the activity and energy of this sort of life is a pleasing contrast to the monotony of school life, and refreshes rather than wearies, except for an hour or two sometimes. This is an old Mohammedan town enclosed within walls and gates of some strength, with the usual long, narrow streets and bazaars, strictly clean, and mosques in abundance. I tried to get into some of the mosques this morning. In one I spent some time, but could make no way. All seemed dead against the Gospel, and at last the Korán was brought, and some little boys incited to read it aloud with all their might and main to drown the message of salvation through Christ. Twice yesterday we had long preachings in different parts of the town with Messrs. Bateman and Downes and some of the students in town. The young convert from Multan asked to come, and said it would be a comfort to him. He seems very happy with the rest. He was the nephew of the Mission School Mollah there. We have just had our little Sunday service, ourselves and students, inside the single room, square, with four doors all kept open, and servants seated in the verandah and a little gathering of boys from the city present out of curiosity. There is a little mosque in the Serai, and the old blind Mollah, or Hafiz, as he is called, was present during my little sermon and chatted for nearly an hour afterwards, or rather listened to the Word of God. I was prevented after all from going to Jullunder to address the Presbyterian soldiers. I much enjoyed giving the little address at Meeanmeer, though there were only about fifteen soldiers and some twenty-five of their families, with two or three ladies and gentlemen of the station. Yet a voluntary attendance of fifteen men, who become marked by coming, and show thereby some anxiety for their souls, is not to be despised.

We have two little horse garees (ekkas) for the students. Messrs. Bateman and Downes have the camel and I my feet and my pony, so we arrive straggling in as each is best served by his beast of burden, three camels with tents and provisions coming in last. I look forward to join in our English Easter-day services at Ferozepoor on Sunday next.

Ferozepoor, April 3.

We arrived here this morning and breakfasted with the Rev. Isa Charan and his family, *i. e.* wife, daughter, and two little sons. The youngest, while we breakfasted, was practising writing on the palm of his hand.

We rose soon after two this morning. I walked six or seven miles till daylight, and then rode on nine or ten miles to this city, the scene of two famous battles. The Sutlej we crossed by a bridge of boats some six miles before coming to the city. When the river rises in its force on the melting of the snows in May the bridge is broken up for a time, and renewed in the late autumn. It was deliciously cool during the morning walk and ride, but it has been an exhausting day. Having preached several hours yesterday, I was obliged to rest still to-day for throat's sake. Close to our tent is a cool up-stairs room, spacious and clean, where I dare say, if we can borrow a table or two, we shall spend the heat of the day, taking our meals in the tents and receiving visitors.

April 4—The name of our college gets abroad, and some of the educated youth find me out. The crops are just white to the harvest in the natural world about us, reaping here and there just begun. The roads are avenues here with little rills of water along the road sides, brought from the Sutlej also, with little architectural monuments which give a little grace and lightness to the aspect of things here. Entering this large city to preach to-day, I have been enjoying afresh Acts xviii. and St. Paul's visit to Corinth. I feel we cannot sufficiently be solemnized at encountering in new shapes those principalities and powers of spiritual wickedness where they have long held sway.

Kripoor April 10—The heat and exhaustion of the tents has been too great for me to begin a letter, though I should have done so yesterday but for a succession of visitors and a very heavy day's work besides. It was Easter-day, and at 7 A.M. I started for cantonment church on a camel with Mr. Bateman, and though still suffering from sore throat and weak chest and voice, managed with difficulty to make myself heard in preaching through the church, which is rather large, as there is an English regiment and some batteries of artillery. I preached without book from Rev. i. 5, 6. We hope to get home by to-morrow evening, marching hard to-morrow. To-day

we marched about sixteen miles, I on foot and with pony, the other two on Mr. Bateman's camel. We had the few Native Christians, about fourteen men, women, and children, to a little repast on Saturday evening in an upper chamber in a serai, which was near us, giving them pulao, currie, chapatis, tea, &c. It lasted about an hour. All sat and ate native fashion on the carpet. In the afternoon I took the Native Christian service at the native Pastor's, rather after the Presbyterian fashion, still dwelling, both in prayer and preaching, on the great events of the day. In the evening we all preached in the city; and sat till late with inquirers. My throat and chest were of course much fatigued after all this; but to-day they are very much better indeed, and we are in a pleasant dâk bungalow. I must now save my voice for our classes in Lahore. Imam Masih, recommended for Orders at Peshawur, is to come to us to-morrow to join our classes for special training. I trust, therefore, for the next two and a half months our strength and vigour may be continued unimpaired. We had some very interesting conversations with a few earnest inquirers, who gave us much comfort and hope. Two of them are young men serving on good salaries in offices, and really are striking and sterling characters, reminding me in a small way of Augustine and Alypius. One of them gets Rs. 80 a month, and was almost talking of giving this up, and coming to study with us at Lahore. It is curious to see the very great interest which this college awakens in the minds of thoughtful inquirers. The two youths mentioned above have been diligently instructing their wives lately with a view to their being all baptized together. A Mohammedan sat several times with me, and, last of all, came last night in the dark (Nicodemus like) to open his heart a little, and said much which seemed to show that his heart is under serious impressions. He gave me six shillings to send him a copy of the Pentateuch and early books of the Old Testament. We preached daily all of us in the city of Ferozepoor twice, and at great length, to audiences which were often very large; and though at times there was some vexatious opposition, it is a time we shall long remember as a time when in several ways an open door was given us. May it prove an effectual one too! Books of various kinds were bought, Gospels especially, though not in any great numbers. Every time we went the native pastor (Presbyterian) accompanied us, and often delighted me greatly by his very calm, unembarrassed, and dignified bearing, and the quietly effective manner in which he put down noisy obstructives. His wife is a sensible, plain woman, trying to do what good she could among the Mohammedan ladies of Ferozepoor, and she would do much more were she at all supported. Being a Sikh himself and a fair Grunth scholar, he of course commands their respect greatly. A young Mohammedan whom he baptized last year we saw something of. He is an excellent Persian scholar. A haughty Arabic scholar, who expected me to talk in Arabic, came one day and begged to inquire what good the Prophets ever did. In his own words, "What was the final cause of their being sent by God?" When it came to thrusts at his conscience, he could stand it no longer, and began to mock. He holds himself independent of all religions.

I am much struck with the difference and contrast between this time and twenty years ago; how much more hopeful the signs of growth and of receptivity on the part of the people are. I cannot but rejoice (if only for this) to be once again in India, and watch the change after such a length of time. Yet what is this to what we may look for in another quarter of a century if life be spared. I do hope our little college is one of the links.

April 11.—This morning I started at a quarter past three, walked seven miles, and rode eleven, to this place, Khanee-Kachee, by half-past seven. My pony thinks this heavy work for this season, and seemed so knocked up I was obliged to lead him for the last mile. He has six miles more of march this evening. I had an hour's preaching in this large village, but the population does not seem awakened to concern as yet. Yesterday I did not preach, but saved my voice; so it is tolerably restored to-day. Twenty-seven miles march in one day will show you that I am all the better for this little trip. What a happy bond is the Easter hymn, "Jesus lives, *our hearts know well*, &c. I do feel that conversions around us out here too are witnessing that "*Jesus lives*."

Lahore, April 12—Only about 200*l.* are wanting to the completion of our buildings, though the expenses of our students, who are now continually increasing, must always be a source of embarrassment.

April 17—Yesterday evening before the service we baptized another Mohammedan youth, a Persian teacher in our garden tank. There were many people present, even the poor youth's father, who had made earnest efforts to restrain and dissuade him, but would witness the ceremony. It was very

singular his doing so. I fear I shall do very little in the bazaar the next two months, the daily routine is so exhausting. Imam Masih, who is to be ordained at Christmas, has joined our class from Peshawur, also a youth from the Sealkot (Scotch Free Church) Mission. My Pushtoo book has come out at last in print, and I can read it with Pathan inquirers, which is a great comfort. It seems very intelligible to them.

April 18—We are having a night or two of rather heavy showers, which has greatly refreshed the parched air and earth, though I fear it will damage the crops. They are now all golden and beginning to be reaped.

The new student from Peshawur is fairly well up in Hebrew, as he learnt from a Jewish convert there; and there is an excellent Hebrew scholar, Solomon, a baptized young Rabbi, in Lahore, who has occasionally come to our Bible classes. Sunday I was partly occupied in translating "Rock of Ages" into Hindustani, as I want hymns for a little book I am trying to prepare to write for a month, hymns, texts, and short expositions, with prayer. I do not find my students at all apt at singing or hymn making, though I have tried to fire their zeal.

Tuesday evening—Just come from our usual prayer meeting, some eighteen or twenty present, students and others. It is a very nice little social gathering, and we are in that beautiful chapter, Colossians ii. Some of the remarks of the students are very edifying.

I went with Mr. Clark this afternoon to call on the husband of the Christian Bengalee lady living in the city. He received us very friendly, and his nice Christian wife made her appearance, and was very gracious too. We had a little chat, and Mr. Clark proposed prayer, which the husband quite approved, saying that they usually prayed together. She looks so happy now. The Bengalee whom I baptized lives there too. He has been unwell, but comes to me again now in the afternoon for continued instruction, which he receives in a very nice, childlike spirit. The younger of her boys the mother teaches, and says he is so anxious and thoughtful in his questions about the Gospel. Afterwards we went to a Mohammedan house into the ladies' quarter, to see a poor young girl, once of the Orphanage at Umritsur, and baptized, whom, after her mother's death, an uncle or aunt carried off and married to a Mohammedan. It was a curious sight, which I had never witnessed before, the interior of a Mohammedan zenana. I suppose it was only because Mr. and Mrs. Clark had so much to do with the bringing up of them that we were allowed this privilege. It was quite a group of females, from shrivelled and aged women through various ages down to little children. The poor young wife lives a few doors off the Bengalee lady's house, and, in her seclusion, says she goes to the top of her house sometimes to look at the roof beneath which she loves to think a Christian woman lives close to her.

April 24—I had much interesting preaching last week in the gardens and at the gates, for which I am always thankful. It is hopeful when Mollahs will stand and listen thoughtfully for an hour.

April 30—I do not think many can have an idea of the labour these classes cost. After all the time I have spent on languages and theological books I find that, to lecture usefully, an hour of preparation for each lecture is scant measure; often many hours are required even for one.

May 8—The students wanted a summary of the best arguments to be employed with infidels, and I am searching in various books of evidence, old and new, such as the library affords. The harmony of the Gospels, too, always calls for thought and investigation. With the Mohammedans dogging our steps and scenting out keenly and industriously every real or imaginary difficulty, we cannot do as we would, and confine ourselves wholly to the spiritual interpretation. The critical will have its place, and the first years will require the greatest labour. Then to put it all into intelligible and expressive Hindustani involves further torture of brain and culling of technical words from Arabic and Persian text-books. May God keep us true to our original purpose of putting the spiritually experimental and practical before the technical. We seem a little barren just now in our preaching results. It has been rare for me to bring home hearers from the gates or bazaar to receive further instruction. Two or three returned last night, but not with any high motive, I fear. Oh for the open door, which no man can shut! The last two days the poor old blind Mollah has sent a man to sit out two of my lectures. The old man seems uneasy on account of the school, and fears it portends ill to the Mohammedan cause. It seems somehow as if God had brought me here. I feel it as much for the preaching's

sake as any thing, though to have ten or eleven into whose ears and hearts (please God) Christ's truth is being spoken from day to day with a view to its being told to many more beyond is no small thing.

May 14—I had an invitation to go over to Ferozepore to-day to witness the baptism of that highly-promising and intelligent Hindu youth of whom I wrote as instructing his wife and having studied Scott's Commentary. He will enter the Presbyterian Mission there.

Young Mr. Newton told me the youth had written to him a letter full of outgushing gladness and thankfulness to God for having given him the full courage and entire desire to yield himself up to God. He is obliged to leave his house, for he says if he did not all the people in the street would leave theirs.

May 15—A hard preaching in the bazaar, with preparation for it, occupied the afternoon. To night a heavy lecture on some knotty points of church history. I enjoyed much witnessing to the people from Rom x. on the two righteousnesses, that of God and that of the Jew and every self-righteous heart. Yet vexatious oppositions of various kinds seemed to neutralize much of the effect as regards others.

One hour to-day, or nearly so, I devoted to a letter to the new convert baptized by the Rev. Isa Charan at Ferozepore yesterday. The town seems to have been in great commotion, and the youth himself laid violent hands upon by an excited crowd, who finally locked him up in his own house till the Kotwal, native police magistrate, fearing, like the town clerk of Ephesus, to be called in question for the day's uproar, succeeded in extricating him from his dangerous situation. Young Mr. Newton and an Umritsur Christian youth, a strong Sikh, and champion of oppressed Christians, were both dragged out of a carriage in which they were driving to cantonments to select a quiet place for the baptism. Three sons of an English engineering merchant, in whose employ the new convert is as chief manager of all his works, distinguished themselves by charging the mob and trying to effect a rescue at risk of their lives. All, however, ended well, and the yelling mob had to give up their prey, and he was baptized yesterday to his great joy and peace of soul. In a letter written to Mr. Bateman it is delightful to see the strength of character and happy thankfulness with which he speaks of God's goodness to him in leading him to the undoubting confidence and firm decision at which he has arrived. Being in a lucrative situation, as well as a man of landed property, his baptism was likely to cause excitement; but all will (I trust) be overruled for good. He says his mother has been in such a frantic state as that they have been obliged to lock the poor thing up! I rather hope he will not leave Ferozepore, though he seems a little disposed to do so.

Lahore, May 25—I had a long preaching with Sadik yesterday evening. I took Acts ii., St. Peter's sermon after the Pentecost, and Sadik dwelt on the new birth and its necessity, which I had broached. He preaches excellently in the provincial Punjabí or Gurmukhee, which is clipped or corrupted Hinduwi. When he seemed drawing to an end, I handed up the text, "If any man be in Christ, he is a new creature." He was talking to me as we went along about the necessities of his countrymen, which he lays very deeply to heart; and remarking that among the English people there might be two or three chinks in the wall, but with them it was such a tumble-down building that nothing would do but to pull it all down and begin it afresh. Of course I told him we were in equal need and destitution, and for all only the new birth would suffice. From his knowledge of them and their systems, he appealed very strongly to them about their utter ignorance of this great and most essential foundation truth, and several asked very earnestly, as it appeared, that he would explain to them what the new birth meant.

May 27—There is a breath of cool air this morning, which revives us after the almost insupportable heat of the last two days. One thinks little of it, however, so long as there is constant work to be done, and one half-hour's rest in the middle of the long day from five to eleven seems to keep off drowsiness. After a long and noisy preaching in the bazaar last night, I met a very respectable and well-dressed man indeed on the way home, who had been a pupil of mine at Agra. It is so pleasant to find what a real bond this is when there are so few of any other kind. He promised to call to-morrow. I wish one could live somewhere in the very centre of the people. I fear one's servants are a terrible drawback to free intercourse, and I have only one Christian among them at present.

June 9—Mr. Clark went out for three days this evening to preach at Ferozepore. He wants to get me away before the end of the month, but I see no reason while I am sufficiently well to get through cold-weather work, or nearly so. We are trying to arrange for

the little town on the Sutlej to plant a good school there, with a native English teacher at its head—a Christian, of course. There is a Government school there, but the people pray it may become a Mission school, as they perceive such a difference in character and language in Mission-trained, Bible-trained youths. This is very pleasing to be recognized, though how could it be otherwise? Kadshu wants to get a regular English Mission compound &c. established there, but what we want to see now is native Missions, and we come to have very excellent Native Christian scholars. Many, I am sure, are secretly longing for release from the bondage of their own comfortless faith. I cannot forget the woebegone face of a poor youth that came to me this morning, begging I would baptize him. He is in the Government Oriental School here, and visited me some two months ago, and got books. I of course told him this could only be after some careful preparation, which I was quite willing to give him daily; but they are watched so closely I have little hope of seeing him. One man, brother of one of our students, an inquirer, comes for an hour or so daily. The gardens now again in the evening are a resource, and Mr. Clark or Mr. Bateman and I walk and gather groups, sitting or standing, invite to receive books and to visit our home, which, after three weeks, will be our home no longer.

June 10—Yesterday was an exhausting day, and rather a battle with drowsiness. I had a long sermon, however, in the bazaar, besides four rather long lectures. We are beginning Hebrews in our weekly prayer-meetings, two in number. Last night several spoke in a very interesting and edifying way on the words, "Having by Himself purged our sins."

June 11—I had rather an interesting evening yesterday. I found a Hindu with several Pundits and young Bengalees, and having taken a little to Sanskrit again lately in order to lecture on Hinduism, I entered into some discussion and conversation with the Pundits. They entered much into the Scriptural account of man's state after death, of which they had no conception. Ebenezer was preaching at our chapel door this morning (as the lesson-reader for the day always does) to a considerable group on the same subject, and he used the illustration of the wheat-corn falling into the ground and dying; and a very highly respectable and gentlemanly-looking man took it up and expounded the illustration very happily to the rest. Ebenezer is an eloquent preacher, and, being an English scholar, he enriches his mind greatly. They seemed ready to admit that in many things our knowledge of God was greater than theirs, but were ready to acquiesce in this as a divine appointment not to be disturbed; yet they did not confess to holding God to be the author of sin, as most do, and they must do in reality. Afterwards I went to call on the Bengalee lady I spoke of before, and sat with her and her husband (not yet baptized) for some time. It is curious to see a wife a Christian and the husband not. She opened her mind very frankly before him, which surprised me, describing experiences which an English old Christian might, such as alternations of frames of mind, faith and unbelief, joy and gloom, deep sense of being a very great sinner—words such as you very rarely hear from Hindu lips. Her eldest boy of fourteen accompanies her every Sunday morning to the Presbyterian native service.

June 16—In a fortnight we may hope to be starting for Cashmere. John Williams is to join us on our way, and his training will be an object of interest during our journey, besides the preaching, I hope, in many towns. We shall have two or three days of pretty hard work in moving into the garden before we start. More students' buildings and a proper-sized class-room have to be built when we return.

Lahore, June 21—We are still plodding on and able to think of your green fields and blooming hedge-rows from amidst our desert of sand. I have just been giving the students a long and searching examination on Leviticus and Dr. Lee's valuable work on Inspiration of Holy Scripture, in which they have acquitted themselves with remarkable credit. Friday week we propose to start (D.V.), but it will be fatiguing work meantime.

June 23—We had a coolish breeze through last night, which seems to have given us fresh life, and I hope to go out in half an hour to preach again with Sadik. I have been hard at work with the students to-day on a book recommended by Bishop Ellicott, "Christian Dogmatics," by Martinsen. It needs to be simplified in lecturing, as the terms are very philosophical; but the drift and sense is admirable as a rule. One is frequently appealed to for theological books in Hindustani, and I do hope something may ere long be done. We are making our arrangements now for starting this day week, and hope to send off servants and ponies on Monday. Mr. Clark is but very weakly. I wish he could get off

earlier. He is very hard worked, finishing off the buildings. There is much it would be most desirable to get done; but our present subscriptions will not authorize additional erections. I had a call from the two boys (thirteen and eleven) of the Christian Bengalee lady this morning. She seems to teach them so nicely, and they are so well behaved. I said to one of them, "Do you read the Bible with your mother?" "Oh, yes," he said, "and I read it myself, too." The eldest goes with his mother to the Presbyterian church on Sunday morning, though not yet baptized. We have just had our last prayer-meeting but one for this term. It was very interesting—*So great salvation*. We considered those words, and many contributed their thoughts as to what made it "so great." The best is, many speak out of much deep conviction and genuine experience. Ebenezer, in his prayer, almost broke down as he dwelt on Christ spat upon and crowned with thorns for us, and put simply before the Lord the greatness of the Indian field and the crying need of labourers. He interceded, poor fellow, for those who, having come from England, are exposed to blazing sun above and scorching earth beneath.

June 29—Whatever comes in now for the school is to go to building a class-room and a range of married students' buildings. We finished our classes yesterday, and shall meet for the last time in chapel this evening. To-morrow we hope to wend our way towards Cashmere. John Williams arrived from Tonk on the frontier yesterday, and starts with us to-morrow. The Afghan catechist came on Friday to see us from the Scottish Mission, and will probably make our tenth regular student. You will not expect any great things, but I do hope the work is sound and true.

Guzerat, July 9—You will perceive that we have got some way forward on our journey, and are marching Cashmeerwards. We got off at half-past five on Friday evening, the 30th, thoroughly fagged with arrangements for disposing our property, such as it is, in the few rooms available in the gardens (the new buildings not being dry enough as yet). The students, too, had to be paid their studentships beforehand, and to receive a word of counsel each, as seemed appropriate. We parted then with reading and prayer. Three of the married students retain their homes through the vacation. John Williams, from Tonk, and my Christian bearer, accompanied us on the top of the gari. About one o'clock A.M. very heavy pouring rains came on, which drenched some of our luggage; and when we got to the broad Chenab stream we had to wait five hours for a boat, the owners of which did not like bringing it across because of the heavy wind and rain. So we slept on as patiently as we could, and at last got into Guzerat at 12 o'clock—rather a long journey for seventy miles. This is a quiet little station, with three or four civilians. The Chenab takes about two miles to cross, as the boat has to wind about amidst islands till you come out on the fine, broad, rolling stream of a mile in width, and very considerable depth, shedding plenty all around it. We spent the evening with the native pastor (Presbyterian) Mahomed Ismail, a very superior man and excellent English scholar, who has entire charge of this little Mission. He is an Arab from Bombay: his grandfather lived in Bagdad, and emigrated. He has the Arab fire in him evidently, but subdued by the Gospel. He came to our service at the dâk bungalow, and brought his three or four Native Christians with him. He and Mr. Clark took the prayers, and I preached; after which he breakfasted with us. He attributed his conversion to Christianity to the Korán and to a Mohammedan book in which the life of Christ was given by the side of the lives of the prophets and which led him, though from a garbled account, to form an impression about Christ that He was greater than the prophets. We had a very interesting conversation, and he spoke very gratefully of the profit he hoped he had derived from our visit. Thus little bits of work are chalked out for us, for which our journeyings pave the way.

July 7 — To-day we have a rest from marching. The other little rough dâk bungalows provided by the Maharajah of Cashmere for English travellers have been in such low, damp, feverish spots that we were glad enough to march on day by day; but the spot on which we are now is on a sort of spur 150 feet above the bed of a river called the Towey or Towee, which rolls with rather an imposing sweep at the base of an amphitheatre of hills with a high pitched slope, and well crested with pines and firs. Near one of the horns of this crescent, formed by the Towey is our dâk bungalow, of which I send the plan. When the English Sahibs are not living in them the goats and cows take possession. Whenever rain has come on during our tenancy, these goats and cows come rushing in as to their proper home, and look so wronged at being driven away. A

Government jaunting car carried us on thirty miles to the foot of the lower hills to Bhimber, whence we slowly ascend; but as there are continual descents too, the climate seems much as we left it in Lahore. The marches since have been from twelve to fifteen miles, which we take walking or on our ponies. The roads are the very worst (as a whole) I ever travelled on, many streams to be forded, though not deep, the paths filled with boulders, except, occasionally, a rocky hill-side of sandstone up which these hill ponies spring as only hill ponies can.

We have met no travellers at all. The meadows opposite gave camping ground to Runjeet Singh's army when he occupied Cashmere in or about 1825, and added it to his dominions. John William and the Afghan catechist read Hebrew and Greek with us each day. We have preaching also most days and what we need most of all, some rest.

Allahabad, below Pir Panjul Pass, Cashmere, July 14—Our marches usually occupy us till about noon, and then, after instructing the two students and storing up a few thoughts against future teaching and preaching, there is little time and strength left. We feared for our march to-day as clouds were heavy at night, and, the pass being high, required fair weather. Last week from Rajaori we saw it enveloped in a snow veil: very fine it looked, 11,400 feet high; and the peaks above the pass some 2,000 feet higher still, all snow clad. A day or two of bright weather dissipated that, so there are only flecks of snow now here and there, to remind us we are far from the plains; though the climate is sufficient index of that, making us bring out gladly all the warm wrappings we have with us. Last night we were in tent, but the clouds mitigated the cold. The pass is nothing formidable, as the path is fair. On reaching the height the deep ravines and fine pine forests which overhang them are left behind, and the first view is of a vast grassy plain, a little undulating, browsed by endless herds of cattle, flocks of sheep, droves of horses; much like a Siberian steppe, I should think, only much more limited, and softer and less stern. The grass is of the richest green at present, interrupted here and there by sections of boulders, carried down by past glaciers perhaps. A gentle descent brings us to the spot where we now are, an old Mogul serai; for the Mogul emperors, when they held this country 250 years or so ago, had imperial resting or halting-places erected at each stage of their march of most solid and massive structure, each containing a musjid, court of justice, throne room, and abundance of accommodation for retinue of the usual vast dimensions, horse and foot soldiers, with zenana, &c. These are very conspicuous objects all through our route: they are mostly in ruins, but enormous blocks of masonry and portions of well-roofed ancient buildings attest the splendour of the design, and the wealth lavished on these monuments of a rule which sometimes crushed and sometimes cherished, was a blessing and curse alternately to the ruled. All is bygone now; but, like old Rome, it is great in its dreary isolation. Here to-night we are lodged in rooms decorated with fine old Saracenic arches of admirable symmetry; the panellings of the walls bear marks of good colouring and careful finish. The rocks are sometimes of slate and mica, sometimes of sandstone, with many traces of iron, of which some few mines occur in our march.

July 15—We have had a very pleasant march this morning, partly along the banks of a stream, and partly through a pine forest. Without knowing the name of the country one might almost guess it to be Cashmere from the profusion of roses.

Srinuggur, Cashmere, July 20.—At length we have reached the capital of this province, and I hasten to give you some of my first impressions of it. We only got in this morning, and to-day's and yesterday's marches were long and a little hot. The day before yesterday was a heavy preaching day. Sunday was a very quiet day in the main, spent in a small village near the entrance from the defiles on the great Cashmere valley, and by the banks of a stream which dashes down the gorge to reach at length the Jhelum, which is the Cashmere river. Some knots of villagers were addressed at length, and one or two books received, nothing more. The flower season in Cashmere is over, or nearly so; and the fruit season has begun. The rough stony roads and watercourses, which made the stages before tedious and fatiguing, become somewhat relieved as the valley is entered, though still choked with boulders here and there, and impracticable for any wheeled conveyance. Wheels are utterly unknown. Sometimes one rides through a lovely lane, almost reminding one of Devonshire, with fig, apple, mulberry, and apricot-trees forming the hedges. From my pony I could gather fruit as I rode along, but only the apricot is ripe at present, and that is only about as large as a damson, and very in-

ferior in flavour, still refreshing to a thirsty wayfarer. The plane-tree, or chinnaur, as it is called, with its lofty massive white trunk, and spreading deep green foliage, is a great feature of the scenery, otherwise there is little else but tall poplars, such as you see everywhere between Paris and Marseilles in wearisome stiffness and monotony. Groves of apples and apricots dot the country everywhere. The former trees are crowded with fruit, but very unripe at present. Indian corn is rising high, and rice fields stretch out endlessly along the lower lands. On the lower hill slopes a scanty wheat and barley harvest is just being gathered in. The flax looks ill from want of rains. Cotton in patches looks better, but it does not seem extensively grown Spite of little rain, the country is a land of rivers of water, fountains and streams, which spring out of valleys and hills, and the sound of falling water makes music all the way you go. In passing up the valley from the pass by which we entered it, the hills to the left are nearer, far across to the right. At some twenty-five miles distance rises an immensely massive and solid wall of mountain, 11,000 and 12,000 feet on an average, a little serrated, sometimes more of a dead level at top, and sometimes with teeth or pinnacles, jutting up a few hundred feet above the general mass. Beyond them others again rise 2,000 feet still higher or more, but with only occasional patches of snow, not like the glorious Alpine snows. Some of the greatest heights are consecrated in Hindu notion to various deities. One called "Amurnath," is especially reverenced and frequented by pilgrims from all North India. The pilgrims are just beginning to pass through these parts to attend the great annual mêla there. The two or three last stages are said to be very precipitous, and to require great nerve and head. A seven miles avenue brings me at last to Srinuggur, a place which I had often wished some day to visit, and which seems well to repay any amount of effort, by its very unique and remarkable situation. Its two great features physically are the broad Jhelum, which flows for some five or six miles right down the heart of the city, forming its great artery and means of transport from one port to another; and the imposing, though for the most part stern and barren mountains from which the river is fed, and which seem to wear frowning or smiling aspects as the weather is bright or lowering, but always form a majestic background, which, as the windings of the river are followed, vary their aspects delightfully in a way one could not forget. The famous lake I have not yet seen. The river we went down and up again this evening. The houses all along the banks have firm basements of huge rocky blocks or slabs below, which alone could resist the force of the noble river in its floods. Over these are two, three, or even four or five stories, partly of stone (below) and of bricks and wood-work above, with far protruding balconies, supported on posts, perhaps like some old Dutch houses I have seen. The wood-work and the posts, which do the work of pillars, look often very flimsy and crazy indeed, leaning in all directions; yet on the third and fourth flats one sees groups sitting fearlessly to all appearance. One thing is, if they came down with a crash all would be precipitated into the river, and as the people seem slightly amphibious, they have doubtless calculated on this as a last resource, and hope all will be well. New temples here and there display the Maharaja's devoted adherence to idolatry and lavish support of its worship. The better houses have special ghauts or flights of steps to the river, and for the rest public ghauts suffice. It is a curious sight to glide down the stream five or six miles and see the swarming masses of humanity whose occupations and recreations, or their dwelling-places, bring them down to the river banks, and to whom the river seems the centre of their life's interest and almost of their life itself. It is a sight one could not forget. The river being only eighty-five yards or so across, their pursuits and mode of life out of doors—almost in-doors too—is so plainly visible, and may be watched and made quite a study, so different from the broad Thames in London. The population of the place is said to be 150,000 souls, of whom 20,000 only were Hindus, the rest Mohammedans. The beautiful shawls, gilding, filagree, and exquisite carved wood-work, with cloth and woollen manufacture of great strength, give great distinction to this place and Islamabad. It is curious to find the suspension of the Parisian trade affecting interests so deeply in so distant a spot of earth.

Srinuggur, July 28—Heavy preaching here in the morning amidst much opposition, and then work with students, preparation for future work of various kinds, incessant calls in the way of correspondence, makes this seem but little like a holiday; still the out-of-door life is healthful, and our boat often relieves the fatigue of long distances, such as we usually take each morning. We usually

work till 4 or 4.30, then dine, read, and walk till tea at 8; after an hour's more work or so we are fairly tired out, or feel we ought to rest.

July 30—A tremendous downpour of rain in the night has cooled the air even more than enough, but it was terribly close before. On Thursday Mr. Clark and I were so tired that we took a holiday, and spent it in visiting the gardens which adorn the margin of the lake. They were mostly the work of the Mogul emperors, Jehangir and his successors, who spent a part of each hot weather in Cashmere. Water is turned into them from the mountains which overhang them, and, by an expensive apparatus, gushes forth in hundreds of fountains, and flows in stone reservoirs through the gardens. They rise in terraces from the lake, and are in fair condition still. Chunnar and fruit-trees, chiefly mulberry, cherry, apple, pear-trees, form a refreshing shade. The garden palaces of the Shahs, with coloured roofs, and long pillared arcades, mostly trunks of palms, are well preserved. In one garden the pillars are of a dark fossiliferous marble, more beautiful and more lasting than porphyry, said to be the produce of Cashmere itself. The lake (some ten or twelve miles long and six or seven broad) is very full of vegetation, almost choked by it. It often looks more like a river meadow than a lake. The magnificent lotus flowers, with their deep rich pink and their floating plate-like leaves, add much beauty to the lakes.

I am working at books on Buddhism, as we may see many of its ruins and remains in journeying to Islamabad. I have a great curiosity to discover what its main principles and ideas were, what made it spread over such surfaces and populations, and hold its ground often so undisturbed.

Srinuggur, August 5—I have just returned from a hot and stormy battle in the bazaar with some of the fiercest haters of the truth I have yet encountered. It is hard work sometimes to persevere in spite of all; but the plain injunctions of the Word of God will not let me rest silent, and the first heralds of the truth in every country must be prepared for this, and for worse than this, if it is to make its way at all. I am able to get an hour or two daily at Sanskrit and Arabic, so as to prepare courses of lectures for my students in the Korán and Shasters. Our two students Mr. Clark and I arrange to take on alternate days. We are still in the pleasant residence in the Sheikh Bagh, as the chaplain is away, and the ground our tent was pitched on is still damp and miry. It has been a great relief to us to be under roof for these few days. Yesterday morning we went to pay a visit to a nonagenarian Mollah, of whom we heard as a liberally-disposed man. It was at the far end of the city. Our boat stopped at his private garden gate, opening upon the river, and we passed under a trellis hung with bunches of grapes in profusion to his house. His room of audience was up two flights of stairs, delightfully cool, and with a lovely view of river, mountains, and gardens intervening. He was reading his daily portion of the Korán, which he interrupts for nobody, and we had to wait nearly half an hour, talking with his sons, pupils, and attendants. I was introduced to him as a Hafiz, or one who knows the law and the Gospel by heart, a title which of course I disclaimed, and which was given me, I suppose, because I quoted texts to them frequently. Our conversation chiefly ran on the great end of the world, and the need of Christ's return to restore and regenerate. I told him of some of Daniel's prophecies. He and his sons said they were also looking for Christ's return. He had tea brought, which was highly drugged and perfumed, and poured out of the samaraia, or kind of teapot used in Russia. I left a Persian New Testament for his sons, and hope it may be read. I think I told you that the rooms we occupy are the lower floor, and the church is upstairs. The building is about in the centre of a large square well-walled garden of fruit-trees. Since the heavy rains the climate has been much like England in summer weather, and we shall all be gaining strength rapidly I hope.

Goolmurg, August 11—You will be surprised at our having left Srinuggur rather suddenly. The weather became more sultry and overpowering, and we felt that we were making no progress to health and vigour, but rather the contrary; so Mr. Long and Mr. Wyncoope, an American Missionary, who stayed a few days with us, persuaded us to try the higher hills, 9000 feet high, under cliffs of 12,000, where the tents of many English families dot the small table-land, enclosed by various hills of the Pír Punjaul range. I imagine it is a great resource for poor officers, who find the other hills too costly, having to hire houses at large rents there, whereas here a small tent or two, of the most uncomfortable kind, with a log hut or cot made of pine branches intertwined, costs little or nothing. I think I never saw

English ladies in such hopelessly desolate abodes. As it has been raining nearly all day to-day, pretty heavily at times, the huts and cots were swimming, and the tents reeking inside and out with moisture, and the poor ladies sitting outside with wood fires to comfort themselves with, like the backwood settlers. We encamped the first night, the 9th, on a grassy plot by a stream, where mosquitos gave no rest, and were off early on the 10th, yesterday, and, after a four miles walk and ride, reached the Wyncoopes' at ten for breakfast. In the evening we dined at the Cowleys'. The church here is a small building, made also of pine branches. We looked in after the rain was over, and it was in part become a pool of water, with chairs scattered about helter-skelter with pulpit and lectern; all more like a tomb than a church.

August 12—I have just had my little class for Hebrew of Isaiah xl., and we have greatly enjoyed it. The American Catechist, Ahmed Shah, a tall strapping man, is so thankful to go on with his Hebrew, of which he had learnt a little before from a Missionary. It is a bright lovely morning. I get very little sleep from cold; rather different from Srinuggur. The bright joyous scenery reminds me of Oakley's hymn, "Hills of the North rejoice! mountain and valley sing," &c. The Mogul Emperors used to come up to this hill during their visits to Cashmere; so the road is called a "royal road," though there is little of royalty visible, and no marks of serais. Flowers strew the plain, though not a great variety, yet of much gaiety, and a succession of them according to the seasons. The "climbing valley," as I call it, must be like the mountain valleys of Ephraim which Isaiah speaks of.

Geshming, August 17—One more letter from this place, which in some ways has been a place of rest and relief, and yet of hard work, for I work steadily till four every day, and again in the evening a couple of hours usually. Soon after seven my two students come, and we read Isaiah in Hebrew, with comments; every other day exposition of first lesson, and then a Greek Testament lecture. Mr. Clark the alternate day. But this grand and almost inimitable prospect of hills, 12,000 feet high, their breasts and roots clad with lovely pine-forests, and the great Cashmere valley beyond, and the Jhelum winding in its fantastic way like a wriggling serpent, forming a lake here and there, and then breaking out of it to pursue its meanderings over fresh pastures and arable lands. All this, and the fine air besides, contain many elements of rest and peace, only broken by the sounds of men, whom this glorious prospect of God's handiwork cannot deter from oaths and curses. I preached on Sunday P.M., having prepared a sermon specially. Some twenty-five were present, full half gentlemen, I should think. Mr. Clark preached to twenty in the morning. There is an harmonium, which young Mr. Wyncoope plays admirably; so that, in spite of the church being a log hut with roof of pine-leaves, and not a glass in the windows, and the carpet ill concealing a sort of morass underneath, formed by a spring, which has its exit close by, it was really a refreshing day of services; these including a native service in our tent, at which we three Missionaries officiated, and eight Native Christians formed the congregation. I expect to have to preach again on Sunday, as Mr. Cowley is unwell, and am preparing a sermon on a text which has much struck me of late, Eph. ii. We have only had one peep yet at the splended Nunda Purbut, one of the loftiest of the Himalaya, except three yet higher. This Nunda Purbut is 26,500 feet high, and carries his snowy head far above all his compeers. One evening only he deigned to unveil his head, as it glistened with the setting sun's gorgeous radiance. I have been two long walks up the mountains near to the snows. Mr. Bruce writes to me from Teheran for my Pushtoo work of last year, and thinks it likely it may prove useful translated into Persian. It is a great cause of thankfulness if one's books can overleap the barrier of India and be of some service beyond.

Srinuggur, August 27—We are again in Cashmere, trying to get the ear of the most perverse and obstinate people I have yet preached to. Yesterday was almost the only day that one really had a fully undisturbed opportunity of addressing a great audience. To-day has been the worst and most distressing day perhaps, as I could get no hearing anywhere. Poor Cashmere, such a garden of beauty outwardly, such a dense jungle of weeds, spiritually a valley of dry bones indeed, or rather a sea full of stormy rage against the truth. Having preached before at the further end of the city, we are now encamped at this nearer end down the river, that on both sides of the stream and both ends of the city the sound of salvation may be heard at least. I hope some of our dear friends at home are praying for us, that the Word of the Lord may have free course in Cashmere.

Srinuggur, August 31—This must be left

or the post three days before the mail, as we start to-morrow for Islamabad. Our preaching has continued daily for some hours with alternations of success and the reverse; sometimes terrible, or rather vexatious, uprisings of popular anger, and hindrances on the part of authorities; and again, as to day, considerable attention and patient hearing. On the whole, no preaching has been of a more trying kind, except at one place, i. e. Isakhel on the Indus, when I was in the Derajât. But bright and happy views have been given me of the time when this valley, physically a garden of beauty, and morally a dreary wilderness, shall yet fulfil the promises of Isaiah xxxv. It will be a work of divine omnipotence indeed, and thankful would one be if one could believe one might be one little link in the great chain which binds the wheels of the divine purposes. We left our little poplar garden this morning, bringing all our goods and belongings, after preaching, by one of the flat boats up the Jhelum. Under the matting screen which fences from the sun we had our breakfast, Mr. Long having joined us, and then we pitched our tent. I have been working on slowly, as I could, at my little Persian work on the Psalms. The long battling from seven to ten or eleven has not left very great vigour; and at half-past two every other day the students come for a couple of hours. At night a little general study, or writing native or business letters, sends me, at eleven, very weary to rest. But the cool nights give refreshing sleep, which, after the weary tossings of other months, is very helpful. Then our lovely view of an amphitheatre of mountains, one range the background to another, till about 13,000 feet is reached; and the Jhelum flowing at our feet, with soft green meadows beyond, really of living green, for it seems to last the whole year.

Islamabad is a town of some size and antiquity, and has some remarkable Buddhist remains, which I am anxious to see something of, as the Buddhist history of India has attracted me lately since I saw the debris of that old city in the Eusufzaye valley. The Cashmeerites made noble Missionaries for that atheistic creed once, and I pleaded with them this morning to become Missionaries again for Christ and God. It seemed to strike them as a new and not impossible idea, that yet there might be heard on their mountains the feet of men going forth to publish glad tidings.

Srinuggur, Sept. 6—We have been having some three days hard preaching at Islamabad and Multan, two places at the further end of the Cashmeer valley. There was a great religious gathering of Sikhs and Hindus on Sunday last, to whom I preached all day nearly. Yesterday was a heavy day's preaching at Islamabad, where, as also at Multan, I encountered some learned Sanskrit Pundits, more so perhaps than any I have met since I was at Muttra. We went and returned by boat, Islamabad being some thirty miles up the Jhelum, and Multan three miles from it. I visited twice a very celebrated and ancient ruin of a Buddhist temple, full 1500 years old, I suppose, and some others still more decayed and in ruins, at Aruntipoor or Juntipoor, the ancient capital of Cashmere, now a very insignificant village. Bishops Cotton and Cowie had a few excavations made, and a few really beautiful pillars extracted, modelled evidently after some of the best remains of Greek art during the days, I suppose, of the Greek sovereigns of the Punjab, about 150—200 A.D. The grandest thing about them is their situation. Vantipoor stands facing a sudden bend and broad reach of the Jhelum, with an amphitheatre of sombre grey hills at its back; meadows and groves spread over the grassy plains in front, and a distant mountain view right opposite. I get on slowly with my work in Persian on the Psalms. It was cheering to see the anxiety of a Pundit—a young man—to get hold of the one copy I had left of a work, called "Mirror of the Character of Christ," one I wrote in Hinduwi the year after the mutiny, of 200 pages. I told him he could not have it but on payment of four annas, not wishing to part with it; but after trying hard to get it for two annas, he brought out the whole four, to my surprise, and so I was obliged to let him have it. He said he had many pupils to whom he wished to read it. It is written in rather a high and Sanskrit style, specially for the Pundits, and a third edition I hope will soon be printed in Allahabad. All these little things lead me more and more to hope that it has been entirely my duty to come out again here.

Maria-Hill, in Pir Punjal Range, Sept. 14—We are now fast hastening our return home to Lahore, and are four stages only from Murree. We found the new road the Maharajah had constructed along the Jhelum banks (above the great rift it has been cleaving from time immemorial, with its plunging-foaming torrent between banks of stone boulders or softer material) so monotonous, and the bungalows so hot, that we determined

to take a mountain route, though forbidden, across hills 8000 and 9000 feet high, which was the old road between Srinuggur and Murree, but has been allowed rather to get out of repair; and after some battling with the small officials, who conjured up various horrors to frighten us from the attempt, we had our way, and have come two out of the four marches with our lighter burdens, leaving the heavier to go the lower road. The relief from the oppressive heat of the valley is indescribable, and the splendid views of mountain ranges of almost boundless extent, with a good tug up a hill side here and there, seem all refreshing and invigorating. We mean to stay two days (D.V.) in the last of these hills, to which to-morrow's march should bring us. After that I may have only two days in Murree, and then the journey direct to Lahore, if Mr. Baldwin needs help. I think not even the Goolmurg scenery equals that we viewed this morning from the summit of the hill near the foot of which our tent now stands, with the Murree hill in the distance. We usually get to our march's end about ten, and then, after breakfast, work hard till evening, when we preach or converse with such as meet us. To-day a Lahore man met us, who seems to have some love for Christ, and says he has often seen or heard me preaching at the Lahore gates. I have been urging him to become himself a preacher. Last night I met a good many Mohammedans at the house of an almost idiotic Pír, *i. e.* a holy sage, or sage's son in this case. Simply for his birth's sake, they paid him extravagant homage, and a little girl was shampooing him all the time. He was too stupid to listen or comprehend, but I exhorted his followers, who had a little more sense at least. The mornings are very rainy: we had two storms this morning, one on the march, but we got under shelter, with various travellers, at the hut of a poor man, who said he was both fakir, postman, and zemindar, or small farmer. Mr. Clark addressed the little assembly whilst the storm was brewing. I am preparing for the classes of our next year's course, reading some theology, and also Sanskrit and Persian, to get a little more distinctly at the ground of Hindu and Mohammedan faith, and the points where the Gospel answers their questions, and meets their deepest wants.

Sept. 15—We have had the third of our hill marches again—a very long descent and ascent again, with three streams to cross unbridged. All this one gets accustomed to and likes, if not like the first we crossed after leaving Rujaori, which I think was dangerous.

Sept. 26—We have now been a week at Murree, and a very interesting time it has been, though not of the quiet we had hoped for in immediate prospect of returning to Lahore. It was sadly interesting to me to look at the old house where Mr. Knott and I spent those four months two years ago. Last night I addressed a gathering of soldiers, infantry and artillery, about sixty-five or seventy. Such a delightfully packed room, and such vigorous, hearty singing, I have seldom heard. The weather here is certainly perfection just now, and the hill, with its tall pines and peeping villas, very beautiful.

Lahore, October 2—We reached Lahore on the 29th after a safe and pleasant journey. We encountered a tremendous storm on our way down the Murree hill, out of which we were glad to escape into a stable, while the gusts were sweeping wildly down the gorge, and snapping branches off the trees, and even the trunks of others. Our servants had arrived before us, having been sent on, and had put some rooms into a kind of order and capacity for being tenanted. The students arrived one by one, amounting to ten in all, and two others of rather a high order are earnestly craving admittance. Of two we are disappointed, chiefly through the Missionaries' reluctance to part with them. Those who come are many of them in good situations, and therefore their own masters, and ready to relinquish hopes of good stipend for the advantage of the training. There are sure to be disappointments, but still slowly we seem making advance. We have fairly begun our work to-day, and are examining in the vacation work. The lower rooms are yet unfinished as regards doors and windows, but the upper storey is comfortable.

On Sunday, having promised Mr. Cowley to take his duty at Mecan Meer, I went over for the 6.30 service. In the evening we gathered the first time again in our little chapel. Mr. Clark preached. It was bright and inspiriting. Some thirty-two or thirty-three communicants at the sacrament afterwards. It is such a pleasing sight; the little chapel nearly filled with the clean white dresses, and such respectful, serious demeanour and attention at least.

October 9—A weary day of lecturing—four long lectures, each requiring considerable preparation, and English and Hindustani preaching yesterday. The Brahmo convert of six months since has borne great persecu-

tion, and has been obliged to separate himself from the Bengal community in the city, they were so bitter and angry. He seems now at rest in Jesus, and comes looking so eager for instruction, and so loving.

Lahore, October 16—I am now in the thick of work again—terribly immersed, and almost smothered in it. I had three full duties yesterday; one in the fort to the soldiers, another to the native flock which Mr. Clark usually has, and the Civil Station Church at six in the evening. At the fort and in Anarkullee I took the same subject, the thief on the cross, extempore, though I had prepared a written sermon; but I felt as if I must throw it aside and preach a very simple sermon. I managed to hear part of a sermon from an American Methodist Evangelist who is journeying, and preached at the Presbyterian church. He has been much blessed to the awakening and converting of souls in various parts of the country, and both among natives and Europeans. He is only here for two or three days, but lectures every day. I was going to get a congregation for him in our college chapel, that he might address them, and we might share the blessing; but he can only stay till Wednesday, being pledged to the Mahratta Missions in the Bombay Presidency. I have not yet managed to get a Bible class in the fort of the troops quartered there—detachments of the 37th. The last visit I had I found the sergeant-major, a Roman Catholic, very civil. He showed me a room which was unoccupied, and in which he promised to get a table and some forms put, that the thing might be tried, though he was not of my persuasion, he said. Mr. Taylor is, like Mr. Haslam, blessed wherever he goes. The American Methodists in Oude are some of the most successful of Missionaries. They have baptized hundreds within the last few years. I have been out preaching, for the second time since my return, with John Williams, and hope we may have a little more sign of blessing this year than last. Three days ago I received a note from a Captain ——, containing a draft for 100*l*. I was quite amazed, as we had merely become acquainted in Cashmere. Mr. Clark had been praying that some fresh resources might come in to help us to carry through the work now in hand, which presses hard on us. I cannot say what very cheering sign, as I trust, of God's favour this has proved, being the only sum over 30*l*. which we have yet received in India since the starting of our plan. Several are trying to get into our little students' staff, but, from want of means to meet our grant, are held back a little. But it is pleasing to see the effort made to take advantage of the movement. Those we have are, for the most part, working hard and in an excellent spirit.

October 23—I have successively had, this evening, first, a long instruction of an inquirer, then a pretty long bazaar preaching, then a church history class for an hour or so, and then a Committee of a girls' school at 8.30. Mr. Clark is very full of getting a thoroughly good Native Christian girls' school at Lahore, and we are applying to the Zenana Society for a teacher.

October 24—As the class-room is being built, and a side staircase for servants added to the house, we are in the midst of the din of workmen. In five or six weeks all will be complete, I hope, or perhaps we may have to stop for want of funds. I am terribly worked, and yet am always far in arrear of what I purpose and long to do. I am taking on Sunday evenings (alternately with Mr. Clark), a course on the Revelation, which is a great comfort to me. Last Sunday evening it was the last verse of Rev. xii., after two sermons on "They overcame him by the blood," &c., which was a very refreshing subject. In the morning I preached at Anarkullee. As the mornings are getting cool only a few attend that service. I took a new written sermon on "They shall be abundantly satisfied with the fatness of Thy house," &c., and the next verse, and tried to give a very solemn warning at the close to those who knew nothing of the Holy Spirit's baptism, and who could realize nothing of the blessedness of those verses.

Lahore, Nov. 6—The week has been a quiet one and unmomentous. Preaching and lecturing as usual; in the former Mr. Bateman and one or more of the students accompanying me regularly. I think I said that the blind Mollah here had threatened to annul the marriage bonds of all who listen to our preaching; but he has only his own following, and other Mohammedan clergy in Lahore may be more tolerant. There is a little Mohammedan open-air preaching got up in opposition now, and the Brahmos preach a good deal, but not in public. Altogether it is a time of much stir, if not of life. Mr. Clark heard this morning from the village which sent for the Gospel on the Sutlej. The desire there seems to be still growing for more knowledge of the truth, and the catechist sends to beg for more New Testaments, that the people's craving may be satisfied. This

is indeed good tidings, for I have been trying to wrestle in prayer that God would give us some tokens for good, and make bare His arm, and not leave us so barren. I pleaded hard with the native congregation on Sunday week that they would not be content to lie under the curse of barrenness, but would set their hearts earnestly on "travailing in birth," both as ministers and people, for the souls of others. One of the students is teaching his wife Hebrew; but she is rather a remarkable woman and of good family, I believe, as he also is, and one in whom there is great progress intellectually and spiritually.

Nov. 13—The last few days the preaching in public has been more cheering. I have met with two or three of the more learned Mohammedans whose inquiries have been very sensible, and helping to draw out the truth for the other hearers, and they have not been satisfied without taking Testaments home to examine for themselves. The brother of one of the students is to be baptized on Wednesday morning. He seems to have been for some time back very resolute in his purpose of becoming a Christian. I have taught him for many months now two or three times a week. He will not be an acquisition for his learning, but he is pleasing and hopeful. T. H. is to come next week probably from B—, to attend our classes. I do not know whether he will be ever able to enter the ministry, as the Resident values him, and tries to keep him as a candidate for political employ, but his own heart is strongly disposed to spend his life as a Missionary. Various applications received come to nothing, chiefly through the difficulty of the men being spared by the Missionaries.

Nov. 14—Was it not very remarkable the young officer, or army surgeon, Mr. ——, sending another hundred pounds last week when we were getting into real difficulty about finishing our class-room? It is one of those many little signs, I trust, of God's favour and blessing which seems from the very first to have rested upon us. I have just been so enjoying my little lecture in Psalm xi., showing the proofs the Psalm itself contains of its being Messianic and prophetic; as, for instance, 1. *the new song*, which is exclusively spoken (almost, if not always,) of the salvation of Jesus; 2. the *marvellous works*, of which the Hebrew word is almost as exclusively used of the work of salvation; 3. the outburst of the Psalmist's praise for the extraordinary illustration and signal manifestation here afforded of the Divine attributes and glories, as in verse 5; 4. loving-kindness and truth in verse 11 are the attributes which are called *the sure mercies* of David, *i. e.* the attributes pledged to David by covenant, and hereafter to come into exercise and be clearly manifested in the promised seed of David. The words in the Hebrew for "sure mercies" and "loving-kindness and truth" are the same, only slightly modified in tense. The roots, I mean, are the same, and always applied to the special Davidic Covenant regarding Christ. Mr. Clark is so delighted with observing the bright sparkle which lights them up when a new thought flashes on them like a sunbeam, and I do believe they are many of them rejoicing in God's salvation and the prospect of speaking it out.

Lahore, Nov. 20—Another very fatiguing week drives me very hard about my home letters. Yesterday I hoped to have made a fair start; but first there was early bazaar chapel preaching; then young Mr. A. Kinnaird at breakfast, preparation for the evening sermon; then an hour with two learned natives, one of them of the Brahmo Somaj; another hour nearly with two Persians; then looking over some sermons of the students; and, finally, the evening sermon in our chapel, with holy communion; after which we had to correct and amend a petition of remonstrance against Ritualism, which we are forwarding to the bishop; at least I hope it will be agreed upon, for the Ritualists are disgracefully bold and innovating. On Wednesday I have to lecture to the soldiers at Meean Meer, on temperance ostensibly, but in reality I hope to do a little soul work amongst them. I had four soldiers on Saturday for reading and prayer. I am so glad to give a little help to these poor men, whose temptations are so great, and opportunities of good so few. We are occupied on the Alexandrian Catechetical School at present on the evenings devoted to church history. Neander's account of it is very profitable, I think, in his second volume, especially where he gives Clement of Alexandria's views on faith. The students show very deep appreciation of any thing of this sort. Our eleventh student, T. Howels, from Bahawulpore, comes on Saturday, or about that day. In the bazaar I have dwelt much on Acts ii. last week, and St. Peter's sermon, which was a revival sermon of the best style. One day I had a very great congregation, which seemed much riveted.

November 28—Mr. Clark and I were preaching together last Friday, and had

much vehement opposition from one youth, a disciple probably of the bigoted blind Mollah. As this went on a very dignified and noble-looking old Mollah, all in silk, went by in his carriage, and I appealed to him to reason with and reprove his brother Mohammedans, which he did in a very nice and effective way, quite putting them to shame. We usually—Mr. Bateman and I, and a catechist—preach three afternoons weekly. We have sometimes much comfort in meeting with very intent and thoughtful hearers, and sometimes considerable audiences. I could never bear to be a Missionary without preaching.

December 5—In a place like Lahore the variety and diversity of the people we come across is singularly interesting. Yesterday I had a chat with two Arabs: they could speak but little Persian even. However, we made that the medium of communication. Arabic was their own tongue. It is rare, however, to hear Arabic talked.

Lahore, December 11—We are now digesting our plans for two or three weeks vacation at Christmas. We shall get down the Chenaub, I hope, as far as Mithunkit, on the Indus, and then work our way up through the Bahawulpore territory. I have a lecture to prepare on Luther in the vernacular to deliver to the English-speaking youths in the city. My Hindustani work, prepared in 1858, on the "Mirror of the Character of Christ," 200 pages, is undergoing a third edition of 3000 copies, and will require a little revision and correction. This is a little cheering. My Persian work on the Psalms I have been able to do nothing at of late, the preparation of lectures and sermons, with preaching and correspondence so engross me. Mr. Bateman and I had a six mile camel ride on Friday to Jehangir's tomb, across the river, in a fine garden. We preached in a large and populous bazaar close by it.

December 17—We expect to be at Bahawulpore next Monday and part of Christmas-day. The poor boy from Bahawulpore seems to wish to make a third effort to escape and be baptized. He was the same who came in such a trembling state to Lahore in March, and, when asked why he trembled, said, "Can a kid help but tremble when already in the tiger's mouth?" *i.e.* of his friends, who were pursuing him.

December 18—As we want to know more about Ropur, the little town on the Sutlej, we are sending two of our best students to examine, and report, and strengthen, and establish, please God, the little band of inquirers there. If they see it best for Mr. Clark to go down there also they will write and ask him to come. I hope these two dear students may be like Philip the deacon in the Acts, going down and preaching Christ. Sadik and Ebenezer are the two we send. Mr. Smith, of Benares, writes to-day about a Brahmin convert of some ability, and a truly converted man he believes, whom he wishes to send to us for two years for training. He has a nice young wife, whom he wishes also to be trained for a teacher. Thus we shall have abundant use for all our studentships. Thomas Howels, from Multan, is also to join us, D.V., after the Christmas vacation, and another from Scalkot, a man of some education, and who has borne something for Christ. This will make our number thirteen. I have much work to get through on my journey, and some rather severe journeying too; but we are very anxious to get down towards the Indus, where the Sutlej falls into it, as they seldom or ever get any Missionary preaching.

MISSIONARY WORK IN CEYLON.

NEARLY sixty years ago the Church Missionary Society entered upon the work of evangelization in Ceylon. The work there has been slow, meeting with many impediments, but continuous: those who were called upon to labour there have often had what seemed to be more than their share of discouragement. There have not, moreover, been any political disturbances, or periods of war, intestine or foreign. There has been little, therefore, to call especial attention to the circumstances of a Mission which has been progressing so quietly and unobstrusively, but we are ever unwilling that our readers should lose sight of any of our Mission fields, and we have therefore much pleasure in calling attention to the very encouraging letter which has been received from Mr. Allcock, of Baddegama. It is a pleasant account of substantial Missionary work, which we feel assured will be found interesting in the perusal of it:—

Baddegama, May 20, 1872.

It gives me much pleasure to communicate the following matters with reference to the Baddegama District. The Lord's work in the South still prospers, and there are reasons to thank God and take courage.

Yesterday being the day of Pentecost, twelve adults were baptized in Baddegama church. The greater part of them have been in a state of probation and under careful instruction for a year. We hope that all of them have surrendered themselves to God, and intelligently and sincerely received Christ with all their hearts. The baptismal service was very solemn—and it certainly was a great means of grace, not only to the recipients, but to many other members of Christ's visible Church—as the exhortation to the new baptized persons implies, "That as Christ died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." All the baptized persons save one were formerly Buddhists. Seven of them were males and five females.

On Monday, the 6th of this month, our new bishop favoured us with a visit, which was his first to Baddegama. The Christians and school-children did all in their power to make the visit pleasant to his Lordship. The ascent to the Mission-house and church was decorated, and ornamental arches erected. About 150 boys and girls met his Lordship near the boys' school, and sang the anthem, "How beautiful upon the mountains," very sweetly. Our bishop was very pleased to see so many people. The church was crowded. Fourteen persons, most of them lately converted from Buddhism, were confirmed. The Bishop's address to the people, from the Lord's words, "It is expedient that I should go away," &c., was very impressive. I think all present were edified and comforted by his address.

On Saturday I returned from a village called Mapalagama, about sixteen miles up the river, and about the same distance from the Heycock. The meaning of the name of the village is "the very fruitful village." I hope the good olive will take root there and spread in all quarters. We spent four days there speaking continually to all who came to hear, and reasoned with them out of the Scriptures. In the evening we had addresses appropriate to the heathen, such as Romans iii. 10—18; the blind man of Jericho; the Lamb of God; and the unfortunate young ruler, Mark x. 17. On the fourth evening, two young men, one of them the headman of the village, after many struggles with their convictions, made a public confession of their sins, and determination to surrender to God and receive Christ as their Saviour. The Mudliar of the District of Baddegama was with us and wrought very earnestly. He is a Native gentleman of much intelligence, sound judgment, and rare piety. Of course we watch those young Christians with much interest and a father's anxiety. The Mudliar thinks that the Arachchi should take the name of Nathaniel, as he was remarkable as a heathen for his guileless simplicity. The people of this village have promised to expend about a hundred rupees for a school-house and a preaching-place. There are about 2000 heathen near.

The people in Dodanduwa are much in want of a church. For the last ten years they have been content to use a school as a place of worship, but it is now too little. To get a church and burial-ground, about 3000 rupees will be required. The Christians in this district have promised about 600 rupees, and we may expect about 500 rupees from local funds. Efforts are being made to collect the balance in other parts of the colony, but I fear it will be difficult to collect the whole in Ceylon. Within the area of a half circle of three miles from the proposed site of the church, there are, according to the census of 1871, 22,795 people. There are also eighty-six Buddhist priests, and twenty Buddhist temples. In this village there are already about twenty communicants. You will remember the conversion of David Wirasuria Arachchi, the leading man of the place. He has given 250 rupees for the erection of the church. Another Christian also has given the same amount. Five adults have been baptized in Dodanduwa during this year. My convictions are very strong that the time to build a church here is come.

The nice old church at Baddegama is being repaired. Nearly 1000 rupees have been expended. I felt afraid that the Native Christians would not be able to give the money required; but all our anxieties about that have passed away, and we have sufficient money to pay all the debts.

At Lelwela the Native Church Council have opened a girls' school, which has succeeded well in attracting a large number of ignorant little girls, young women, and some mothers. The Lord has given them also a pious and earnest mistress, who is as anxious about their education for eternity as she is for their education in secular things.

THE LATE ARCHDEACON OF CALCUTTA.

FEW more serious losses have been of late years sustained by the Church of Christ than that whereby the Venerable John Henry Pratt was, in December last, so unexpectedly removed from the scene of his earthly labours. A writer in the *Calcutta Christian Intelligencer* truly says of him that—

To do any justice to his Indian career would be to write a history of the See of Calcutta during the last thirty-three years, so closely and intimately connected has he been, first as bishop's chaplain and (since 1849) as archdeacon, with the three bishops who, during that period, have occupied the episcopal chair of Calcutta. Such a narrative, too, to be complete, would have to include the development of the *Missionary* work of our Church, as well as the more generally recognized province of ecclesiastical affairs. For if the archdeacon was eminent as an administrator in his own special department, ever watchful of the highest interests of the Anglo-Indian community, zealous in providing spiritual ministrations for his countrymen, and active in promoting sound and religious education for their children—he was quite as assiduous—we had almost said still more deeply interested—in efforts for the conversion of the natives. The subject, at least, as of vastly larger dimensions, had a proportionate place in his regard.

He further adds that:—

He was a fine example of the *Mens sana in corpore sano*, and occupation was as natural and essential to the robust vigour of his intellect as exercise is to a healthy body. Mental toil which would have worn out smaller powers was to him necessary occupation. Probably much of the admirable evenness of temper which characterized him was the result of this innate and conscious power. He was not harassed by his work, multifarious as it often was. He felt more than equal to it. It was done with ease, and a reserve of force was still in hand for new calls as they might arise. And so he was not easily ruffled, and kept his temper where more ordinary men would have been irritated by opposition or failure.

If we were asked the mental qualities for which he was most distinguished, we should reply comprehensiveness and clearness of vision, directed by the most astonishing industry. His unfailing accuracy was the obvious result of these characteristics, helped by a retentive memory; while his truth-loving spirit made accuracy in the least as in the greatest a matter of conscience to him. The mental qualities we have indicated were the source of his distinction as one of the most eminent mathematical reasoners of the day, and doubtless they owed much of their development to his early training as a high wrangler at Cambridge. Exception will perhaps be taken to this statement as regards his acknowledged *comprehensiveness* of mind, many considering that a mathematical training is rather inimical to breadth of mental culture. But, however true this may be of certain departments of mathematics, we imagine it is not so in respect of those higher branches of the science in which the archdeacon's powers had been chiefly exercised. In the wide-reaching and sublime speculations of physical mathematics, as in the practical and beneficial applications of mechanical philosophy, his mind had been braced and invigorated by studies which filled it with elevating conceptions of the works of God, and attached him with links of intelligent interest to the most modern and progressive works of man.

The hearty and emphatic testimony of so distinguished an officer as Colonel Thuillier, at the meeting held at the bishop's palace to do honour to the archdeacon's memory, when he described the pre-eminent services rendered by him to the great work of the survey of India, was a proof of the widely extended influence which his scientific attainments secured to him, and of the active interest he took in works of public utility . . . . .

He inherited his father's zeal in the Missionary cause. His was an interest of no evanescent character, for it was grounded in the essential truths of the Gospel. The tablet to his father's memory spoke of his untiring labours in connexion with the Church Missionary Society, as "through God's blessing, having been instrumental in gathering from among the heathen, AFRICANS, HINDOOS, NEW ZEALANDERS, 'bond and free,' into the Church of the Redeemed. And it was with this, and no lower object, that our revered archdeacon maintained to the last his unabated interest in Missions." In his programme of the visi-

tation, on the threshold of which he was arrested by the hand of death, he had intimated his intention of preaching for the Missionary Societies of the Church. . . . . Following in the steps of his father, he was in all his life a subscriber to the Venerable Society for the Propagation of the Gospel, and on one critical occasion did most signal service in its behalf. While in his large-hearted zeal for the extension of the Redeemer's kingdom, the archdeacon supported both Societies, he did not approve of schemes of amalgamation. He used to say the Societies represented two different schools of the Church of England, and that, content to derive their support from two different sources within the Church, they should work separately, but in harmony. He most heartily adhered to the principle of not entering on ground already occupied by other Protestant Societies, and took the keenest interest in the admirable papers by Henry Venn on the development of a Native Church. . . .

His latest work was to carry through the press a sixth edition of his "Scripture and Science not at variance," a vindication of the infallibility of Holy Scripture. In his preface he maintains that "all will in the end be right, and that *the harmony of Scripture and Science* CANNOT *really be broken, though it may for a time seem to be disturbed.*"

The growth of his book in its successive editions shows the pains he bestowed upon it, and his anxiety to fence the truth against every new assault of error. He carefully read the criticisms which it called forth, both hostile and approving, and solicited suggestions for its improvement, so as to keep it abreast of the science of the day. With this end, too, he read largely in sceptical aad rationalistic literature. He would, during his months of comparative leisure in the Hills, write, "Send me all the *bad* books you fall in with." Darwin's latest theory reached him while his sixth edition was passing through the press. He lost no time in incorporating in it some notice of this new phase of naturalism.

In his portfolio, evidently amongst the most recent papers he had written, was found the following. It is the rough draught of a preface, or letter dedicatory, to a work he had intended to publish after leaving India. We know not whether the sermons it was to have comprised will ever see the light.

"*To the Clergy of the Archdeaconry of Calcutta.*

"MY DEAR BRETHREN,—I have been your companion in the work of the ministry in India so many years, that ever since leaving you in October last I have had a strong desire to linger a little longer among you; and, with this in view, have decided to print a volume of sermons, and beg each of you to accept a copy. I have no thought whatever that the sermons have any particular merit to commend themselves to your reception; but they set forth those principles of Faith and Practice which I have endeavoured to teach, and which I have found by experience, and have seen in others who maintain them, to wear well. It is not reputation which I seek, but the cultivation of brotherly kindness.

"I was born, and was brought up, and have continued, and hope to die, in the Evangelical school of the Church of England. To be of a party, and to be of a party-spirit, are two things as opposite as the poles. I have long been persuaded that men of thought and education, if they have distinct views of religion, must necessarily belong to a party; but to be of a party-spirit, within the limits of Divine truth, is to hold your views in an offensive manner—in a way contrary to the spirit of the Gospel. It has been my desire and aim while among you—with what success others must judge—to maintain a line of conduct consistent with that view.

"The sermons which I have selected have been written at very various times, and, although not intended to be put together in a volume, now are arranged in some kind of order, which the table of contents will explain.

"But I have had also another motive in sending this volume to the press. What I have hitherto published has been almost exclusively connected, either directly or indirectly, with science. It is pleasant to me to give a volume directly connected with my sacred office, and to leave a record, however transitory, of those higher occupations in which it is the joy of the Minister of Christ to be engaged. When I left Cambridge in 1838, after nine years' residence, and came to India at the call of Bishop Wilson to be his chaplain, I conceived that I had left all scientific pursuits behind me for ever; for I went out intending to spend my life in the East. Circumstances, however, have arisen from time to time which rekindled the whole flame; and as these circumstances were not of my own creation, I felt them almost to be calls of duty. Interesting problems have frequently been proposed to me while in India by practical, but professional men, who have desired to have a solution on scientific and theoretical principles, and whose wishes claimed to be met. I have never

sought these occupations, but have enjoyed them when brought to me in this way. The variation of occupation I have found to be refreshing. The time that others have spent in their own way of recreation I have spent in this, when the occasion arose. It has lately occurred to me at times that some who perhaps did not know me except in this connexion might suppose I had nothing else to do. I am therefore the more pleased now to put forth a specimen of other and higher work, which has been, not the occasional, but the constant occupation of the years I have spent in India."

We feel that there would be something seriously wanting in our pages if one so holy and so devoted to the extension of the kingdom of the Redeemer whom he loved and served were to pass away without some distinct notice in them of his long and faithful services. We had hoped that it might have been ere this supplied from some more qualified source. We trust it yet may be in some more extended and substantial form than can be supplied in the pages of a periodical. Meanwhile, as a memorial, however slight, of the invaluable services which the late archdeacon rendered during so many years to the Church Missionary Society in India, we append, as matter of record, the Minute which was adopted by the Calcutta Corresponding Committee when the mournful intelligence reached them.

It is with feelings of mournful interest that the Committee record the much-lamented death of the Venerable the Archdeacon, who presided at their last meeting in his usual health. This unexpected event took place at Ghazeepore, on the 28th December.

In other more public ways expression has been given to the universal regret which pervaded all classes on the sudden tidings of his death, and an honourable testimony been borne to his pre-eminent qualifications for the important office he had so long filled, to his scientific fame, and to the thorough manliness and gentleness of his Christian character.

But his relation to this Committee was so intimate and peculiar as to call for special commemoration. From his highly-gifted father, Josiah Pratt, who bore a principal part in the formation of the Church Missionary Society, he had derived an hereditary interest in its operations. He possessed an intimate and accurate knowledge of its history, and ever watched the development of Missionary principles with a clear-sighted comprehension of the great object in view—the planting of a self-sustaining and self-extending Native Church.

He always maintained the independence of the Society as a voluntary clerical and lay association of members of the Church of England, but not part of its ecclesiastical system.

On his frequent and extensive visitations he took the liveliest interest in the Missionaries' work at the various stations, and our Missionaries had long looked up to him as a veteran leader, while they leant on his wise and sympathizing counsels as those of a tried friend.

Hence his presence at this Committee was of the greatest value; his judgment could always be relied on, both from his intimate acquaintance with the circumstances of our Missions, and from his adherence to the evangelical principles on which the Society was founded. His interest in the native population was a marked feature in his character, and it was the more remarkable from the fact that his scientific pursuits lay in another direction. It was attributable to the depth of his Christian convictions and the largeness of his heart that the native races were to him so great an object of interest, and their evangelization so earnestly sought.

The Committee had hoped that in his approaching retirement from India he would still have aided the Society by his sagacious counsels, and formed a new and important link between the Parent Committee and their representatives here, as well as the Missionaries in the field.

Unerring wisdom has ruled it otherwise; but the recollections of his life-long and undiminished interest in the work survives to stimulate others to a like zeal for the extension of the Redeemer's Kingdom; while the impression of his careful painstaking and impartial spirit in the deliberations of this Committee will not be soon effaced. May the loving counsels and spiritually-minded views of Missionary work, for which he was remarkable, ever prevail amongst all who take part in the great work which the Society has, in God's Providence, been called to carry on.

THE PRIMATE ON HEATHENISM IN ENGLAND.

We are told concerning cyclones that they are in the nature of vortices, or circulating movements, participated in by masses of air, revolving the more rapidly near the centre up to a certain distance or radius within which there is a calm. There was probably such a calm in the Episcopal palace of Carlisle when our excellent Primate returned to it after delivering his speech at a Missionary meeting in that city some weeks ago, Probably neither His Grace, nor his host, nor the friends assembled, had any idea that offence to any had been given, or could be taken. But winged words had gone forth with the speed of the wind, and a storm was raised which has hardly yet been lulled to rest. We have no power to hush or to recall the raging winds, or to put to flight the storm-clouds which have gathered; nor have we the slightest desire to add to the confusion. It would, however, be impossible for us to pass over in silence a discussion which has elicited so much comment affecting Missionary agencies and the mutual relations of Christians and the heathen. We would premise our remarks by observing that we would feel it to be not only superfluous, but unbecoming in us to undertake to be the apologists of the Archbishop of Canterbury. Those who have watched His Grace in his public career—and we profess no other knowledge of him—are well aware not only of the liberality of his views, but also of his singular courtesy and kindliness of heart. It is therefore no marvel to us that this controversy should have elicited the fact, that his generous hospitality had extended itself to the students to whom he referred; and that the only occasion upon which the Bishop of Carlisle ever had the opportunity of seeing any of them was in the gardens of Lambeth Palace. Similar courtesy has, we know, to some extent been, with the utmost propriety, extended to them by the Master of the Temple, and by some other Christian friends who have been attempting to show them the kindness which ought to be exhibited to strangers in a strange land. It would not be either heathen or Christians "of the worst kind" who would find admittance into social circles so exalted and refined: other and more suitable agencies would be put forth for their recovery from sin. We cannot help thinking, therefore, that if our Hindu friends had been well advised, they would have taken the sound advice contained in an English author, with whom they are probably familiar—

> "Let the galled jade wince,
> Our withers are unwrung."

As for the trifling mistake into which the Archbishop fell, of speaking of "some sixty Hindus" studying at our Inns of Court, when there are, we believe, about thirty, if they had added a little more Latin and Greek to their acquirements it might have occurred to them that "some sixty" might have been used as "sexcenti" for an indefinitely large number of which the speakers did not profess to have any accurate knowledge.

When, however, we turn from the Archbishop's speech to the letters which it elicited, it is quite clear, that although our Hindu friends may have profited in many respects by the training to which they have been subjected, yet, as the author of "Eothen" remarked of his old master, Dr. Keate, their ingenuous learning "has not softened their manners, but has suffered them to be tremendously fierce." There is little trace of what was once proverbial, "the mild Hindu;" still less is there the calm of the philosopher, in the exasperated language to which they have had recourse.

But after the first outburst of indignation the legal training which they are receiving enabled them we presume quickly to distinguish that the term "heathen of the worst class" had no application to them. In the second letter addressed by Mr. Thakur to the *Times* (August 26), the gravamen of the Archbishop's offence appears to be that "it has been the custom with all Christian nations to designate all such as disbelieve in

Christianity by the the term heathen. But now-a-day, like many words of a similar import, it carries with it the notion of opprobrium." He finds fault then with the Primate, and contends that he does well to be angry at the use of "a sentimental or impassioned term, as Bentham would have called it, where a neuter term should have been used." Now we are well aware that words change their signification, and often do acquire an offensive sense, which they did not originally possess; and it is certainly a breach of charity to use them needlessly when this is the case. If the Archbishop had termed our friends "miscreants" there might have been reasonable cause of complaint, even though, by an after-explanation, he had declared that he used the term in its original meaning. But we cannot admit that "heathen" has acquired this offensive sense: it is still in our judgment a neuter term. If, however, Mr. Thakur and his co-religionists imagine it to be a sentimental or impassioned term, and would prefer some other designation, we would feel obliged by their suggesting it: we would gladly use it if equally compendious and suggestive. But until they supply the appropriate term we are at a loss how to speak or write of them without offence. The paraphrastic term "disbelievers in Christianity" is both too cumbrous and too inapplicable to answer the purpose. With all deference to Mr. Thakur, Christian writers do not term Voltaire and Diderot "heathen," they speak of them as "infidels;" we fear, too, that this appellation would not satisfy Mr. Thakur. The real fact is, that some such compendious terms are used by all nations to designate those who differ from them in creed and language, and it is difficult always, even with the utmost care, to avoid offence. Does Mr. Thakur, for instance, know the meaning of the term "Mlekkha?" We can remember that Lord Lyndhurst evoked a somewhat similar burst of indignation by speaking of the Irish as aliens, which, in a certain sense, they are. Even the term "foreigners" may be supposed to bear an invidious sense, and is sometimes used invidiously; but it does not therefore seem a sufficient reason why it should be disused. If Mr. Thakur and his friends had, in the absence of Christianity, had a somewhat larger share of that philosophy which enabled even Ovid, when in Pontus, to submit to being called a barbarian, because he felt himself to be one there, this very superfluous warmth and vigour of language might have been avoided.

While adverting to the share taken by Mr. Thakur in this controversy, there is a remarkable statement of his which deserves some notice. He says, "If we heathens had the least suspicion that Christians had examined our sacred books, and found them immoral, full of false teaching, &c., then we would certainly submit to be instructed by them in religious matters. But they are quite innocent of any such attempt." If this language means any thing, it means that Christians have not examined the sacred books of the Hindus; that they have not even attempted to do so. It will be a very charitable surmise that Mr. Thakur's studies for the Indian Civil Service and the Bar have been too arduous and unremitting to allow of his making himself acquainted with matters outside of the subjects at which he has laboured. When we read his letter we could not help recalling a most interesting conversation we had with the late eminent Orientalist, Dr. Goldstücker, who, by the way, had refused a most handsome offer from Indian natives to go over to their country and instruct them in the contents of their own sacred books, which may be fairly termed religious matters. His views of Missionary work were not ours, but we listened with the deepest interest to his account of the way in which he communicated to young Hindus, of the class of Mr. Thakur, facts and ideas from their sacred books of which they had not the slightest conception, and of which they were as ignorant as Mr. Thakur probably is of the contents of the Talmud, or, shall we say, of the Veda itself. Professor Max Müller, who is a Christian, has made himself acquainted with the Vedas. Mr. Thakur does not seem

to be aware of this. Under the shelter of the authority of this learned man, we venture to submit to the notice of our Hindu friend the following paragraphs, which he may not have met with or recollected when he hazarded the statement in his letter.

At the present day there are but few Brahmins who can read and understand the Veda. They learn portions of it by heart, these portions consisting of hymns and prayers, which have to be muttered at sacrifices and which every priest must know. But the language and grammar of the Veda being somewhat different from the common Sanskrit, the young priests have as much difficulty in understanding these hymns correctly as we have in understanding old English. Hence arguments have not been wanting to prove that these hymns are really more efficacious if they are not understood, and all that the young student is required to learn is the pronunciation, the names of the metre, of the Deity to whom the hymn is addressed, and the poet by whom it was composed. In order to show that this is not an exaggerated account we quote from an article in the "Calcutta Review," written by a native, and a real Sanskrit scholar:—"The most learned Pandit in Bengal," he says, "has need to talk with diffidence of what he may consider to be the teaching of the Vedas on any point, especially when negative propositions are concerned. It may be doubted whether a copy of the entire Vedas is procurable in any part of Hindustan. It is more than probable that such a copy does not exist in Bengal. It would scarcely be modest or safe, under such circumstances, to say that such and such doctrines are not contained in the Vedas. . . . Instead of the Vedas the Brahmins of the present day read the laws of Menu, the six systems of philosophy, the Puranas, and the Tantras. Yet ignorant as they are of the Veda they believe in it as implicitly as the Roman Catholic Friar believed in the Bible, though he had never seen it. In their controversies with the Mohammedans, and in later times with the Missionaries, the Brahmins, if they were hard pressed, invariably fell back upon the Veda. The laws of Menu, and other law books, were preached and translated. Some of their Puranas had also been translated into English and French. With regard to these, therefore, the Missionaries could ask for chapter and verse. But the Veda was unknown to either party, and on the principle of "omno ignotum pro magnifico," the Brahmins maintained, and the Missionaries had to believe, that everything which was found nowhere else was to be found in the Veda. There was no commandment of the Old Testament which, according to the Brahmins, might not be matched in the Veda. There was no doctrine of Christianity which had not been anticipated in the Veda. If the Missionaries were incredulous and called for the manuscripts they were told that so sacred a book could not be exposed to the profane looks of unbelievers, and there was an end to all further argument. . . . . .

One of the most learned representatives of the Brahmins says "It is surely a very curious reflection on the vicissitudes of human affairs that the descendants of the divine Rishis should be studying on the banks of the Bhâgirathi, the Yamunâ, and the Sindhu, those Holy Scriptures published on the banks of the Thames by one whom they regard as a distant Mlekkha."—"*Chips from a German Workshop*," vol. ii. 306—311.

We do not know whether Mr. Thakur is a Brahmin or not, and what examination he would be prepared to pass in the debasing and often licentious books which are the modern substitutes for the Vedas; but we believe the real facts to be, that if it had not been for the learned labours of the eminent German and English scholars who have toiled unwearyingly to make the contents of their sacred books known to the Hindus in a scientific form, they would have had little or no knowledge of them at this day. Western curiosity has stirred the apathy of ages. Without its restless interference the Brahmins would have gone on muttering their old "mumpsimus" and all around them, Mr. Thakur himself included, would have been unconscious that it should have been "sumpsimus." Christians have examined the sacred books of the Hindus, of the Arabians, of the Chinese. "Hidden in the rubbish of these they have found precious stones;" they have not scrupled to acknowledge merit where they discovered it, and to expose what was weak and childish, low and common-place, even when found in books most highly reputed for their sanctity. In his letter to the "Times," Mr. Thakur frequently refers to an article in the

"Spectator" of August 24. We believe that the writer of it has stated substantially the truth, that scepticism, at any rate such scepticism as that of Mr. Thakur and his friends, is distinctly Western, not Eastern, and that it is through its having permeated to India that he and others have adopted the views of "Mr. Mill, Mr. Spencer, Mr. Darwin, Professor Huxley, &c." We wish we could agree with him that English education in India has swept away the excrescences which have overlaid what he terms "the enlightened systems of heathen religion," and had obscured their purity. It has had some destructive influence. These excrescences, however, are unfortunately the popular religion of the masses of the Hindus. Our Hindu friend must have very imperfectly understood his countrymen, their practices, and their tenets, if he is not aware that, to all intents and purposes, these "excrescences" constitute their religion now, notwithstanding all the foulness and absurdity which distinguish them. With Mr. Thakur's views of tolerance and enlightenment he would probably not be himself a worshipper at the shrine of the goddess Kali; yet as we have already noticed in our pages, there might have been seen last year, sitting at the famous shrine of that goddess, in the south of Calcutta, a man with an intelligent face, a distinguished M.A. of the Calcutta University, attired as a devotee of the goddess, absorbed for hours daily in silent contemplation of the virtues of Kali! This accomplished student may possibly, as Mr. Thakur may possibly, have had some glimmering notion of the contents of the Veda through the influence of his English education, but plainly not sufficient, in his case, to wean him from the most revolting superstition. It requires more than English education to open the eyes of the blind. The fact is, that Mr. Thakur, and those who sympathize with him, confound things which ought not to be confounded, and, either unintentionally or with the special pleading which legal training is supposed to impart, fail to put the case fairly. When enlightenment, and toleration, and philosophy, and what not, are paraded before us, there are indistinct and mysterious references to the solemn utterances of the Veda and the better portions of Sanskrit philosophy of which Englishmen know very little, and Hindus, relatively to their numbers, know probably less; whereas the large majority of the myriads of India are as devoid of enlightenment, are as ignorant of toleration, and are as uninfluenced by philosophy as the Atabualpa of Peru, whom Mr. Thakur refers to. English education is doing something for them, Christian effort has done more; under these combined influences there is hope that the ignorance which has so long brooded over the land is slowly passing away, and that many of the revolting superstitions which have been hitherto kept down by the strong hand of British power will in time become obsolete through the influence of awakened and purified consciences. Through such influences already Mr. Thakur and other intelligent gentlemen have so far shaken off the trammels of their creed as to visit England, incurring the penalty of becoming Mlekkhas, if, in the estimation of their own countrymen, they may not be such already. If the truth were fully uttered it is probable that the intolerance which they meet with is not what they experience in England, but what they will have to face when they once more set foot in their native land, which all the prestige of their successful career here will hardly overpower.

There is yet one other point to which we must advert. Mr. Thakur, much as does a writer in the "Pall Mall Gazette," holds it to be mischievous to confound religion, and what he terms social manners. We do not think that it is preposterous to do so. We believe that religion has much to do with morality, a phrase which we distinctly prefer to social manners. A false and superstitious creed, indeed a creed of any sort, cannot be altogether an abstraction concerned with the intellect, but exercising no influence over the passions and the issues of the heart. Where the creed is pure it has a purifying and ennobling influence; where it is debased it poisons the springs and sources of

morality, and deadens the action of conscience. It may be of course conceded that multitudes are not as bad as the creeds which they profess to hold; and that there are multitudes whose practice is utterly irreconcilable with the requirements of their creed; nevertheless, the creed is not an imaginative idea, whether for good or evil. One of the journalists who took part in the fray observed with much truth that Mohammedanism, wherever it had had sway, whether in Turkey, in Asia, or in Egypt, had brought decay and demoralization in its train. "Neither in the Mohammedan, the Buddhist, or the the Brahminical systems are the true dignity of man, the sacredness of marriage, or the right of personal freedom, and of conscience, consistently recognized. Everywhere infanticide is common, and woman is marked as a chattel." Mr. Thakur has the good sense not to controvert what he could not truthfully deny; but retaliates with the drunkenness, the baby-farming, the wife beating, which he has seen and heard of during his stay in England. The existence of such evils it would be impossible for us to deny, but it ought to have been added, that not only are such practices in direct contravention of the creed of Christianity which peremptorily forbids them, and proclaims against them the wrath of God, but also the practice engendered by that creed restrains them by legal enactments, and punishes them whensoever they are detected. We leave it to him to explain how far any check was put on infanticide in Rajpoot and other such states until England intervened, or what rights of personal freedom and of conscience are compatible with the maintenance of caste. Widow burning and Ghât murders may be adduced as singular instances of toleration, which we have failed to appreciate; but they can hardly be viewed as the result of enlightenment, or even of acquaintance with the Vedas. It is England which has quenched those fires which consumed the living with the dead. Such excrescences she has rudely lopped off: we wish we could add that she had, with equal faithfulness, led those over whom she had been providentially called to rule to understand whence the wisdom and humanity have been derived which have led to such interferences with the "social manners" of the Hindus.

It is time, however, that we turn from Mr. Thakur to the sentiments enunciated by the Archbishop. His "ipsissima verba," as furnished by the reporters, are "that in our metropolis we are brought so near heathenism of the worst kind, that unless we take some steps for converting the heathen, the heathen will be converting us." The report of the speech, which only occupies a brief paragraph in the "Times," is evidently much condensed; and the meaning of the sentence is not altogether clear. We can hardly suppose that His Grace means that the heathenism which frequents opium shops, or the dens in which mendicants used to burrow, would dream of exercising any converting influence; such contact of the most worthless professors of the respective creeds might increase contamination; and those who are familiar with the reports of the London City Missionaries, or the admirable work carried on through the agency of the Strangers' Home, can understand that even East End roughs and the denizens of our police courts and jails have gathered some fresh insight into evil from the horrible practices familiarly indulged in by the degraded creatures who unite in their own persons Eastern and Western licentiousness. We could wish it had occurred to His Grace to have dwelt upon the Christian philanthropy which has swept our streets of mendicants, emptied our jails of strangers from the East, rescued the helpless from the fangs of crimps and evil-doers, and found noble hospitality for all comers. We hope that Mr. Thakur and his fellow-students, before they quit our shores, will visit the Strangers' Home, and see how, in obedience to Christ's command, and out of love to the Saviour, their own brethren, when hungered or athirst, or strangers, or naked, or sick, have been ministered to, when in prison have been visited and released. Within the sphere of such operations the heathen have not converted us, but in many instances, by the power of Christian love and

charity, and the blessing of God resting upon the teaching of His Word, we have converted them: they have departed from our shores blessing Him who has brought the blind home to Himself by a way that they knew not.

His Grace is then represented as having said, "I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other affected the philosophy on which the young men feed in our great nurseries of learning; that men of learning have more toleration for that denial than they had in the olden times; that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country." The Archbishop suggests this fear as a stimulus to increased support of Missionary effort. It is quite plain, if we may venture on a legal term, that when making this remark the Archbishop has changed the *venue*, for he dilates upon the risk to our seats of learning, from what he somewhat vaguely terms "the great proximity of the East" to ourselves. But our seats of learning are not in the East of London, nor in the vicinity of crimps and opium dens. It is plainly an evil of a totally different kind and character which the Archbishop apprehends. It is possible that he meant to imply that some portion of this danger might be communicated by the conversation of intelligent and educated men such as the "some sixty students at the Temple and Lincoln's Inn;" but we imagine he must have conceived that much the larger portion of it would be introduced by the study of Eastern philosophy and the perusal of Eastern codes of religion and systems of philosophy, which the labours of European scholars have rendered accessible to all students. We suppose that he meant this. If he did not, and confined his observations merely to the handful of oriental students in our Inns of Court, we would most respectfully venture to differ from him. It is hardly possible to conceive that a few young men sojourning in England for a brief period, with a good deal of work to get through and many novelties to witness, would have either the disposition or power to exercise converting influence in the limited circles to which they gain access. If they did venture upon theological discussion, it would probably soon be discovered by competent judges that Channing and Strauss, Theodore Parker and Bishop Colenso had furnished them with all the notions which they might attempt to retail. The contents of the Veda, even if they did venture to talk of them in mysterious language, would, in all probability, be as much unknown to them as they were to the Brahmins and Missionaries previous to the Max-Müllerian era. The danger arising from the increased familiarity with Eastern philosophy disseminated by Western scholars is, however, one which might be formidable. In the original formularies and maxims of oriental sages there is often much that is specious and attractive. They can add nothing to him who is mighty in the Scriptures, but for those to whom the Bible has not been the power of God unto salvation they may act as a charm upon their unstable and unregenerate minds. Yet are there not Kant and Hegel? Is there not German mysticism and French positivism? Is not unbelief of all sorts rife already in a country like ours, where there is freedom of thought, and freedom of speech, and freedom of religious doctrine and practice? With all deference to the Archbishop, for one who would if he could be a Brahmin or a Buddhist, there are hundreds who will be Kantists, or Hegelians, or Comtists? There may be some consolation to those who disbelieve in Christianity when they find that there are multitudes whom they never dreamed of before who share their unbelief and heresies. Unquestionably there is some danger, but it will be danger to those who were in danger already from the pride of intellect, or the self-sufficiency engendered by human learning when it is not sanctified, and when every thought is not subdued into captivity to the obedience of Christ. It is danger to a limited circle, not to the community at large.

There is, however, one aspect of the matter which the Archbishop has not touched upon, which is, in our judgment, very serious, and which has more especially urged us to dwell upon this well-worn topic before it passes away from recollection. We do not now refer to the danger of conversion to ourselves, but to the stumbling-block and hindrances which the fearful inconsistencies and flagitious living of English men and women place in the way of the conversion of the "heathen"—we must perforce use the term—who visit our shores. It did not fall within the region of the Archbishop's argument to dwell upon this, but that is no reason why we should pass it over in silence. It is a matter for shame and humiliation upon which we would most willingly, if we could, have kept silence; but it is impossible. It is here that we feel the true danger of so many Eastern strangers being resident amongst us. It is the danger to them, not to ourselves, that we are most deeply concerned for. Even before they left India they must have been witnesses of English profligacy and immorality to a painful extent among those who have been sojourning in the East. The last great day alone will declare the hindrances which have been placed in the way of the Hindu and Mohammedan from receiving Jesus as their Saviour by those who nominally professed themselves to be His soldiers and servants.

We venture to relate one most painful instance of the danger resulting to Eastern strangers which has been brought under our notice. We mention it in the hope that there are some whose hearts God has touched who may be led to take the whole question up, and to see what remedy can be found for such evil. A native of India, a Christian gentleman, who has for many years held a high appointment under Government, sent his son home to be educated in England. When he first came to this country he was a Sunday School teacher, respected by his class of English boys, and a regular attendant at divine worship. According to his father's wishes he was entered at one of the Inns of Court, but soon after commencing his studies he lost that love for his Saviour which he brought with him from India. After two years he gave up even attending divine service on the Lord's-day. After four years of incessant application, in which his health was seriously injured, he was called to the Bar with high distinction. When he was called, in pursuance, we suppose, of some ancient custom which would be more honoured in the breach than in the observance, he was required to take part in orgies such as he had never before witnessed, and which could not be surpassed at any heathen festival in India. Whether these orgies rest upon any official sanction, such as the Benchers of our Inns of Court could sweep away, or whether they are the private customs of students, we are not sufficiently informed to say. The young man in question came to England a Christian; after four years intercourse with Englishmen it would not be easy to determine his spiritual state. Those who are in a position to know are conscious that there are few natives of India who do not deteriorate morally by their residence in England; although to this statement there are many honourable exceptions. They come here, the *élite* of their people for intelligence and industry, but the temptations which beset them are fearful, and it is no wonder that some succumb to them. What we have represented is no imaginary evil. Deprived by circumstances of their natura guardians, removed far from all the ties and restraints of home, strangers in a strange land, it would be no wonder that some make shipwreck, even as many youths, our own sons, with far greater advantages, fall away and perish.

We do trust, therefore, that some would be led seriously to consider what remedy can be applied to rid us from this reproach. There are many now in England to whom India has been the source of all their wealth, and of all the honour and reputation which they have gained. They are familiar with the customs and manners, with the modes of thought and prejudices which prevail among our Hindu and Mohammedan fellow-subjects.

In some cases, perhaps, they may have personal knowledge of the friends and relatives of these young men. We could earnestly wish that something could be done by them for the "better classes of heathenism" among us, corresponding to that which has been effected with such untiring zeal and self-devotion for the "worst classes." The number to be dealt with is very limited at present, and the intelligence and education which they possess ought to facilitate intercourse. Any such attempt might require some personal exertion and kindly tact, but it presents a sphere for active usefulness and Christian effort which ought not to be overlooked or neglected. We know that there has been a phase of "Young Bengal" which has not been very attractive; through conceit and self-assumption many belonging to this class have exposed themselves to much ridicule. We must confess, too, that we have not been favourably impressed with the tirades which have been indulged in in reply to the Archbishop. The writers of them have evidently mistaken violence for strength, and abuse for argument. A more temperate tone would have enlisted far more sympathy, even from those who were most conscious that no wrong was intended, and that no offence ought to have been taken. Still an injury may not be the less felt because it is after all imaginary. In the case of one of our own people such fancifulness might well be overlooked and suffered to evaporate; but the Oriental in this, as in so many other ways, is differently constituted, and many allowances may be made for strangers in a strange land.

In some comments which have been made by the "Pall Mall Gazette," on a sermon preached by the Bishop of Carlisle on this painful subject, the writer sneers at the Bishop for supposing that Englishmen are "the salt of the earth," are "the light of the world." He terms this absurd vanity. We so far agree with him in admitting that they are not. But we probably differ with him in assuming that they ought to be. His assertion is painfully true that multitudes acquiesce in Christianity in a superficial half-hearted way, and do not really believe in it with a faith which influences their conduct and moulds their character. We recognize the existence of this fact as readily as he could wish. The proper inference, however, is not, in our judgment, to be content, Sancho Panza like, with its existence; but, however Quixotic it may seem to be, in the judgment of such as the writer, to set before men the ideal which Christ realized, and which His true followers have ever sought to realize, which ideal so set before men has impelled them to noble deeds, to generous self-sacrifice, to acts of philanthropy, to effort and exertion in the cause of all that is good and great, of which the material prosperity on which the writer dilates with so much unction and satisfaction, is, after all, only the outward symbol. It is, we acknowledge, requiring much from the "heathen," who visit England to ask them to distinguish between real Christianity and nominal Christianity, between that which exists from the accident of birth, and from that which is the result of genuine conviction; from that which owes its existence to man and that which results from the influence of the Spirit of God. It is as true now as when our Saviour uttered it, that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It may be no easy matter to explain this to those who do not believe in Christianity. Many even who profess to be Christians fail to realize it; but it will have to be done, and we trust that the discussion which has arisen will precipitate exertion. The most rational and the most ready way is to afford residents among us the opportunity of observing for themselves, that although there are multitudes who neither do realize nor wish to realize the religion which they profess, and who habitually transgress or modify the commandments of Christ, whose soldiers and servants they profess to be, as though their conscience did not reproach them with such transgressions or modifications, yet that there are those who, constrained by the love of Christ, seek to live according to His will, and whose allegiance to their Master is simple,

truthful, and unquestioning. The most cursory student of the New Testament must, unless he is wilfully ignorant, be conscious that although "many are called yet few are chosen," and that whatever may be the subsidiary benefits resulting from a profession of Christianity, such as enlightenment, freedom, intelligence, and deliverance from foolish superstition and gross immorality, yet that admission to the kingdom of God is something higher and beyond, for which there must be a striving to enter in, and that through a strait gate and by a narrow way, the way which Jesus trod.

One benefit we trust will result from this controversy, and that is, the distinct knowledge that there is work to be done among the "heathen," not merely in India, but in England. It is no small gain that this fact should be thoroughly realized. The first step will thus have been taken to bring the matter distinctly home to the consciences of English Christians. If this were one of the objects which our excellent Archbishop had in view, most assuredly he has not spoken in vain. It is for Christian charity, influenced by Christian courtesy and friendliness, to do the rest.

THE GREAT LONE LAND[1].

UNDER this suggestive title Captain Butler has published a very interesting book, in which he details his experience of travels in North-west America. It does not concern us much; and we shall probably, beyond some few descriptive passages, borrow little more than the title from the publication. Captain Butler makes rare allusions throughout it to Missionary proceedings, and this is perhaps as well, as he does not seem to have a very fair perception of the important issues involved, and, like all who sit loose to systems of theology, is very indifferent to the result of Missionary labour, whether Protestant or Romish, except in so far as it may, in his judgment, promote morality or civilization. We are bound to add, at the same time, that he is never wanting in respect or courtesy for the Missionaries whom he mentions, who are, for the most part, Roman Catholic. His course, as marked out upon his map, does not seem to have brought him into immediate contact with many of the Missions of the Church Missionary Society. The tale is merely that of an enterprising, gallant soldier, restless and discontented with the prospect of supersession, and, as he describes it, "with a fixed unalterable longing for active service." When there seemed to be a period of universal peace he had no delight wherewith to pass away the time. It was, therefore, with anxious gaze that he watched the small speck of revolt arising out of the rebellion of the malcontents in the Red River. With the keen scent of the vulture and the speed of the eagle he hastened from England to the scene of contention. So swift are men's feet to shed blood. We are glad, however, that his book has been written. It contains useful information about the party feuds, which have never quite intermitted between the English and French since they first opposed each other in arms in that distant region. While we may pass over as of little account the author's lucubrations on political topics, which reflect a good deal of his personal dissatisfaction with his own position, he presents lively pictures of the desolate scenes through which he passed when engaged on a mission to the Saskatchewan valley, to which he was despatched by Mr. Archibald, the Lieutenant-Governor of Manitoba.

Our own pages, and the pages of the *Church Missionary Record*, have often furnished

[1] "The Great Lone Land," a Narrative of Travel and Adventure in the North-west of America. By Captain Butler, F.R.G.S. London: Sampson Low, & Co. 1872.

lively pictures of the desolation of the regions through which Captain Butler travelled; and the means of locomotion there have been fully described in the journals of our Missionaries. We cannot, however, refrain from placing before our readers from Captain Butler's work an able passage, which explains not only the vast extent of the country in which a portion of our North-west American Missions are situated, but also the relation in which the Hudson-Bay Company stands to the country at the present time.

Of the two great monopolies which the impecuniosity of Charles II. gave birth to, the Hudson-Bay Company alone survives, but to-day the monopoly is one of fact, and not of law. All men are now free to come and go, to trade and sell and gather furs in the great Northern territory, but distance and climate raise more formidable barriers against strangers than law or protection could devise. Bold would be the trader who would carry his goods to the faraway Mackenzie River; intrepid would be the *voyageur* who sought a profit from the lonely shores of the Great Bear Lake. Locked in their fastnesses of ice and distance, these remote and friendless solitudes of the North must long remain, as they are at present, the great fur preserve of the Hudson-Bay Company. Dwellers within the limits of European states can ill comprehend the vastness of territory over which this Fur Company holds sway. I say holds sway, for the north of North America is still as much in the possession of the Company, despite all cession of title to Canada, as Crusoe was the monarch of his island, or *the man* must be the owner of the moon. From Pembina on Red River to Fort Anderson on the Mackenzie is as great a distance as from London to Mecca; from the King's Posts to the Pelly Banks is farther than from Paris to Samarcand; and yet to-day throughout that immense region the Company is king. And what a king! no monarch rules his subjects with half the power of this Fur Company. It clothes, feeds, and utterly maintains nine-tenths of its subjects. From the Esquimaux at Ungava to the Loucheaux at Fort Simpson, all live by and through this London Corporation. The earth possesses not a wilder spot than the barren grounds of Fort Providence; around lie the desolate shores of the great Slave Lake. Twice in the year news comes from the outside world—news many, many months old—news borne by men and dogs through 2000 miles of snow; and yet even there the gun that brings down the moose and the musk-ox has been forged in a London smithy; the blanket that covers the wild Indian in his cold camp has been woven in a Witney loom; that knife is from Sheffield; that string of beads from Birmingham. Let us follow the ships that sail annually from the Thames bound for the supply of this vast region. It is early in June when she gets clear of the Nore; it is mid-June when the Orkneys and Stornaway are left behind; it is August when the frozen Straits of Hudson are pierced; and the end of the month has been reached when the ship comes to anchor off the sand-barred mouth of the Nelson River. For one year the stores that she has brought lie in the warehouses of York factory; twelve months later they reach Red River; twelve months later again they reach Fort Simpson on the Mackenzie. That rough flint-gun, which might have done duty in the days of the Stuarts, is worth many a rich sable in the country of the Dogribs and the Loucheaux, and is bartered for skins whose value can be rated at four times their weight in gold; but the gun on the banks of the Thames and the gun in the pine woods of the Mackenzie are two widely different articles. The old rough flint, whose bent barrel the Indians will often straighten between the cleft of a tree or the crevice of a rock, has been made precious by the long labour of many men; by the trackless wastes through which it has been carried; by winter-famine of those who have to vend it; by the years which elapse between its departure from the workshop and the return of that skin of sable or silver-fox for which it has been bartered. They are short-sighted men who hold that because the flint-gun and the sable possess such different values in London, these articles should also possess their relative values in North America, and argue from this that the Hudson-Bay Company treat the Indians unfairly; they are short-sighted men, I say, and know not of what they speak. That old rough flint has often cost more to put in the hands of that Dogrib hunter than the best finished central fire of Boss or Purdey. But that is not all that has to be said about the trade of this Company. Free trade may be an admirable institution for some nations—making them, amongst other things, very much more liable to national destruction; but it by no means

follows that it should be adapted equally well to the savage Indian. Unfortunately for the universality of British institutions, free trade has invariably been found to improve the red man from the face of the earth. Free trade in furs means dear beavers, dear martens, dear minks, and dear otters; and all these "dears" mean whisky, alcohol, high wine, and poison, which in their turn mean, to the Indian, murder, disease, small-pox, and death. There is no use to tell me that these four dears and their four corollaries ought not to be associated with free trade, an institution which is so pre-eminently pure; I only answer that these things have ever been associated with free trade in furs, and I see no reason whatever to behold in our present day amongst traders, Indian, or, for that matter, English, any very remarkable reformation in the principles of trade. Now the Hudson-Bay Company are in the position of men who have taken a valuable shooting for a very long term of years or for a perpetuity, and who therefore are desirous of preserving for a future time the game which they hunt, and also of preserving the hunters and trappers who are their servants. The free trader is as a man who takes his shooting for the term of a year or two and wishes to destroy all he can. He has two objects in view; first, to get the furs himself, second, to prevent the other traders from getting them. "If I cannot get them, then he shan't. Hunt, hunt, hunt, kill, kill, kill; next year may take care of itself." One word more. Other Companies and other means have been tried to carry on the Indian trade and to protect the interests of the Indians, but all have failed; from Texas to the Saskatchewan there has been but one result, and that result has been the destruction of the wild animals, and the extinction, partial or total, of the Indian race.

In another striking passage, after giving an interesting account of the immense range of mountains, the Montagnes des Rochers, as they were termed by those who first beheld them, from whose glaciers and ice valley proceed the Kissasktchewan or Rapid Flowing River, and the Assiniboine or Stony River, he pictures as follows the great boundless solitary waste of verdure constituting the central prairies of the North-west, of which he says in his preface that one may wander 500 miles in a direct line without seeing a human being, or an animal larger than a wolf.

The old, old maps which the navigators of the sixteenth century framed from the discoveries of Cabot and Castier, of Varrazanno and Hudson, played strange pranks with the geography of the New World. The coast-line, with the estuaries of large rivers, was tolerably accurate; but the centre of America was represented as a vast island sea whose shores stretched far into the Polar North; a sea through which lay the much-coveted passage to the long-sought treasures of the old realms of Cathay. Well, the geographers of that period erred only in the description of ocean which they placed in the central continent, for an ocean there is, and an ocean through which men seek the treasures of Cathay, even in our own times. But the ocean is one of grass, and the shores are the crests of mountain ranges, and the dark pine forests of sub-Arctic regions. The great ocean itself does not present more infinite variety than does this prairie-ocean of which we speak. In winter, a dazzling surface of purest snow; in early summer, a vast expanse of grass and pale pink roses; in autumn too often a wild sea of raging fire. No ocean of water in the world can vie with its gorgeous sunsets; no solitude can equal the loneliness of a night-shadowed prairie: one feels the stillness, and hears the silence, the wail of the prowling wolf makes the voice of solitude audible, the stars look down through infinite silence upon a silence almost as intense. This ocean has no past—time has been nought to it; and men have come and gone, leaving no track, no vestige, of their presence. Some French writer, speaking of these prairies, has said that the sense of this utter negation of life, this complete absence of history, has struck him with a loneliness oppressive and sometimes terrible in its intensity. Perhaps so; but, for my part, the prairies had nothing terrible in their aspect, nothing oppressive in their loneliness. One saw here the world as it had taken shape and form from the hands of the Creator. Nor did the scene look less beautiful because nature alone tilled the earth, and the unaided sun brought forth the flowers."

Such has hitherto been the condition of this great lone land, which it took Captain Butler, using the utmost possible diligence, four months to traverse, from the time he first made his first camp on the shivering prairie of the Lonely Grave till he reached the

confines of civilization. Sixty years ago, however, an almost equal interval of desolation lay between the Red River of the North and the Atlantic Ocean. These solitudes now teem with the cities of Minnesota, Wisconsin, Illinois, Indiana, and Michigan, and now the full tide of civilization is overflowing into the regions which are beyond. In a Memorandum which the excellent Bishop of Rupert's Land has submitted to the Church Missionary Society he informs them that "The fertile region in the South of Rupert's Land, including the province of Manitoba, and extending, with some intervals of inferior land, from the Lake of the Woods, 100 miles east of the Red River, onward through the valley of the Saskatchewan to the Rocky Mountains for 1000 miles to the west, is constantly and most rapidly rising in importance. Nearly 2000 emigrants entered last year; many will enter this year; there will soon be a large population. A few years ago there was not the beginning of a village. A new town, called Winnepeg, is rapidly springing up, with large hotels, business shops of all kinds, several weekly newspapers, four churches, and numerous professional men. There will soon be all the accompaniments of civilized life. This year there will be steam communication from London to Winnepeg without a break. Next year it is expected that a railway will be competing on the very last part of the route with the steamers on the Red River. During the past winter steamers were built that will carry steam navigation far on towards the Rocky Mountains by the Assiniboine River, Lakes Manitoba and Winnepegoses and the Saskatchewan River. There will only be two portages of a few miles each. The direct route from Canada through our own territory is being constantly improved, and surveying has been actively going on in preparation for the Great Canadian Pacific Railway, for which Canada is about to raise a loan of eight millions sterling."

It would be impossible and out of place for us to discuss in these pages the many political, social, moral questions, which such a revolution must inevitably create in these distant regions. The population has been decimated already by their own frightful blood feuds, and by the ravages of small-pox. In a French Mission station at the Grand Lac, the Romish Bishop and his priests informed Captain Butler, that out of a population of 900 souls more than 300 had perished of small-pox up to the date of his arrival, and others were still sick in the huts along the lake. When to this we add the operation of free trade, which has been delineated in the extract we have already quoted, and the brutal atrocities practised by white men, such as Captain Butler more than once describes, it seems highly improbable that the red man will, for any lengthened period, be enabled to maintain his position in the lands over which his forefathers have roamed for centuries. If the horrible things which Captain Butler relates were deeds of the past, there might indeed be a temptation to bury them in oblivion; but, as will be seen in the following extract, he describes them as deeds of the present "day and hour." One of his relations (p. 268) we are compelled to leave our readers to seek for in his volume, if they deem it necessary, for we could not insert it in all the blasphemous vulgarity of the original narrator to him. We content ourselves with quoting what will better bear insertion.

> Ever towards the setting sun drifts the flow of Indian migration; ever nearer and nearer to that glorious range of snow-clad peaks which the red man has so aptly named "the Mountains of the Setting Sun." It is a mournful task to trace back through the long list of extinct tribes the history of this migration. Turning over the leaves of books belonging to that "old colonial time" of which Longfellow speaks, we find strange names of Indian tribes now utterly unknown, meetings of council and treaty-making with Mohawks and Oneidas and Tuscaroras.
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> They are gone, and scarcely a trace remains of them. Others have left in lake and mountain-top the record of their names. Erie and Ottawa, Seneca and Cayuga tell of forgotten or almost forgotten nations which a century ago were great and powerful. But never at any time since first the white man was wel-

comed on the newly-discovered shores of the Western Continent by his red brother, never has such disaster and destruction overtaken these poor wild, wandering sons of nature as at the moment in which we write. Of yore it was the pioneers of France, England, and Spain with whom they had to contend, but now the whole white world is leagued in bitter strife against the Indian. The American and Canadian are only names that hide beneath them the greed of united Europe. Terrible deeds have been wrought out in that western land; terrible heart-sickening deeds of cruelty and rapacious infamy—have been, I say? no, are to this day and hour, and never perhaps more sickening than now, in the full blaze of nineteenth century civilization. If on the long line of the American frontier, from the Gulf of Mexico to the British boundary, a single life is taken by an Indian, if even a horse or ox be stolen from a settler, the fact is chronicled in scores of journals throughout the United States, but the reverse of the story we never know. The countless deeds of perfidious robbery, of ruthless murder done by white savages out in these Western wilds never find the light of day. The poor red man has no telegraph, no newspaper, no type, to tell his sufferings and his woes. My God, what a terrible tale could I not tell of these dark deeds done by the white savage against the far nobler red man! From southernmost Texas to most northern Montana there is but one universal remedy for Indian difficulty—kill him. Let no man tell me that such is not the case. I answer, I have heard it hundreds of times: "Never trust a redskin unless he be dead." "Kill every buffalo you see," said a Yankee colonel to me one day in Nebraska; "every buffalo dead is an Indian gone;" such things are only trifles. Listen to this 'cute feat of a Montana trader. A store-keeper in Helena City had some sugar stolen from him. He poisoned the sugar next night and left his door open. In the morning six Indians were found dead outside the town. That was a 'cute notion, I guess; and yet there are other examples worse than that, but they are too revolting to tell. Never mind; I suppose they have found record somewhere else if not in this world, and in one shape or another they will speak in due time. The Crees are perhaps the only tribe of prairie Indians who have as yet suffered no injustice at the hands of the white man. The land is still theirs, the hunting-grounds remain almost undisturbed; but their days are numbered, and already the echo of the approaching wave of Western immigration is sounding through the solitudes of the Cree country.

It is the same story from the Atlantic to the Pacific. First the white man was the welcome guest, the honoured visitor; then the greedy hunter, the death-dealing vender of fire-water and poison; then the settler and exterminator—everywhere it has been the same story.

It is indeed a thought full of inexpressible consolation to a Christian mind, that to these poor savages Christ has been so faithfully, and in many instances so effectually, preached by the devoted labours of our Missionaries; and that out of them there has been gathered a people in whom the Saviour beholds "the travail of His soul, and is satisfied." If their posterity be cut off, and in the generation following their home on earth is blotted out, still the name of multitudes of them will not be blotted out of the book of life when the seals thereof shall be opened. If the Church Missionary Society had only laboured in North-West America, and had never preached the Gospel elsewhere or beyond, we feel assured that none who know and feel the preciousness of souls, and who are conscious that the Gospel of Christ is the power of God unto salvation, would put that "ibi omnis Effusus labor." Here there was special and peculiar need of the utmost efforts of Christian philanthropy.

Grave questions, however, arise, as to how best Missionary operations can be carried on, and how far they can be effectively superintended under the altered circumstances which the Bishop, describes Captain Butler, writes of Cumberland, that "time moves slowly at such places, and change is almost unknown. To-day is the same as it was 100 years ago. And a list of goods sent to Cumberland from England in 1783 had precisely the same items as one of 1870." But who will undertake to predict what will be the condition of Cumberland in 1883, or what will be the traffic carried on there then? Who will say how much nearer the "Mountains of the Setting Sun" may, by that time, have drifted the flow of Indian migration, to whose children the Church

Missionary Society seeks to minister? It is therefore not without urgent reason that the Bishop of Rupert's Land has been calling the earnest attention of the Church at home to the altered circumstances of his diocese, which was, heretofore, unwieldy and unmanageable from its vast extent, but now bids fair to be so from the rush of emigrant population overtasking the energies of one man, however able and active, and diverting his attention from Missionary questions to the more ordinary, but most onerous duties of a Colonial Bishop, when those duties are discharged in the spirit in which Bishop Machray would grapple with them. In order to place this matter fairly before the Christian public, we think we cannot do better than reproduce the Memorandum of the Bishop, a portion of which we have already submitted.

It is therefore quite clear that the attention of the Bishop of Rupert's Land will be so occupied in future with Manitoba and its neighbourhood, that it will be impossible for him to visit any but the nearer Missions. Indeed, so important are the prospects of emigration in the valley of the Saskatchewan, that I believe the Governor of Manitoba is to write to me to point out the importance, in the interest of the Church, of the foundation of a separate Bishopric for that District.

The district of country in which the Moose Missions lie has long been a separate department of the Hudson's-Bay Company, called the Southern Department, under a kind of Lieutenant-Governor, receiving yearly instructions from the Governor and Council of Rupert's Land. The remoteness and isolation of Moose Factory are such that the late Governor of Rupert's Land, though for years most anxious to visit it to inspect it for the Company, was never able to withdraw from Manitoba for the required time. There are now large bodies of Native Christians in a number of the subordinate districts of Moose. Mr. Horden and Mr. Vincent have been able, in a very remarkable manner, to attend to them, being admirably seconded by four licensed native Readers, who have no salary; but there is a great need of two or three more clergymen. The Bishop of Rupert's Land has at intervals visited Moose Factory. The visitation still requires a whole summer; and on the last occasion, though the greatest economy was practised, the cost to the Society was 150*l*. The circumstances already dwelt upon will make the recurrence of such visits difficult, if even possible. Even in the past they could not be regarded as satisfactory. Necessarily they were brief, hurried, partial; affording little more than a few days visit—not always that—to two or three of the chief posts where confirmations were held. Rupert's House, where there are more than 800 Native Christians, has had only one visit, and many of the Indians had left before that visit could be accomplished. Fort George, Great Whale River, Little Whale River, and the region bordering on the interesting race of the Esquimaux, have had no visit. In fact, a proper Episcopal superintendence in such a Mission District should mean much more than has hitherto been practicable.

The Great Mackenzie River District of the North, including Athabasca, must contain over 800,000 square miles. The Society has in it three Missionaries and two unordained Students of St. John's College. There are also two natives of the district in the College, who may in another year be able to return. No Bishop of Rupert's Land has ever visited this district, and there is no prospect that a visit can ever take place. It would require a great part of two years for the Bishop to visit all the Missions at a time when the Indians could be met, and return again to Red River. This district can be joined to no other; it can only be visited by a Bishop residing beyond the Portage la Loche. The Roman Catholic body has in that quarter a Bishop in the Mackenzie River district, besides a Bishop in each of the English River and Saskatchewan districts.

I would, then, ask the Society to signify to me its willingness to assist me in procuring the appointment of its Senior European Missionaries in the Moose and Mackenzie River districts—the Rev. John Horden and the Rev. William Carpenter Bompas, as Suffragans of the Bishop of Rupert's Land.

This step is equally necessary and important, whether we consider the Episcopal principles of our Church and of the Society, or the certain advantage to the Society's work from the presence and frequent visitation of a Superintendent, with the authority and sense of responsibility a Bishop would have.

Whatever the Missionary spirit of the Bishop of Rupert's Land for the time may be, there can be no question but that he will be engrossed with the cares and anxieties of the growing Colonial field where he resides, the thorough working of which must be felt to be of incalculable importance in the in-

terest of the Church, not to speak of higher considerations.

I know that Archdeacon M'Lean and Mr. Horden thoroughly share my views on the necessity for the Mission work of such subdivision. Mr. Bompas, in a letter to me this winter, urged most strongly the immediate creation of an effective superintendence in the Mackenzie River, suggesting an appointment of an Archdeacon; but I feel that an Archdeacon would not give an effective superintendence. This would be merely an honorary distinction, and would not give the necessary influence to the holder; besides, there would still be the total want of the carrying out of the Episcopal functions. Archdeacon Cowley, without any communication from me, has, I find, thus expressed himself in a letter to your Secretaries, of which he sent me a copy:—

"While the Bishop of Rupert's Land is in England, would it not be wise to take the necessary steps for the division of this unmanageably huge diocese? I think so, and heartily wish and pray that it might be done. May I suggest that all our Mission Stations north-west of Portage la Loche be placed under the supervision of a new Bishop, in a diocese to comprise the whole of the districts beyond *the Long* Portage?* The new Bishop might be called 'Bishop of Athabasca,' I am thoroughly satisfied that such action, supposing the person chosen to fill the office competent to the requirements of such a diocese, would be calculated to promote the best interests of the Church in its tendency to reclaim the poor natives of the land, and to raise them in the scale of Christianity and civilization. The Bishop would be a strictly Missionary Bishop, and it is hardly likely that any but a man of God would accept the charge of such a laborious and self-denying post. Pray give the thought your serious consideration, and then carry it to God in prayer.

"Moose District will claim attention on the same grounds, and I would hope not unheeded. May God, in much mercy to this long neglected country, favour the plan, and so follow it with His blessing that ere long an effective Native Clergy may result!"

From this Memorandum it will be seen that, over and above the great lone land of which Captain Butler writes, there is yet another greater and still more lone, extending over 800,000 square miles, which no Bishop of Rupert's Land has ever visited, nor is there any prospect that he can ever visit it. So far, therefore, as it rests with them, the Society fully recognize the importance of co-operating with the Bishop in providing adequate episcopal superintendence for these vast territories, and have shown their willingness to facilitate the arrangement to the utmost of their power. Into the details of such questions it would be out of place here to enter, but there does not seem to be any insuperable difficulty arising from considerations, pecuniary or of any other kind, to hinder the arrangement contemplated.

It is impossible for us to shut our eyes to the fact that the present is a very critical period in the history of our North-west America Missions, in which the utmost care has to be taken that the labour of the past may not be upset. Heretofore, in the province of Manitoba at any rate, our Missionaries had pursued their work without the presentation of any conflicting claims; in the wilderness days of the province the work there had been left to them; now ministers of other denominations are pouring in, who, not yet finding full employment among their own followers, are holding services throughout the parishes and Missions of the Society. Great wisdom and discretion, therefore, are needed, but there does seem to be a reasonable hope that before many years pass over, from the growth of the Colonial Church in the South, and the efforts of the Bishops in the North, with gifts from those who have felt the privileges of the work and the presence of the Missionaries, the Society will be well nigh relieved from its burdens in Rupert's Land. For a season, owing to the sudden influx of settlers, there may be temporary complications interfering with the simple Missionary work which it is the call of the Society to undertake; but ere long it may hope to extricate itself from obligations foreign to its aim, and to follow upon the track of the Indian as he retreats

* The Long Portage is another name for the Portage la Loche.

before the presence of the white man. Still it has to be remembered that there is not a boundless field before the Society, as in India or in China. The field is limited, and the amount that will be needed for the support of the work among the Indians is not so great but what we may hope that God, by-and-bye will move hearts to supply it. It is just in this critical, transition state that effort is needed to place the Church of England on its proper footing, and to invigorate the Missionary efforts, which, for the last fifty years, have been so owned and blessed of God. The ultimate solution of the suggestions raised in the able Memorandum of the Bishop must, of course, rest with our ecclesiastical rulers; but we trust that, at any rate, public attention will be thereby concentrated more than it yet has been on the spiritual necessities of the scattered and peeled nations who are wandering in the desolate regions so aptly termed, "The great Lone Land."

RETURNED MISSIONARIES.

To the Christian who feels the paramount obligation of implicit obedience to the commands of his Master there are few scenes full of more touching interest than a dismissal of Missionaries, such as the friends of the Church Missionary Society are often summoned to witness. With fervent prayer and solemn counsel the pioneers of the Lord's hosts are then sent forth to behave themselves valiantly in the battle against the mighty. We have often chronicled such scenes in our pages, with the confident hope that many prayers will be enlisted on behalf of those who are thus jeoparding themselves in the breaches. In addition to all the natural feeling excited by the spectacle of men forsaking "houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," the consciousness that they are doing so for Christ's sake hallows the scene, and invests it with solemn significance. The mind reverts instinctively to the most memorable events recorded in the Bible, and more peculiarly realizes the awful responsibility undertaken by the first preachers of Christianity, when, commissioned by the Lord Jesus Himself, they went forth to the pulling down of Satan's strongholds with weapons which were not carnal. The charges which the Saviour laid upon the first Missionaries of the Gospel recur in all their freshness at such seasons. We again hear Jesus saying, "Lo, I am with you always, even to the end of the world." We listen once more to the solemn warning, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and is not able to finish;" or, again, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." A certain amount, therefore, of fear and anxiety enters into the joy and thankfulness with which we behold the tiros of Christian warfare stepping into the ranks: there can be no doubt of their willingness and their devotion, but with such solemn warnings uttered in the ears of Peter, James, and John, to a certain extent we rejoice with trembling. As the Hindu woman upon the Ganges, when she lights the taper in her little bark, and sends it floating down the stream, watches with breathless interest the course it takes and the continuance of the flame as an augury of the future, so is the future watched of those who, with many prayers and many yearnings of heart, are launched forth to be burning and shining lights; earthen vessels in themselves, but having, as is fain hoped, the light of the knowledge of the glory of God, in the face of Jesus Christ, shining in their hearts. It is a sorrowful thing when we behold the light quenched, the bark stranded, its office unfulfilled.

It would be affectation to imagine, and idle to suppose that there have not been failures in the Mission field, as in every other department of ecclesiastical work. Without for one moment questioning the godly sincerity which actuates some in undertaking the high and holy office of a Missionary, it has been plainly manifest that there have been those who have mistaken their vocation: such men have found a more congenial sphere for the exercise of their gifts in less forward stations in the Church of Christ. There have again been some returned Missionaries to whom the question might fitly be asked, "What doest thou here, Elijah?" Now and then, too, we have, but not often, come across one who

shone so brisk, and smelt so sweet,
And talked so

of how but for this and that he would himself have been still a Missionary. It is from such that depreciation of a work in which they have run and been quickly weary and in which they have walked and soon fainted, usually proceeds. It is not, however, a pleasant subject to dwell upon, and we gladly pass it over, the more especially as such cases are the exception, and are very far from being the rule. Legitimate reasons, valid in the sight of God, and thoroughly approved of man, justify, in many cases, the relinquishment of Mission work, and the premature return of the Missionary from what promised to be a career of singular usefulness and happiness.

But there are other circumstances under which Missionaries revisit their native land. There are those who, worn out by unwearied toil, extending over many years of patient endurance and unsparing self-devotion, return, some to die in scenes familiar to their childhood; some to spend in honourable retirement the brief remainder of their allotted term of life, over which the shadows of the evening are already stretched out; some to recruit energies sorely overtaxed, often from lack of sufficient helpers, in hope that they may be permitted yet to do further service in the outlying portions of the Lord's vineyard, where they have laboured so faithfully and so long. Need we say with what especial honour and what hearty welcome such men should be, and we rejoice to say are, everywhere received. It so happens that recently, and at present, such servants of the Lord have been and are in our midst, and it is in the thought of them that we have penned these remarks. Among those who have returned to sojourn only a brief space as wayfarers to the Jerusalem which is above, we might mention the well-known instances of Mr. Tucker, of Paneivilei, and Mrs. Hinderer, from Ibadan. Their memorial, however, has not perished with them. To them might be added the Rev. T. Sandys, whose sudden removal last October was so deeply lamented. By his death was severed one of the few remaining links between us and early Missionary enterprise in Bengal. When he first arrived in India the venerable Carey was still labouring at Serampore, and Archdeacon Corrie welcomed him to his future life-work in Calcutta. There, or in the immediate neighbourhood at Agurpara, he continued "stedfast, unmoveable, always abounding in the work of the Lord," for the forty-one years of his Missionary life, bearing the burden and heat of the day in the trying climate of Bengal. His hope was to return and end his days in India. But man proposes, God disposes. He had been but three or four months in England when, from a carriage accident, with the words upon his lips, "No pain, no pain," without a struggle or a groan he entered on that new life where there is "no pain," and where the weary are at rest. He lies interred in the quiet churchyard of Billinghay, in Lincolnshire, where his grave will preach the sermon the Church was not to hear, and tell in that out of the way spot to generations to come of one who died, as he had lived, in the service of his Lord, labouring for the extension of His kingdom. Many mourn his loss; not least the Native Christians in Bengal, who revered him as a father.

There are, however, other returned Missionaries among us whose names are familiar

as household words to those interested in Christian Missions. We extract from the "Calcutta Christian Intelligencer" the following notice of two who are now in England after years of protracted sojourn and devoted labour in the East :—

Mr. Smith, we regret much to say, left his station, Benares, under the pressure of illness. He had hoped to weather out the campaign a little longer by retiring to the hills during the very hot weather; but it was found at last wisest and safest to seek the climate of Europe, and he left Bombay with his veteran brother Leupolt on the 10th April, after a service of over forty years. All who know him know the story of his resolute adherence through long years of toil to the primitive form of Missionary labour—the road-side preaching of the Gospel. And in his far-off retirement we think his mind will rest for solace, not on the busy activity of the Christian community at Sigra, but on that new thing in the midst of idolatrous Benares, the Christian Church in the city, which he was permitted to see completed, and provided with a pastor, before he left. Even he goes away wistfully looking back, and talking of a hoped-for return. We are permitted to indulge more reasonable hopes of Mr. Leupolt's return, much weakened though he be by years of patient management of so many designs, the sustenance of which incessantly demanded consideration and effort. Known to all is also the work of Mrs. Smith and Mrs. Leupolt, at least by report; and some have no doubt wonderingly beheld it. With all his other engagements Mr. Leupolt still clung also to bazar preaching, and has often pictured in his own engaging way the scenes familiar to the out-door Missionary. We extract from his last journal an old and a new parable for a way-side audience; the first, because it is so well put; the second, because it is a word-weapon ready for many a coming contest, and sure, we think, to be often effectively used.

"*Sanuldiha, Dec.* 15*th.*

"Arrived here yesterday. The heat was great, and I hardly knew how to walk the two or three miles. I reached at 3 o'clock. I cannot bear the sun.

"We had a great deal of work at Benares. Padre Solomon and my people spent the whole day in the city: I only the morning and afternoon. The same on Wednesday, but I went only in the morning. On Thursday morning Lazar, Japhet and Gideon were engaged till 12 o'clock, and by 12 we set out for this place by rail.

"We had very large assemblies at Benares. On returning from the city, on Tuesday morning, I felt very poorly, but four addresses in the afternoon set me up again, and in the evening I felt as well as ever. We had glorious work.

"An eclipse makes a good introduction to a sermon. Explain first the native view of an eclipse, and all that belongs to it, bathing and hope of salvation, then give the true explanation, which the Pundits well know, otherwise they could not calculate eclipses; hence the Hindu account of an eclipse is erroneous, and their hope of salvation rests upon an error. What therefore can bathing profit them? Here now comes a parable—a shobi or washerman and his box. A dhobi bathes at an eclipse, and is assured by the Brahmins that his heart within him will be cleansed by bathing. He reflects upon this, and says, 'Well, if the inside of my heart is being cleansed by bathing at an eclipse, the dirty clothes inside my box will no doubt be so likewise.' His wife thinks the conclusion quite legitimate, and therefore takes their box full of dirty linen to the Ganges. Having devoutly bathed and washed themselves, they begin vigorously to wash their box, and before the eclipse is over the box is cleaned from top to bottom, and they return home in triumph. But, alas! on opening the box they find the linen as dirty as before, and, from the thoughts that arise in their hearts, they perceive that their hearts have as little been cleansed as their linen. We then show them the fountain of blood that cleanseth from all sin and uncleanness. (Zech. xiii. 1.) The people understand the parable very well, and smile at the foolishness of the dhobi and his wife; but we show them that their case is exactly that of the washerman.

"In the course of the day a parable from Padre Solomon pleased me much. The people universally say, 'Our forefathers bathed, and we follow their example. The custom to bathe is old, and we cannot give it up. We believe it to be of immense value.'

"A young man came to a jeweller with a ring, a family possession, upon which he wished to borrow some money. The family considered the ring of immense value; it had been handed over as such from father to son. The jeweller, looking at the ring, said, 'Do not sell it, but come and learn my trade, and I will support you and your mother.' The lad accepted the offer. After four years had

expired the jeweller said to the lad, 'Fetch your ring and look at it.' He went home, and brought the ring enclosed in a box. 'So you received the ring from your father,' the jeweller said. 'Yes' was the reply; 'the ring contains a precious diamond. My father received this precious jewel from his, and he from his father, and the father has constantly enjoined upon his son not to part with this precious diamond.' 'Look at it,' the jeweller said, 'and examine it.' The young man did so, and behold, the supposed diamond was glass (gaj). Solomon then urged the people, to examine their jewel, their religion! but it proves likewise gaj. The effect was good: may the people search for the pearl of great price. Lord, let there be light in this dark country, and grant that the people may use their eyes!

From the "Madras Church Missionary Record" we extract the following interesting particulars relating to the return of the Rev. E. Sargent for a brief interval of such rest and relaxation from toil as one who has ever been "in labours more abundant" will permit himself to take. For the space of two-and-twenty years Mr. Sargent has laboured in Tinnevelly, and to what extent he has been blessed in his exertions the subjoined narrative will explain:—

It was formerly stated that the Hindus had no word for "gratitude;" but Mr. Drew, in the preface to his edition of the Cural, denied the statement, and pointed out that in that work a whole chapter was given to the subject. Others suppose, that although the word for gratitude is in the language of the people, the real thing is extinct. We are in a position to deny this also, or at least to affirm, that if gratitude was ever extinct among the people of Tinnevelly, it has revived again under the genial influence of Protestant and Evangelical Christianity. If proof were demanded, we might refer, among other things, to the very warm and substantial gratitude shown by the people of Palamcotta and Tinnevelly to the Rev. E. Sargent, on the recent occasion of his leaving India to visit England again, after an absence of seventeen years. When it was determined that he should leave, several of his people expressed a wish to make him some presentation, but he declined to accept it. Others, however, did the same so often and so earnestly, that he at last could refuse no longer. One individual, an old man, of low caste but of high respectability, said, that as he might see him no more, he must needs accept a present of Rs. 100, which he brought and put down before him. Others subscribed a sum of Rs. 50, and sent it to his house. A third deputation of the more opulent members of the Church waited upon him with 20*l*., and a most affectionate address. The pupils of the Tinnevelly school presented him with a well-bound copy of the revised Tamil Scriptures. The presentation of it was made by a deputation of them, consisting of a Mohammedan, a Brahmin, and a Valláler, one of them delivering a well-arranged and appropriate speech. The students of the Training Institution, with their teachers, presented him with another address and 100 Rs. Lastly in enumeration, though not in the order of time, the people, pastors, and teachers of the various congregations in the district, assembled to give their farewell address, accompanied with a present of 150 Rs. All these gatherings were deeply interesting, and gave evidence, not only of the "gratitude" referred to, but also of the truest affection on the part of the people. Many were in tears. Each of the addresses of course had a few things in it which were also in the others, so that we need only here give one of them in full. It shall be the address of the last-mentioned assembly. The meeting was held in the Palamcotta church on Wednesday, 13th March, 1872. After the singing of a hymn and the reading, by Rev. Jesudasen John, of an appropriate passage of Holy Scripture (Exodus xxxiii. 12 to end), prayer was offered by the Rev. Thomas Spratt. Mr. L. Dêvanâyagam Pillay then read the following address:—

"Reverend and dear Sir,—On an occasion like this, when you are about to leave us for a season, we fell it our duty to call to remembrance some of the benefits we have received through your instrumentality, and to offer you our humble and grateful acknowledgment of the same.

"You have now for about thirty-four years exercised your ministry in this province with persevering application.

"This district of Palamcotta has enjoyed the benefit of your superintendence from the year 1850, and we can never forget the kind manner in which you have endeavoured to promote the edification of the Church by your interesting and instructive sermons and by the establishment of prayer-meetings, &c. The large increase in our village schools, and

the prosperous condition of the boys' boarding school, are owing to your efforts in the promotion of education. The success of your efforts for the welfare of the Native Church has been the more conspicuous, from the fact that the care of the English congregation in this place, the work of the Preparandi Institution, and the management of various Mission *Sangams*, have demanded so much of your time and care. We gratefully remember, also, that when faults have been found amongst us, they have grieved but not disheartened you, and you have in a kind way sought out ways and means for correcting them.

"Our hearts overflow with gratitude and thankfulness when we compare the state of this district as it came under your superintendence twenty-two years ago with its present condition. There were then only 17 villages in the district which had Christian congregations; there are now 59. The number of the baptized was then 662, it is now 3111. The communicants were then 109, they are now 714. There were then 17 native teachers in the district, there are now, including the native clergy, 72. There were then only 10 schools in the district, containing 272 boys and 73 girls, there are now 39 schools, in which 1125 boys and 318 girls receive instruction. In those days the amount of native contributions was very small, whereas the annual amount subscribed at present for various religious purposes is 3200 rupees.

"In various parts of the province native pastors have been appointed and put in charge of the larger congregations, and in this district we shall always remember the benefits conferred by the appointment under you of such pastors, with power to administer the sacraments and increase the means of grace in the Tinnevelly, Alvarneri, Manarkadu, and Areikulam congregations. You have also established a Native Church Council for the support and government of the Native Church, and we are happy to know that it is proceeding successfully.

"We do not fail to appreciate also your efforts for promoting the knowledge and reception of the Gospel by those outside the Christian fold; especially Hindus, of which efforts the establishment of an English school conducted on Christian principles, in the very heart of the heathen town of Tinnevelly, deserves special mention.

"Even when special and occasional duties devolved upon you, such as the charge for a time of other districts, and the conferences for the revision of the Tamil Bible, the pressure of these duties has not caused you to relax your attention to the care and duties affecting the good of the Christians of this district.

"As the result of your efforts in the Preparandi Institution, some twelve or thirteen pastors and many catechists and schoolmasters have been qualified to labour in their own country, and also to go forth as teachers to other parts, viz. to Madras, Ceylon, and to the Mauritius. By the establishment of the Dharmasangam, which has been for many years under your charge, much benefit in secular matters also has accrued to our people; while your efficient management of the Widows' Fund has made it a means of great comfort and assistance to the many widows and orphans connected therewith. The valuable books which you have written and published in Tamil, setting forth the excellence of piety and the way of truth to Christians and others, demand the expression, not of our gratitude only, but of the gratitude of all.

"We also take this opportunity of rendering our humble and grateful respects to Mrs. Sargent; remembering the kindness which she has shown, and the manner in which she has set an example to our female community, teaching girls and women, sometimes in prayer-meetings, and always by example, that prayer and meditation on the Scriptures are their best ornaments; and giving to poor women kind help as well as kind instruction.

"Realizing your love and regard for us, we earnestly entreat you kindly to accept the present which we have combined to offer as a memorial of our esteem and regard for you."

[Here a present of Rupees 150 was brought on a tray and placed on the table).

"Reverend, and dear Sir, we are exceedingly grieved that you are compelled by ill-health to leave us for a season, but we comfort ourselves with the thought that it is only for a season. May our gracious and heavenly Father be with you and Mrs. Sargent in your going out and coming in. May He preserve you both to the end of your voyage, and bring you safely again into our midst, and grant you, with renewed health and long life, to continue amongst us your sacred and important work! Such is the earnest prayer of

"Yours gratefully, &c.

"Jesudasen John.
M. Perianayagam.
Luke Simeon."

Mr. Sargent replied as follows:—

"In addressing you, dear friends, I shall have, like Joseph, at first to speak as it were roughly, or perhaps like him I may be unable to restrain my feelings, for the expression of sorrow which meets me on all sides affects me deeply. In your address you have alluded to the progress which the Mission here has made within the last twenty-two years, but I should be wanting in all sense of justice and propriety did I not acknowledge the kind and efficient aid which my native helpers and friends have always rendered, many of whom are now in your company. We have been 'fellow-workers,' and whatever measure of success has followed, let us always remember that the work is the Lord's, and He alone giveth the increase. Many of our bridges and other useful public works are associated with the names of gentlemen who have been in this district, and who have in their respective departments desired to benefit the people; but as ministers of the Gospel it would be a small matter to have our names associated with the mere building of churches or the establishing of educational departments, and setting in motion external appliances for the general benefit of the people. These things are very good as far as they go, but what we, the Missionaries located in this place, desire as the great object of our life, is, to help in building up a spiritual church, and in making religion a personal matter with every individual over whom we have any influence. How far we have succeeded in this will be the ground of our rejoicing hereafter.

"You have in your address referred largely and kindly to the many duties in which I have been engaged; but while I desire to thank God for what I have been enabled to do, I feel humbled by the remembrance of the many imperfections and blemishes with which these duties have been performed.

"To retire from my work among you even for a few months is a painful separation, but I trust, under the blessing of God, it will be productive of good both to myself and to you. I look forward, under God's blessing, to improved health and to much spiritual good by contact with the great and good Christian men in England, who are deeply interested in our work here; and if, after a while, by the grace of God I am restored to you in the fulness of the blessing of the Gospel of Christ, you will have abundant cause to rejoice. But I think another lesson also is designed to be taught you by my withdrawal for a while. Many of you have been so long associated with me as to identify me with most of your acts of progress, and you have perhaps grown up in the fancy that I am necessary to the stability of the work here. Now, my dear friends, let us remember that, properly speaking, the work is God's own work, and all instrumentality for good is in His hands; and let us rest assured that God will bless and prosper my brother Missionary who succeeds me. He cordially holds the same general views on Mission work, and, equally with me, desires your real good. It is for you to help forward this great work by your prayers and by your consistent conduct, especially by your kind feeling of Christian love towards each other. By the exhibition of this love and unity you will exercise a power which no adversity can overcome, and which will, above all, commend the religion you profess to all around. Whatever changes occur among your teachers, remember always that 'Jesus the Great Shepherd *is the same yesterday, to-day, and for ever*;' and that while all flesh is as grass, and all the glory of man as the flower of grass, while the grass withereth and the flower falleth away, yet 'the word of the Lord abideth for ever.'

"I am here reminded of two incidents in the life of the Apostle Paul. In the one case, as he was leaving Tyre, we are told that 'they all brought us on our way with wives and children till we were out of the city, and we kneeled down on the shore and prayed, and when we had taken our leave one of another we took ship, and they returned home again.' The other incident occurred at Melita, where the people honoured Paul with many honours, and when he departed they laded him with such things as were necessary. The first example you are in a measure imitating, and I fully concur with you, for prayer is, under all circumstances, our strength and our comfort; but your imitation of the second incident somewhat disconcerts me, for I know that none of you are rich, and that many of you who have contributed to this token of affection must use some amount of self-denial. And when, also, I remember how liberally you all subscribe yearly to the Native Church Fund, I confess to feeling some misgiving in accepting this token at your hands. It would grieve me exceedingly to learn that any falling off in the support of your Native Church has been owing to the collection made for this purpose. (There was here a general exclamation that there should be no falling off in the Church Fund.) I accept, then, your bounty as intended, a token of your affection and regard, and will lay it out on some object

that will serve to remind me of you when I am far away.

"With regard to the female audience present, I would say, Reference has been made to Mrs. Sargent's efforts among you. You have had much intercourse with her; you know her one object has been to lead you to the Saviour; remember what she has taught you, and, when we are far away, pray for us.

Of one other returning Missionary we must also make mention, not only for his own sake, but also because we wish to make it an introduction to a most interesting letter which he has forwarded to the Society, while *en route* to his native land.

Mr. Long, the widely-known and widely-loved Missionary of the Church Missionary Society, who has been labouring in Bengal since 1840, left Calcutta on the 24th March, on sick leave, indeed, but yet with, we fear no very great certainty of return to reside here. His health has been for some time failing, but much may be hoped from a couple of years' residence in Europe, and we shall continue to expect him back until, at least, we be plainly forbidden, The story of Mr. Long's Missionary life so far has been full of peculiar interest; the path he has been led to choose is one not often frequented by Missionaries, and has conducted him to less familiar scenes, and sections of society less accesible to most Missionaries. He has occupied himself also in useful pursuits peculiarly his own; and though in one great contest, where circumstances placed him in the fore-front of battle, brother Missionaries had equally committed themselves to the struggle against oppression, yet for the most part his work was unique. That it was to a great degree appreciated the addresses he has received from so many and widely differing classes of the community testify; and that it was successful in many instances he has lived to see, and we trust shall yet be spared to see, in many more. We gladly insert here the affectionate address presented by his own Mission, translated from Bengali, with Mr. Long's reply; and we trust that his desire for his flock may be fulfilled, and that speedily they may have a village pastor of their own, and enjoy the Christian life and power and independence he has so long striven to awaken and cherish among them:—

Address of Christian Villagers of Thakurpuker to Rev. J. Long.

"HONOURED SIR,—Compelled by ill-health you are about to leave Bengal and return to your native land. Although this your separation from us pains us to the heart, is a heavy loss, and an altogether sorrowful matter, yet in consideration of the state of your health we have no other resource. We therefore pray that you may speedily recover your health by a return home. O kind heart, we await the news of your recovery as the partridge longs for rain, and when we receive it we shall be altogether satisfied.

"Sir, you have given us aid to the utmost. For the last twenty years, forsaking country, kindred, and friends, every thing, with heart and word and deed you have sought the welfare of Bengal. It has been as if Bengal were your native land, and we the children of your household. In efforts to secure the welfare of the subject race of Bengal, what physical and mental pain and shame you had to endure a thousand tongues could not fully tell; you accepted even imprisonment in order to rescue defenceless ryots from the cruel hand of their oppressors, and then that mean jail was transformed into a college of Pundits, and was adorned with a new and strange dignity. It was in a manner consecrated by the constant arrival of illustrious visitors.

"Even at that time of severe suffering the welfare of Bengal was not for a moment banished from your thoughts. We therefore offer you heartfelt and repeated thanks.

"To bring about the prosperity and happiness of the Church at Thakurpuker and the adjoining districts, how much suffering both of mind and body have you not endured, and what great expense have you not incurred! On this account we affirm with one voice that your name must never perish from this place. Even when you shall leave the tabernacle of the body and inherit the kingdom of the Saints, your memory shall abide here: 'the fame of just deeds is immortal.' When you have gone the fame of your helpful deeds shall be published abroad from Thakurpuker.

"Noble Sir! even though you have not derived from this place all the satisfaction you might justly have expected, yet we doubt not that, on account of this separation, you are overwhelmed with grief. Father, how shall we describe how completely we have been overcome with sorrow since the time the painful tidings of your intended departure reached our ears! Our earnest prayer is, that after your separation from us you will still in spirit remain amongst us.

"Father, we cannot heartily consent to this

separation, for you alone have been our banner, and leader, and hope. Food and clothing, knowledge and learning—all which makes us men—has been your gift. Gratitude has bound to you all who are here, both young and old, men and women. All those whose condition we can bring to mind, be they teachers or any other, owe whatever prosperity they have enjoyed, up to this time, to your unwearying labours alone. Of some of these you have been the patron for ten, of others for twelve, of others still for twenty years. Whatever we have to show of prosperity is all the result of your kindness. You have been our banner, our hope, our ornament.

"Father, in conclusion, how can we at this time of separation show our gratitude adequately to you. We your unworthy servants are establishing a fund, and, to perpetuate your name, have given it the name of 'The Long Pastoral Fund;' and now our prayer is, that our heavenly Father, watering it with the dew of His blessing, may make it prosper and increase; that by means of it a Native Pastor may be appointed, and thus the wish of your heart, and our desire, may be accomplished. And now we pray to the Almighty Lord God that He may graciously conduct you to your own country in safety, and keep you all the days of your life in happy health.

"Thakurpuker, 12th March, 1872."

(Here follow the signatures, fifty in number.)

To the Native Christians of the Thakurpuker District.

"Dear Brethren,—It is with pleasure mingled with pain I received your letter expressive of sympathy at my departure, in consequence of illness, from a country I have loved long and loved well. I feel pain at leaving places which will ever be to memory dear, associated with days the happiest of my life, spent amid village scenes and village people; but every thing passes away; it is only Christ our great High Priest who *ever* liveth.

"There is pleasure, however, in looking forward. The light is beginning to dawn on the benighted ryot of Bengal, and he will, I hope, be soon enabled to read, so as to have a key to open the treasures of divine wisdom locked up in the Christian Shastras.

"My connexion with Thakurpuker has been of twenty-two years' standing. I have ever aimed there not to do any thing for the natives which they could do for themselves, and in every practicable case to give them the lead. I rejoice to see the advance made towards having a Native Church independent of European money, with a native pastor, a Christian Mandal, or Gram Purohit, at its head. In the Madras Presidency there are more than fifty native pastors, simple men suited to the villagers, who want not elephants, but tats; and I hope that ere long in Bengal there will not be a single European at the head of a Native Church. None, however, are more anxious for this reform than Missionaries and Missionary Societies; but it can only be effected by the people's contributions. But along with this there must be independence of thought, and I hope that ere long Native Churches may have an Oriental liturgy for their services supplemental to the Prayer Book, and that they will adopt rites and usages which, though not acceptable to the Saxon, may be suitable to the Oriental: this is the natural consequence of native devolopment.

"Native Churches must above all look to increasing their love to Christ and their dependence on the Holy Spirit: without Christ we are all like the *mákhal* fruit, fair without, foul within. But no life can continue in a Church that does not aim at spreading the light to others: in this there is a wide field, but native preachers to produce effect must adopt what is good in the *kathak* system, an admirable one for impressing village people. I have used among you a mode of religious teaching on the Oriental plan, illustrating things spiritual by emblems, proverbs, imagery: such was the way our Lord taught. The copious notes I have used for this purpose I hope soon to give you in the form of a book in Bengali.

"I thank you most cordially for the sum you have raised as a testimonial: at my request you have appropriated it as an endowment fund, which I trust may soon enable you to have a Native Pastor.

"Deeply sensible of my own shortcomings, I hope we shall all cultivate what is the essence of Christianity, communion with Christ, the daily feeling that without Him we can do nothing.

"Believe me,

"Yours, in the bonds of Christian love,

"J. Long."

The letter to which we made allusion above is addressed to the Rev. H. Venn, and has only recently come to hand. It contains the shrewd comment of an intelligent observer, whose heart and soul is in the evangelization of his fellow-men, and who, out

of the abundance of his own experience and most extensive travel, is well able to give valuable advice to those whose range of knowledge has been far more limited, even if they had the same lively sense of the importance of evangelistic work. The Church Missionary Society has little comparatively to do with the Greek Church, and nothing with the Russian branch of it; but to many of our readers information such as is contained in Mr. Long's letter will no doubt be highly welcome. All may not be so hopeful as Mr. Long of the active zeal of Russian ecclesiastical dignitaries, but each one must form his own conclusions.

Odessa, July 29, 1872.

Here I have reached after an interesting tour round the Black Sea, the Caucasus and Crimea. I have seen the good hand of God guiding my steps, and leading me to the conviction that it was in obedience to the Divine will I have been led to Russia this time. Providence has in a remarkable way opened out my path to having intercourse with influential Russians on important subjects. When at Tiflis, I had a long interview with the Archbishop on the subject of Missions in the Russian Church. He is an energetic man, but like many of our Bishops in England, he is so occupied with domestic matters, as to overlook foreign work; he pointed out that they had neither men nor money for the object. I showed him how the Church Missionary Society had the same difficulty at the commencement of its labours, but it persevered. He was very communicative, and on my leaving him he presented me with his photograph. I had a long conversation with the Archimandrite of Tiflis on the same subject; he is at the head of a Seminary for training priests, and is preparing to do something in the way of training Missionary candidates. He sent me afterwards a most valuable document in Russian,—the Report of a Missionary Society, founded for the Russian dominions, under the patronage of the Czar and leading Ecclesiastics, in 1869, at Moscow. I have been reading through this with deep interest; it shows that among the Russian laity and leading Ecclesiastics there is a stirring of the waters on this question, which must lead to good; they are raising subscriptions, and organizing Committees. When I go to Moscow I shall hear all about it. As I hope to remain in Russia until after Christmas, I shall have plenty of time to see the leading men connected with it, and to give them some practical information regarding the way in which we work Missions both at home and abroad. A Missionary spirit would be a refreshing spirit in the Russian Church. The Russian Church is a Bible circulating Church. Mr. Watts, the agent here of the British and Foreign Bible Society, tells me that of the Russian Churches' Edition of the New Testament and part of the Old, he sold in whole or in part:

in 1869	 2000	copies
1870	 9000	„
1871	 40,000	„
from January 1871 to July 1871,	32,000	„

and expects to sell annually 100,000 copies. When in Rome, I could not procure a copy of the Italian New Testament, it was contraband; but here in Russia this movement is supported by the Russian Church. The Russian peasants are fond of reading the Bible. An open Bible for Russia—what a blessing!

At Kontais, the capital of Georgia, I had a long and interesting conversation for two hours with the Governor, on mass education, of which he is a strenuous advocate. I told him my method of working in schools at Thakurpuker, and he begged from me a Christian Vernacular Education Society's Report. In the Crimea I saw the Governor-General of South Russia, and he was quite enthusiastic on the spread of education among the peasants, which he says is making great strides in Russia. What a contrast to things in former days! A Russian Prince was telling me that his father established some schools for the peasants on his estates, but an order came down: "Close the schools, or go to Siberia!" Now, in the highest circles, Government education of the masses is the cry; and a Colonel, who took me over the barracks at Kontais, pointed out to me with pride the Russian soldiers learning to read. Everywhere there are indications of the waking up of the great Slavonic race.

At Sebastopol I saw the Archimandrite. He gave me a report of a fraternity founded in the Crimea for promoting Missionary objects; they have done little yet but organize themselves and collect subscriptions. I advised him to take up a Mission for the Tartars of the Crimea, among whom I spent a day at Bakthi Serai; but Moscow is the head-quarters where these points can be mooted.

The Bishop of Sympherapol had [been a

Missionary in China: I was sorry to miss him when I was there. The Bishop of Kontais is a Missionary man, but he was away.

The Empress is in the Crimea. I was acquainted with some members of the Court, and spent an evening at the Palace. The Empress is a well-disposed woman, but of feeble health. I was introduced to her. She asked me, had I been in Russia before? I said, nine years ago; but that I visited it again for the deep interest I took in the peasantry. She asked me when I left England. I told her I had come direct from India to Russia. She seemed surprised at it as a new route. When I was leaving Bombay, a native gentleman presented me with a copy of his travels in England, beautifully illustrated, dedicated to Prince Alfred, with a portrait of the Prince. Understanding the work would be acceptable to the Empress, I intend to present it. It contains a number of photographs of Indian views and scenery.

I met with three active labourers in the good work, all mothers of families, and yet devoting time to schools for the poor—one, the wife of a Russian general in Tiflis. She took me to the schools for the poor, and I was surprised to find she also visited them in their private houses. Another, the wife of the Governor of Georgia, has a number of schools under her superintendence; and a third, a Princess I met with in the Crimea, took me to an Orphanage she has established. Good is thus springing up quietly, but as one of them remarked, we need English sympathy to support us in the battle of ignorance among our own countrymen.

One of the most active I met with is Countess T——, who is in charge of the education of the Empress' daughter. I spent an evening with her, and was struck with the practical intelligence she displayed in her works of philanthropy, for she has founded several institutions at St. Petersburgh. She knows England well, and was acquainted with Lord Palmerston. How providential that a woman of this spirit should occupy so influential a position in the Russian Court. I met there with another lady, one of the Maids of Honour, who talked with me a long time on the respective positions of the Russian and English Churches.

I have just received a letter from a Professor in the University of Kharkoff, in which he writes:—"I will wait for you at Kharkoff, in the month of October, when we will visit together the villages round Kharkoff. You will see by your eyes the functions of our men and Zemstro." He sent me a copy of the leading Russian newspaper of Odessa, in which he had inserted an editorial about my visit to Russia, and the interest I took in peasant education.

I am now approaching Moscow, which is the centre of what is good in South Russia. I hope things have made great strides since I was there nine years ago.

J. Long.

There is much of interest and importance to be gathered out of the communications which we have laid before our readers in the foregoing extracts, more indeed than we could find space adequate to comment upon. It will, however, we think, be clear that although the life of a Missionary is one of much trial and much anxiety, yet it too has its bright side. Where there is faithful and devoted labour such as we have been chronicling, there must be the singular comfort and consolation, that all such service has been rendered more immediately under the eye and in full conformity with the will of the Master. There is, moreover, the lawful gratification which may be entertained in feeling that the labour has not been, even to outward appearance, thrown away. It will sometimes happen that one soweth, and another reapeth; but it is not always so. In the cases we have been noting, it has manifestly not been so. To the Church at home, too, this ought to be great encouragement. Christians can gather from it what manner of men they have been who have engaged in their Missionary work. Money, time, labour, prayers, are not expended fruitlessly, which uphold in the Mission field those who, after the devotion of a life-time, are sent back with such fervent good will, and with the earnest, affectionate prayers of the spiritual children whom they have begotten through the Gospel. It is in such affecting intercommunion between pastors and their flocks that we learn what is the efficacy of the Gospel of our Lord Jesus Christ; and, among heavy trials and discouragements, we are thus encouraged to persevere in labour which we feel is not in vain in the Lord. With, then, a hearty welcome to our returned Missionaries, not only to those we have named, but to others who in circumstances of

equal trial have with equal stoutheartedness borne the burden and heat of the day in Africa and other inclement regions, not counting their lives dear unto themselves, we conclude this notice, which may enable our friends, who may meet our returned Missionaries, more readily to appreciate labours which they themselves are too often disposed to pass over in a silence sometimes very injurious to the cause they are most heartily anxious to advocate. We can fully understand the modesty from which the silence springs; but it is not the less necessary to counteract as far as possible the ill effects which we have known it to produce.

RECENT FAMINE IN PERSIA.

In the report of the Persian Famine-Relief Fund which we published in our August Number it was stated that there was "every reason to hope that, in the course of about two months, the Committee would be in a position to report that the famine is over." In a letter written about the same time Mr. Bruce reported to the same effect, that although, when he wrote, it was "worse than ever around us, thank God we had a most favourable winter and spring; great quantities of snow and rain fell. There is a prospect of a most abundant harvest. The barley harvest will be in in less than a month." We have therefore sufficient reason for believing that this terrible calamity is by this time overpast. The explanation of the reason why the famine at Ispahan was worse when Mr. Bruce wrote is a very painful one. Two months previously the price of provisions had begun to fall rapidly in Ispahan, and came down nearly to half of what they had been, and to less than half of what they had been. They would have fallen lower still had not the high priest (Imam Juma) of the Mohammedans of Ispahan interfered. He had great quantities of corn for sale, and bought up at a low price all the corn imported to Ispahan, and sold it at an exhorbitant price to the bakers. We will not attempt to discuss what may be the soundest views of modern political economists, or to enter into questions of forestalling or regrating; it may be correct that "the popular fear of engrossing and forestalling may be compared to the popular suspicions of witchcraft," and that the Imam has in reality been a benefactor to the poor of Ispahan. It will, however, enable our readers more accurately to realize the position if we were to imagine beside the palace and gardens of Lambeth, in a time of sore famine, huge granaries closed, and flour mills stopped, the property of the Archbishop of Canterbury. With hundreds, perhaps thousands, perishing beneath the walls, it would be hard to persuade even Englishmen in the nineteenth century, however "Adam-Smithed," to use a favourite expression of Coleridge, that such conduct on the part of a dignified ecclesiastic was consistent with humanity. Vulgar prejudice would readily revert to the language of Scripture: the general impression probably would be, "He that withholdeth corn the people shall curse him; but blessing shall be upon the head of him that selleth it." At any rate, such has been the result among the unenlightened and starving population of Ispahan. At the sight of these full garners, which did not afford any manner of store, sore ill-will has sprung up. "The influence of the priests is steadily decreasing, and their conduct during the famine has made them extremely unpopular."

In the meantime, as after a storm men go down to the sea-shore to take account of the wrecks and damage inflicted by the fury of the tempest, it may be of interest to record a few facts, which testify to the violence with which it has raged. Mr. Bruce mentions in his letter, addressed not to us, but to the Secretary of the Wurtemburg

Relief Committee, that a member of the Persian Committee "lately had a ten days' tour on the high road from Ispahan to Kashan and back, and buried thirty-five bodies in the time." At the latter place the sergeant of the telegraph had buried at one place one hundred and six bodies, in another eighty-eight. Persian mendacity is such that it is not easy for persons on the spot, with the utmost care, to furnish reliable statistics when the information proceeds from native sources; but as instances of the devastation caused by the recent disaster we may mention the following cases:—Kashan was, before the famine, a flourishing town, and the great head of the silk manufactories in these parts. It had contained a population of 35,000 inhabitants; it does not now contain more than 8000. All the looms had been broken up to be sold for bread, and used for firewood. Nijifahad was a most beautiful town, surrounded by miles of vineyards. The inhabitants computed the population at 50,000 persons; it may have contained over 30,000;. it is now calculated that the population is 5000. Numbers have emigrated, but it is impossible to tell what has become of them: thousands of poor wanderers have been seen on the high roads, and multitudes no doubt have perished. In Ispahan itself, where it is said there used to be 4000 silk looms, there are now reported to be not a dozen. Making all allowance for exaggeration, such statements reveal the fearful state of things which has existed. Meanwhile, no effort has been made by the authorities, civil or ecclesiastical, to give any employment or relief. Honourable mention, however, should be made of the present Prime Minister, who has exerted himself to the utmost of his ability; but what is one man, even though he be a Prime Minister, when unsupported and thwarted by the whole weight of public influence and authority?

Our readers are well aware of the active part which has been taken by the Society's Missionary, the Rev. Robert Bruce, who, during his temporary sojourn in Persia, found himself suddenly plunged into the midst of this distress, which is, we now trust, steadily abating. It will no doubt be a long time before the country recovers its temporal prosperity. We wish we could gather indications that there had been any softening of heart or disposition to relax from the relentless animosity which attends the profession of Christianity; but even the philanthropic efforts which have been so unsparingly put forth have failed to elicit sympathy or to induce toleration. It is much to be regretted, too, that there is so little inclination even now, on the part of our own countrymen, to uphold and forward evangelistic effort, however charitable and humane they are in relieving the bodily wants of the people. Indeed, so fearful have they been of even the least imputation of proselytizing, that in an orphanage where 200 children were collected a proposition that they should be taught to read and write their own language by a Persian Munshi was resisted, on the ground that it would arouse Mohammedan jealousy, and give foundation for the supposition that there was an intention of making them Christians! It is sad to think how ashamed of Christ our fellow-countrymen are in heathen lands. We mention the fact as a curious illustration of that timidity, springing partly from ignorance, partly from spurious liberalism, which has, we believe, cost us so dear in India. Besides Mr. Bruce the Rev. G. M. Gordon, who is on his way also to India, and who is well known in connexion with the Itinerating Mission in Tinnevelly, found himself similarly, as it were, storm-stayed and wind-bound. During the months of February and March he gave what assistance he could to Mr. Bruce in feeding, clothing, and lodging some 800 villagers from Feridan. When, however, the snow disappeared and the roads were opened these poor people were paid off and sent back to their mountain homes. In order, therefore, to prosecute with more leisure the studies for which he had visited Persia, Mr. Gordon removed to Shiraz for two months, where the pressure of the famine was not so great, and where he could

have excellent facilities for the acquisition of Persian. In this he has been successful, and probably has by this time proceeded, *viâ* Bagdad, to India, taking the mountainous but cool route by Hamadan. From Bagdad there is a steamer down the Tigris which meets the steamer for India at Bussorah. From Shiraz Mr. Gordon has forwarded the letter which we subjoin. The especial point of interest in it is, that, after the lapse of so many years, an English Missionary finds himself lodging in the same quarters which were once occupied by Henry Martyn. Mr. Gordon was introduced by his host to a very old man, who remembered Henry Martyn, and described him accurately. He told him that the very room he was occupying was the one in which Martyn carried on his translation of the Bible, and engaged in controversy with Mollahs and Soofies. Mr. Gordon endeavoured to find others who recollected him, but it was not likely that such inquiry would be successful. To have met even one man who retained an intelligent recollection after sixty years had passed away is in itself remarkable. There would seem to be among the population of Shiraz many Soofies and Bâbys. In the very touching conclusion to another letter now lying before us, Mr. Gordon adds, "Meanwhile, He who said of Cyrus, 'He is my shepherd, and shall perform all my pleasure,' is able to raise up another King of Persia, through whom the blessings of toleration may be extended to this oppressed nation, and the feet of those who publish the Gospel of peace be hastened over her mountain barriers; and why should not the prayers of Christian England accomplish this?" As it is, when we look to Persia we behold a country where "judgment is turned away backward, and justice standeth afar off; where truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey."

Shiraz, April, 1872.

Since my last I have made another journey of about three hundred miles, which brings me to the fourth of a series of large towns, Tabreez, Teheran, Ispahan, Shiraz. I have now travelled about one thousand miles through Persia on horseback, and it is tantalizing to think that a few more days' journey would bring me to Bushire, on the Persian Gulf, whence it is but a week by steamer to India. However, it would not be wise to arrive there just at the beginning of the hot season, and so run the risk of fever. I have therefore resolved to take Mr. French's advice (especially as he is just as anxious to see me as I am to see him), to exercise patience, and pursue my study of Persian in a more favourable climate. I only wish we had this climate in India. The position of Persia, and the fact that these plains (on which all these cities stand) are 4000 feet above the sea, render its climate well adapted for Europeans. There is great heat in summer to be expected, but it is a very dry heat, and the nights are always cool. Just now the weather is as near perfection as possible. Spring is fully advanced, the trees are getting into leaf, and the green corn-fields outside the walls contrast strikingly with the barren mountains which surround us. At Julfa and elsewhere during the winter the only signs of vegetable life were a few tall cypresses, which here and there stood like sentinels over the leafless plain, and the long rows of mud walls which everywhere testify to the insecurity of the inhabitants, as they are built as a protection against thieves. I began to doubt whether there were a green thing in Persia besides the cypresses, till one day I opened a bud and found a little faint emerald germ inside.

My visit to Shiraz has had for its object the study of the language. I found it was impossible to stay in Julfa without giving up my whole time to the relief of distress.

I therefore wound up my accounts for the Feridanis, a large number of whom I was able to discharge with a sufficient sum of money for their families. Just before I started I heard that these unfortunate men had been attacked by some Persians on their way back to their villages, and robbed of all their money, to the amount of some 78*l*. I fear that small redress will be obtained from the Persian authorities.

The road from Ispahan to Shiraz was not very safe at the time when I started, and it was necessary to take an armed escort part of the way, and to be well armed myself. It was reported that a body of 150 Baktiaris (a marauding tribe of nomads) was in possession of a mountain pass which had to be crossed, and that they were plundering every cafila and caravan that passed. Sufficient evidence of the truth of these reports met me

as I advanced. Very few cafilas were bold enough to undertake the journey, and those which were to be seen were always attended by men with long guns and pistols. These cafilas, which consist of from ten to twenty or thirty mules, are the "luggage trains" of Persia. They go very slowly, and are laden with the staple articles of commerce, such as cotton, rice, cloth, &c. Camels are often substituted for mules.

The journey took me twelve days, as I rode my own horse all the way, and was obliged to go slowly. My servant rode another horse and carried my bag; but on the second day his horse died of a disease common in the country, and I was obliged to hire another. When I got half way I stopped at a telegraph station called Obadeh to spend the Sunday, and, as it happened, I had a little congregation; for Captain Pierson, the chief of the telegraph, arrived there the same day from Shiraz, on his way to Teheran, and with him were Mrs. Pierson, her maid, the wife of a telegraph inspector, and three sergeants. Two other sergeants of the Royal Engineers, who were also at Obadeh, completed our company, which was an unusually numerous one for so remote a place.

As Captain Pierson is a great man in Persia the king had given him an escort of 100 horsemen to clear the road of Baktiaris; so the rest of my journey was quite safe. I heard, however, that these horsemen, who returned to Shiraz in advance of me, had an encounter with the Baktiaris, and, instead of taking prisoners, were repulsed with the loss of two of their number!

Mrs. Pierson seemed to be quite enjoying her long and fatiguing march of 500 miles to Teheran, and it needs no ordinary powers of endurance and pluck in a lady traveller who would encounter the roughness of Persian travel.

I had for a companion from Obadeh one of the sergeants who had accompanied Captain Pierson, and was returning to Shiraz. It was quite a treat to have good roads after all the riding through deep snow to which I had become habituated in my former journeys.

It soon became evident that the (usually) lazy and procrastinating Persian authorities had become alive to the fact that some precautions must be taken for the safety of the road. I had not gone a day's journey from Obadeh before I met a formidable troop of some 150 horse and foot, who had turned out of the surrounding villages in pursuit of the marauders. They were all strong, warlike-looking men, and of Koordish extraction I believe, but they were going quite in the wrong direction to find the enemy, which was probably the last idea which would have entered their heads. All they cared to do was to obey their instructions to the letter and march along the high road, instead of carrying their pursuit into the mountains. The consequence will probably be, that as soon as the ferment has subsided, the guardians of the peace will lay down their arms, report that their work is accomplished; and the Baktiaris will quietly return and carry on their raids as before. These bands of recruits are very ill-paid, and being unscrupulous also, sometimes do a little plundering on their own account. It is more than likely that if I had fallen in with them at nightfall I should have fared no better at their hands than at the hands of the Baktiaris.

There is not much variety in the scenery between Ispahan and Shiraz. It is like all the rest of Persia, barren mountain and barren plain, with the exception of one valley which in summer would look really picturesque, with a fine stream rushing through it, and groups of trees whose leaves had not yet appeared. I noticed a few pretty wild flowers, one closely resembling the whiter variety of crocus, only that it has four or five blossoms on the same stalk. At the entrance of the valley is an ancient sepulchral monument of great size, with a cunic inscription, and near it are a few ruins with a cuneiform inscription. It is called by the Persians "the tomb of the mother of Solomon;" but if you ask her name they cannot tell you, and some say that the Solomon in question was one of their own kings. Some antiquarians believe the tomb to be that of Cyrus, but it is very difficult to get access to any authority on the subject of ancient Persian remains, as few Englishmen in Persia seem to be much addicted to the study of antiquities or to possess books on Persia. I visited some far more interesting ruins nearer Shiraz. They are the remains of the ancient city of Persepolis, and gave one some slight notion of what Nineveh would be. The most striking objects which meet the eye as one approaches Persepolis are a lofty gateway with colossal sculptures of winged man-bulls and lions (such as one sees in the Nineveh court of the British Museum), some very fine fluted columns, and what must once have been a palace, with one of its chambers very perfect still, except the roof. It has, I think, eight large doorways with sculptures, of a royal

personage followed by two servants, one of whom holds a huge umbrella over the king's head, and the other something that looks like a fly-whisk. Part of the palace consists of the relics of an enormous colonnade, which reminded me of the great hall of Karnak at Thebes. Only nine of the columns are now standing, but you can see by the pedestals that there were once nine rows of them. Some of the ruins bear cuneiform inscriptions which look just as mysterious as Egyptian hieroglyphics, but Sir H. Rawlinson has discovered a method of interpretation. The stone of which Persepolis was built was quarried out of the adjacent rocks, and as the ruins stand upon a raised platform, and are approached by flights of steps, they can be seen to advantage at a distance of some miles. I was able to do nothing more than give them a very cursory inspection as I had fifty miles to ride that day, and most of the way was through heavy mud, when it was impossible to go faster than a walk. On the two previous days I had been drenched by torrents of persistent rain, and I was anxious to get into Shiraz by Saturday night, as there was no other place to spend the Sunday. On the Friday night I had to put up at a post station, where the travellers' room was so dilapidated that pools of water had accumulated on the floor, so there was nothing for it but to sleep in the stable among the horses. However, it was some consolation to know that the rain would benefit the thirsty land, and when I crossed the Bendimeer (which Moore has greatly flattered in one of his poems) I found it swollen to a respectable river, instead of the little muddy stream that I had been told to expect. The first view of Shiraz through a gap in the mountains is very striking. It looks like a beautiful mosaic framed in the rocks. There is a line of tall dark cypresses in the foreground, over which rise the walls of the fortress, surmounted by two pear-shaped cupolas encased in a bright green and blue enamel, which shines in the sun like turquoise. The Persians are very fond of colour, and they paint all over the gateways of their cities, the front of their houses. and the walls of their rooms, with designs of more or less taste. They are fond of decorating their buildings with portraits of their kings and courtiers, as well as with roses, birds, &c.; and though these drawings often verge on the ludicrous, yet when they take pains they show considerable skill in the art. Their architecture is monotonous and generally flimsy and gingerbread; and when (as a natural consequence) it crumbles into decay they take no trouble to restore it. Their streets are narrow and filthy, hence the best view of a city is always from the outside, a rule to which there are no exceptions in the East, as all Oriental travellers will testify.

The chief attraction of Shiraz are its gardens. These gardens are sometimes attached to private houses in the city, but more frequently they are outside the walls. They are enclosed and entered by doors, but open to the public at all hours. In this respect the Persians are very good-natured. There are no notices to visitors posted up (as in our public gardens at home) "not to pluck the flowers," partly, I suppose, because the Persians (although great thieves) recognize an obligation to "behave themselves" in a garden, partly because, from the nature of the gardens, even if they did trespass a little, they would do no great harm. The fact is, our ideas of gardening, as of most other things, are very considerably in advance of theirs. The Persian garden is monotonous and formal in the extreme. It is utterly neglected as far as weeds are concerned, and they have little taste and no knowledge in the arrangement or cultivation of flowers. Their chief object is to keep it well supplied with water, and for this purpose a gardener is employed. The best that can be said is that nature is allowed to have her own way when once the trees and flowers have been planted. You enter the door and proceed by a straight path between an avenue of cypresses, or other trees, till you reach a square tank of water, whence channels are conducted to all parts of the garden. In the middle of the tank there is a design for a fountain, but I have not yet seen it play, and have some doubts whether it can. Beyond the tank you ascend steps to a large tea-house, profusely adorned with mural paintings, and much frequented by loungers. From the balconies and roof of the house there is generally a pleasant view of Shiraz to be had. Their houses were built by former benefactors of their race, but are now fast falling to decay. The middle walk is generally intersected by cross walks, which lead again to parallel ends. The favourite flower of the Persians is evidently the rose, but the season for roses has not yet come. There are now wallflowers, stocks, violets, narcissus, and hyacinths in bloom, besides a beautiful variety of blossom on the fruit-bearing trees—peach, almond, apricot, &c.—and the lilac is just coming out. Between the walks there is a thicket of small trees in which the nightin-

gales sing from morn till night. Hence there is a great charm in these natural gardens, especially when contrasted with the stony desert, where it is uncultivated.

April 9—I have to-day been performing an interesting ceremony, the first, as I am told, that has been performed by an English clergyman in Persia. It was the wedding of two Armenians—a wedding which, but for my being here, would have been postponed *sine die*, owing to an obstacle which no Armenian priest or bishop can surmount. The obstacle was, that the bride and bridegroom are first cousins, and marriage between first cousins is prohibited in the Armenian Church. In this case, however, the bridegroom is a Protestant of the Church of England, and the bride has no objection to follow his example. I suggested that she should declare herself one at once, but it was objected that "being utterly uneducated she did not yet know the difference between one Church and another, but would be duly instructed therein. When all were arranged in the room I found myself standing before an apparently headless bride, for her head and face were carefully concealed by a large silk handkerchief. After the handkerchief had been removed at my request and the service proceeded, a pair of candles were lighted and offered to the bride and bridegroom to hold. This, however, was disallowed, and no other interruption took place. The bridegroom, and most of those present, understood English quite well, but, as the bride did not, parts of the service were translated into Armenian and she gave her responses in that language. I never felt more the beauty and solemnity of the marriage service and was very glad of the opportunity of reading it emphatically.

April 11—I found, when I arrived at Shiraz, that there was a great deal of distress from famine, and that great numbers had died during the winter for want of support. Moreover, the Governor of Shiraz who had levied a tax upon the rich people and fed about 1200 beggars, had just died, and the acting Governor was not inclined to trouble himself in the matter. So these poor beggars were all cast off, and in my daily walks I am repeatedly solicited by them for bread. I therefore lost no time in organizing a Committee for relief among the members of the telegraph staff, and we telegraphed in every direction for funds. I am happy to say that we have just got 1000*l.* by telegraph from England, and 200*l.* from India, so that we shall be able to do *something*. The Jewish portion of the community have been well supplied by Sir M Montefiore all through the winter; but I fear they have been plundered (in proportion) by the Persians, whose tyranny over them is outrageous. They exact taxes, which no Persian is required to pay, from the Jews, and these taxes are enforced at compound interest by the subordinates who are employed to collect them. Thus a tax which the king imposes at, say 40*l.*, becomes 80*l.* at the demand of the Governor, 160*l.* to his deputy, and perhaps 1000*l.* to the man who has the actual collecting of it. In addition to these grievances the poor Jews suffer in many ways in which they have no redress. Any Persian thinks himself at liberty to ill-treat a Jew, and I have seen even a boy strike a woman passing by in the bazaar for no other reason than because she was a Jewess.

There are two orphanages which have been established in Shiraz for boys who have lost their parents by the famine, and this is about all that has been done in Shiraz by the English residents. They support at present about 200 orphans; and when I saw these boys, who could neither read nor write, I felt a natural desire that they should be taught these elements of education; but when I proposed it to the Committee, my "motion" was "lost" on the plea that the Persians would resent any interference in the way of education!

I called the other day on the Governor of Shiraz, in the hope of getting him to do something for the relief of his fellow-countrymen. He received me very civilly, but his face showed what he was, one of the richest and most miserly of the inhabitants of Shiraz. He said he had received a telegram from the Prime Minister to raise funds for the poor, (and this was in consequence of a telegram we sent to the British Legation at Teheran,) but he had telegraphed back for "further instructions." These "further instructions" are never likely to come, and it is certain that nothing will be done by him.

I have taken up my quarters in a Persian's house, and have a large garden all to myself. My little room serves as bedroom, sitting and dining-room, but I do not feel pressed for space, as my wants are small; and I might have other rooms, only I could not furnish them, as they are all empty. I believe I am in the very same house which Henry Martyn was in, as I heard to-day that my host is the grandson of his host Jaffier Ali Khan, and that the house has come down from father to son. This gives me quite an additional inter-

est in the place. I am getting on well with Persian, and purpose staying here through May, and then returning to Ispahan. I am sorry to hear that Mr. Bruce is not well. I have just heard by telegraph that our doctor here, who started four days ago for Ispahan, has been attacked by Baktiaris, and robbed of every thing, thus fulfilling my prediction, and making me feel very thankful that I escaped a similar fate. G. M. GORDON.

CASTE AND THE CENSUS IN MADRAS.

WE recently had occasion to notice the injurious results arising from the mode in which the Census has been taken in the Madras Presidency. Religious neutrality is the constant profession of those to whom the destinies of our empire are committed, and they probably do intend that government should be administered on such principles. But from lack of careful oversight of subordinates much practical wrong is inflicted, and neutrality is constantly violated to the detriment of Christianity, as is most clearly exhibited in the following extract from the Annual Report of the Rev. J. D. Thomas of Mengnanapuram. In the opinion of all Protestant Missionaries, caste is an evil, injurious to spiritual life, and it is hard that their efforts to combat it should be counteracted by statistical fancies, or the intrigues of heathen officials. If Government will interfere in religious matters, it ought not to be by forcing native Christians back against their will, into the slough of despond, from which they are painfully emerging.

During the last eighteen months, Caste feeling has been very rife both among Christians and heathen, owing no doubt, in a great measure, to the injudicious attempt of the Madras Census Committee to classify all the different castes according to a descending scale of gradation. Of course no such list could ever be made public without giving dire offence to the majority of the people, and especially by an Englishman, who must acquire this assumed knowledge from some prejudiced and interested native. No method of caste gradation could ever satisfy all castes; it would be folly to attempt it. It was therefore natural to expect that the people would become jealous and exasperated when they found that the Government had stepped forward to make an authoritative settlement of the status and position of each caste, and had moreover given notice that any appeal against the assigned order of ranking should be made within a certain period, or that they must accept the position for themselves and their posterity, and be for ever silent. Happily this irritating classification has now been abandoned for the only reasonable one of *alphabetical* order. But after a muddy pool has been stirred up, it takes a long time to settle down and become clear, and so the agitation caused by the previous step in the matter of caste has not yet subsided. British rule and commerce, education and Christianity, have done much to abolish many of the gross external prejudices and practices of caste; but to suppose that all the social, political, and ceremonial differences of caste are abolished, or much abated, even among those who have embraced Christianity, is, I am sorry to say, a fond dream which is soon dissipated when one becomes more acquainted with the people. I have had a little trouble this year in one of our oldest congregations with reference to caste. The people objected to a schoolmaster, whom they regarded as of lower caste than themselves, and they refused to allow his wife, a girl educated in a boarding-school, to draw water at their well, and made a compact that they would neither come to church, nor allow their children to attend school, unless I removed the master, As the village itself, and the well in question, are the property of the Mission, I was determined not to give in, and immediately sent for the Native Pastor of the place and the ringleaders of the disaffection, spoke to them seriously of the folly and sin of their acting in this unchristian way, told them that the master to whom they objected was a fellow-pupil with their pastor in the boarding-school; that they had each eaten food cooked by the other, and that I could not for a moment tolerate such conduct; that I held the pastor responsible; and that if there should be any recurrence of it, I should recommend his instant removal, and leave the young schoolmaster in the village to protect the Mission property, and to have service with such people as were willing to attend. This, I am happy to say, had the desired effect. The schoolmaster has a large and flourishing school, his wife draws water at the well, and the people come to church as usual.

WORSHIP OF JAGANNATH.

"THE FRIEND OF INDIA," June, July, 1871—July, August, 1872.
"ORISSA," by W. W. HUNTER. London: Smith, Elder & Co. 1872.

A STORY is related of an eccentric traveller who some years ago visited Rome. In the course of his peregrinations among the objects of interest displayed to view in the Eternal City, he found himself opposite the statue of Jupiter, which, with certain transformations and the substitution of keys for a thunderbolt, does duty for the Apostle St. Peter in the gorgeous temple erected to his honour. With modern superstition the traveller had little sympathy, but he made a reverence to the figure, in the hope, as he expressed it, that the god, if ever he got his head above water again, would remember the respect shown to him in his day of adversity. With the flippancy which dictated such an act we have no feeling in common. Pity for the misguided devotees who were unconsciously worshipping the emblem of a creed outworn, or even artistic interest in a remarkable monument of bygone ages, might have been justifiable; but the foolish levity was misplaced and objectionable. The incident, however, recurred to us when perusing some views which have been recently enunciated in the *Friend of India*, and have, still more recently, been projected forwards into the *Times*. There is a wonderful similarity in the sentiments broached by the two Dromios, who have, in these powerful organs of public opinion, advocated the Serampore celebration of the festival of Jagannath; but as few have probably noted the paragraph in the letter of the correspondent of the *Times*, and still fewer probably have heeded it, we may pass it over in silence, and confine our remarks to the articles upholding the celebration in the *Friend of India*. They have an interest and an importance beyond the mere question which has called them forth, inasmuch as they reflect, we think, with much accuracy, a school of thought now largely prevalent among those to whom the destinies of India are for a season, in the inscrutable providence of God, committed.

Very various have been these schools of thought in England since first we became a power in the East, and each of them has had its corresponding manifestation in due course in India, not without some exaggeration of the original. At first, when India was swayed by the merchant adventurers who established their factories on the Coromandel coast, there was, on the part of their servants in the East, a reproduction in Fort St. George and Fort William of the staid matter-of-fact business habits of the traders of Leadenhall-street. Many of these sober citizens were still under the influence of Puritan feeling, and worshipped in chapels where ministered teachers of the school of Doddridge and of Watts. Accordingly, in India we find provision made for regular services; chaplains were appointed, and some interest, although of a languid character, was manifested in the conversion of the Gentoos. This was probably as much as could be expected in the reign of Anne and of the two first Georges. Shortly afterwards, however, the fashionable infidelity which had been gaining ground at home, with fashionable immorality in its train, found its way across the ocean, and for a long period neither Christian doctrine nor Christian practice could be said to have had representatives in the East. It is a period during which many glorious triumphs were achieved by British valour and British enterprise, but is one from which not only the Christian, but even the moralist recoils, as a season disgraced by acts of perfidious rapacity and flagitious immorality, which will for ever, to some extent, tarnish the reputation of England. During that disastrous eclipse in India religion was scouted, in some instances idolatry conformed to, sensual indulgence revelled in, and every attempt at Missionary labour rigidly repressed. In due season God had mercy on

England. There was a season of religious revival amongst us, which has lasted even to our own day. It was some time before it was felt in India, and when first its light shone there it may most emphatically be said that "the darkness comprehended it not." Still it gradually prevailed, despite the most shameful and unseemly opposition; souls which had apparently

> "Quite lost
> The divine property of their first being,
> And linked themselves by carnal sensuality
> To a degenerate and degraded state,"

became miracles of divine grace, and, through the faithful teaching of God's word, assumed a condition more befitting those who were "members of Christ, children of God, and inheritors of the kingdom of heaven." The minority in numbers, they became the majority in influence; their words and their actions were set off by superior power, and incalculable blessings have already been the result to the swarthy myriads among whom they dwelt. Hearty co-operation was afforded to the efforts of Christians at home, and that direction given to them which only intimate local knowledge and sympathy could supply. But now, again, the scene would seem to be shifting. As, after the seven ears of corn upon one stalk, fat and good, seven thin ears, and blasted with the east wind, sprang up and devoured them, so it would seem likely to be the case with our countrymen in the East. A new generation is arising, which is busily engaged, with all the fervour and all the inexperience of youth, in transporting to India the fanciful liberalism which has become so serious an evil amongst ourselves. The new school does not differ essentially from that which was paramount towards the close of the last century, but having been taught, perhaps by experience, the mighty power of Christianity, the name of our blessed Lord and Master is not openly blasphemed; on the contrary, a place is found for Him in the modern Pantheon, where, as in the chapel of Alexander Severus, He may hold rank, not only with Orpheus and Apollonius, but with the Lord Jagannath, and all the other chimæras which the fertility of man's imagination has given monstrous birth to.

Meanwhile, the ancient creeds of India have been diligently scrutinized; they have been placed in the alembic of modern thought, and an attempt has been made to induce them to give off the noxious vapours and foul residuum which mainly constitute them, in the hope that a fine essence may be gathered of ethereal consistency, as valuable, or nearly so, as the truth as it is in Jesus. Esoteric meanings have been evolved from the most loathsome superstitions and the most licentious rites, and have been paraded, often to the astonishment of the Hindus themselves, as being, after all, their religion! As Hamlet showed to Polonius a cloud which, according to his own distempered fancy, assumed all forms, so to the Hindu there have been exhibited speculations which may have existed in the brain of some primæval sage, but which he never dreamed of in his philosophy. The rehabilitation which has been extended to monsters in human form, has been extended to the most monstrous delusions of heathenism, and a strenuous effort has been made to hoist up the idols which had fallen to the places which they had heretofore held in human estimation. To such crotchets love of paradox no doubt largely contributes. But it is a strange, and, we may add, a sorrowful thing to witness Christians in a heathen land lending support and encouragement to heathen creeds and heathen practices, employing their superior learning and intellect to find palliations for them, and thereby, so far as their power and influence extends, largely neutralizing the beneficial effects which even Government education might tend to produce, apart from the influence of Christianity. A remarkable instance of this comes under our notice in the

columns of the *Friend of India*, a journal which, in former times, was ever found heartily and earnestly upholding the truest interests of India. It is now rather more than a year ago since it startled the Indian public with an article on "Juggernaut." "What is the inward part or thing signified in the festival of Juggernaut?" was the opening sentence of it; and by its flippancy and irreverence furnished the key-note to what followed. So far as we can gather from the contents of the article, the writer had not the faintest notion of what it was, for he makes no further allusion to it, but contents himself with a description of what he would probably term "the outward and visible sign." He describes what he imagined he saw, and labours hard to institute a parallel between it and an English fair. He saw nothing in it "low, debasing, or brutalizing," but what, with some grandiloquence, he describes as "a remarkable phase of human nature, resting on old traditions in the sacred books, extending back through the mists of ages, and yet containing about as little of the sacred and solemn as it is easy to conceive of a festival." With such a gifted imagination, and such an amount of philosophical and antiquarian research, it would be curious to receive an account from the same pen of Bartholomew or Greenwich fair, or some of the similar Saturnalia, which may, too, once have had some affinity with sacred things, but which decency and the force of public opinion are annually suppressing, as the fertile sources of immorality and disorder here. The writer then proceeds to say, "Of course one might be shocked at the Juggernaut car: it is proper and respectable, and we are really sorry that, after trying our best, we could not be shocked." He does not say why he might be or ought to have been shocked. He carefully abstains from any description of the car. We have not seen the one at Serampore, and cannot, therefore, undertake to say what might or ought to have shocked the editor, but which did not. We have, however, in other parts of India, looked upon abominations sculptured on such cars which did shock us. He mentions, too, having seen the priests on the car, "laughing and joking." Mr. Hunter, who has seen them at Puri, says, "The priests harangue from the cars, or shout a sort of fescennine melody, interspersed with broad allusions and coarse gestures, which are received with roars of laughter by the crowd." Of course, as the *Friend of India* says, Serampore is not Puri, and what is harmless and innocent at one place may be gross and licentious at the other: we leave our readers to decide the probability of this for themselves. According to the *Friend of India*, the enjoyment at Serampore "was as staid, and respectable, and decorous as at an Exeter Hall Meeting." May it just be possible that the *Friend* has never attended such a meeting? He has, it seems, been at the Goodwood races*, and admits that he was at a foul den of debauchery in London, which we need not specify. As such places are not frequented by those who attend Exeter Hall, we venture to suppose that the *Friend* writes from hearsay of the latter place. Those who have been there will judge how far what they participated in resembles what Mr. Hunter saw at Puri, "A dense mass struggling forward by convulsive jerks, shouting and jumping, singing, and praying, and swearing." Such a scene we have never witnessed in Exeter Hall. But again, it may be different at Serampore. Who the people were with whom the writer associated, "who countenanced English fairs with their drinking and dancing till daylight in the morning," with other enormities which he enumerates, we cannot tell. We do not doubt that there are such persons, as there are patrons to be found for every evil which afflicts England, and brings misery and ruin upon her children; but we venture to assert that they are not of the number

* The writer says he heard a ribald song sung in front of the Bishop's palace at Chichester, upon which he comments with just severity; we presume therefore it must have been sung in the cloisters: we confess to some surprise, not that the point is material.

of those who are labouring to correct these evils, and have so far prevailed, that they are largely curtailed, and in many instances abolished.*

Of course it was not to be expected that such a paradox as putting forward the "bright side of Juggernaut" should pass unchallenged, and we do the *Friend* the justice to say that his columns were open to rejoinders. He had asked, "What was the inward part or thing signified in the festival at Juggernaut?" and more than one competent witness undertook to explain to him that the "Ratha Jatrah" is a religious festival, whose design is to celebrate Krishna's amours with Radha, the wife of his own uncle. Mr. Evans, of Allahabad, explains this "inward part or thing signified" with a particularity which, under the circumstances, was necessary, but which we prefer leaving in congenial darkness. As he knew what was meant he could not look upon it in the light of "innocent amusement," and as the worshippers also knew it, it is not easy to imagine how it could be to them, although it might be to the *Friend*, "innocent amusement." The ignorance of the latter we may conceive to have constituted his bliss; for we do not believe that an intelligent and well-meaning English gentleman, (had he known what he was panegyrising) would have deliberately written up unutterable lewdness, because, possibly, there might be some esoteric meaning attached to it by a few philosophic spirits.

In justice to the *Friend* we are bound to add that he distinctly disclaims any intention of upholding the worship of Juggernaut; that he would not wish for a moment to be supposed throwing obstacles in the way of Christian teaching. In language which

* We must confess to our misgivings as to the competency of the writer in the *Friend*, with all his anxiety to know and report the truth, to report accurately what was said and done by and among a throng of Hindu worshippers. But it is with most profound regret, and yet under a strong sense of duty, that we reproduce what he did see, or what some equally competent person did see, of Europeans present on the occasion. They were Missionaries: we have not the remotest conception to what Society they may have belonged, but we do most fervently hope that the matter will be taken up and tracked home to the parties who have given great, and we sorrowfully add, too just occasion to the enemies of the Lord to blaspheme.

(*Friend of India*, July 16, 1872.)

"FESTIVAL OF JUGGERNAUT.

TIME—SAY TEN YEARS AGO, OR THEREABOUTS; IN FACT, TIME UNIMPORTANT.

Around the Car they gather'd, like wild men in a wood,
And some Missionaries too were there to do the wild men good.
I saw a group of four—three preachers—near the Car,
And two of the good preachers were each smoking a cigar.
All had the jaunty lounging swing, the type of old Pall Mall,
The saucy look and easy air, bespoke the would-be swell.
The Ladies' Mile n'er beat it, with the Season at its best:
The Native preachers preach'd away—their Masters did the rest:
There were thousands upon thousands of that wild and joyous throng,
And those many many thousands the good padres moved among;
And I felt a thrill of————————that amid that mighty swell,
There was something to remind me of the glories of Pall Mall.
'It may be *seemly* Jack' said I: Jack sigh'd, and shook his head—
'Good bye my boy,' he grimly said—'I want to go to bed:
'I know that good word "seemly" Bill, I've known it fall like balm,
'From the lips of one old preacher, who gave life to th' grand old Psalm:
'The grand old Hundredth Psalm, Bill—you know it as well as I;
'I wonder what he'd said an' he'd seen the smoking two pass by:
'D'ye think he'd call *that* seemly, Bill, in a "barren heathen land"?'"

It cannot be very difficult to discover who were guilty of conduct so incongruous with their high and holy calling: and we earnestly trust it will meet with the rebuke and remonstrance that it so abundantly deserves. We thank the *Friend of India* for bringing it so pointedly and plainly to public notice.

we reproduce with most unfeigned pleasure, he declares, "To the writer of this article the faith of Christ stands immeasurably higher than any other faith ever known in this world. We believe it is the grandest and holiest thing ever known to men. We believe that it came from heaven with peace and good will to men—*all* men, the world over. Do not let it be imagined then that we are defending the faith of Juggernaut." We heartily accept these admirable sentiments, and implicitly believe that they represent the true feelings of the writer. But we wish he could have borne in mind the saying of the wise man, "As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbour and saith, 'Am not I in sport?'" When the writer undertook to write a lively article on Juggernaut, he probably did not anticipate what he was committing himself to, nor to what extent he would feel himself called upon to defend or extenuate the paradox which he had propounded. Certainly, as some of his correspondents did not fail to remind him, the natives heartily welcomed what they conceived to be so able and unlooked for an "Advocatus Diaboli." Those Hindus who had some consciousness of what the festival meant, and were anxious for the regeneration of their countrymen, were scandalized; and Christian Missionaries, whom the writer honours, felt that they had been wounded in the house of their friends, when some of the foulest and most lascivious superstitions of the people were thus endorsed and commended as "innocent amusement."

There was one further point about which the writer was particularly anxious, and so also, for the matter of that, is Mr. Hunter. It is to make it clear that self-immolation is no part of the programme of the Car Festival of Juggernaut. In his first cheerful letter the writer in the *Friend*, with what we conceive to be indecorous flippancy, touched upon this frightful subject thus, "Maybe if the police were not there some poor human being would drop 'accidentally' under the car-wheels, and then have no more to say about Juggernaut or any thing else for evermore." A little further on he says, "We are sorry to joke about such things, but we cannot help it." In this "cheerful" spirit the writer left the festival before dark; what was done after dark he did not know. About a fortnight afterwards the following paragraph appeared in the issue for July 15, 1871—

> A fatal accident occurred on Wednesday evening in connexion with the Serampore Juggernaut Car, which at the time of the mela "grounded" at the road side, and remained there tight and fast. On Wednesday the people were called together by tom-tom, and a sturdy effort made to carry the god home. About 300 men were at the ropes, and at the starting of the Car four of the nearest fell, and the head of one who was unable to extricate himself in time was crushed—completely flattened—under the wheel of the car. This at all events is the account given by the police who were on the spot, and we have not heard any thing to cause us to think that the poor fellow committed suicide. He was about twenty-four years of age.

Exactly a year afterwards, whether with some slight uneasy feeling or not we cannot tell, we read, "The festival of Juggernaut this year passed off in Serampore without any mishap. The arrangements of the magistrate, Mr. Boxwell, were excellent, and were superintended by himself, aided by the Inspector of Police, Mr. Cavanagh;" and yet, in the very same issue, in another part of the paper, the writer's "cheerfulness" deserts him. Notwithstanding the excellent and carefully superintended arrangements, two men were smashed by the wheels of the smaller of the two cars. It will be a satisfaction to the British public to know that these misadventures were once more "purely accidental," and that "it was the counterpart of the lives lost in England on the Thanksgiving Day." This is what the writer thinks of it. To quote his own article, with slightly altered application, "What Juggernaut thinks of it we dare not even guess, but if it can bring one smile to his extraordinarily ugly face the Festival has done enough for the preparation

of one year." As to whether "the priests have everything to lose and nothing to gain by any such sacrifice in these days," it is a question for them to determine; possibly their conclusions may not be those of the writer, and they may probably understand their business better than he does. The annual recurrence of such "accidents" might, we think, have led to some reconsideration of the powerful advocacy which, notwithstanding the earnest, and no doubt true, disclaimers of the writer, has, we feel, lent help and vitality to the Juggernaut Festival. In our humble judgment, the ingenuity which concentrated all the attention of the officials on the large Car, while the "sad accident" happened at the smaller Car, makes it possible for us to conceive that even the writer in the *Friend of India* may have been mistaken in his estimate of the "innocent amusement" which has now, for more than a year, engaged his attention. Absurd as the *Friend of India* may suppose it, that the priests in these days really could wish for a "human sacrifice to the idol," we think it quite possible that they may, so long as they are able to hoodwink intelligent Sahibs and play upon their credulity. Possibly another "accident" next year may yet work a change in the views of the writer.

For our own part we protest against the advocacy of such a system of licentiousness and we believe also cruelty. It is, we assert, and high authority could be adduced for the assertion, nothing but the strong hand of British power, and the fear of British vengeance for such foul atrocities that keeps the priests of India, and the fanatical devotees whom they inflame, from more open licentiousness and more cruel bloodshedding. It may be, perhaps, some tribute to the devoted labours of the holy men who lived and laboured in Serampore, and some honourable proof of the fidelity with which truth was once advocated in the *Friend of India*, that the Juggernaut festival there may be comparatively decent and comparatively humane; at any rate while the sun shines and before the darkness sets in. But we would earnestly appeal to the *Friend of India* not to stain a well earned reputation by light and jesting comments upon a subject on which it is manifest he is imperfectly informed, and which, if the statements in Mr. Hunter's book are to be believed, is the source of untold misery to the millions of India. It may be to his judgment wrong to meddle with it, wrong to suppress it, but is it too much to ask that he should be content that "*mole ruat suâ?*"

In further refutation of these fancies of the *Friend of India* we will now proceed to adduce the testimony furnished by Mr. Hunter in his most valuable work on Orissa. The volumes are throughout replete with the most valuable and interesting information, much of which we would gladly have dwelt upon as bearing upon Missionary topics. Of especial interest in this respect are his remarks upon the Kandhs, of whom he furnishes a most graphic account, but for this we must refer our readers to his book. It is to the opportune testimony which he bears to the miseries inflicted upon India by the system of Jagannath that we must confine ourselves. He has found it difficult, although neither himself a Missionary nor apparently interested in Missionary operations, to sustain the "cheerful" tone which is so congenial to the more sanguine temperament of the Editor of the *Friend*. Still we would fain hope that such testimony, although we may deem it imperfect, may carry with it more weight, proceeding from a source so unbiassed and so unimpeachable, than if we had culled and combined all that Missionaries have ever written in condemnation of the horrors which are rife at Puri. We may have to quote at considerable length, but the importance of presenting the testimony as it is furnished will, we hope, plead our excuse.

We will first place before our readers the description which he gives of Puri and of Jagannath. We will here, as compendiously as we can, put forward what he asserts to be the esoteric doctrines involved in the system, and discuss the favourable interpretation which he puts upon much connected with it. Finally, we will place before our

readers what so important a witness asserts to be the evils flowing from it. It will then be possible to consider what scope there is for "cheerfulness" in the existence and maintenance of such "innocent amusements" as Jagannath worship.

For two thousand years, then, Mr. Hunter says, "Orissa has been the Holy Land of the Hindus. It is "the land which taketh away sin." It is "the realm established by the gods."

"Of all the regions of the earth," says an inspired sage in explaining the various places of pilgrimage to his pupils, "India is the noblest; and of all the countries of India, Utkala boasts the highest renown. From end to end it is one vast region of pilgrimage. Its happy inhabitants live secure of a reception into the world of spirits; and even those who visit it, and bathe in its sacred rivers, obtain remission of their sins, though they may weigh like mountains. Who shall adequately describe its sacred streams, its temples, its holy places, its fragrant flowers and exquisite fruits? Who shall estimate the soul's gain from a sojourn in such a land? But what need for enlarging on the praises of a realm in which the gods themselves love to dwell?"

Orissa is divided into four great regions of pilgrimage. From the moment the pilgrim passes the Baitarani River, on the high road forty miles north-east of Cuttack, he treads on holy ground. Behind him lies the secular world, with its cares for the things of this life; before him is the promised land, which he has been taught to regard as a place of preparation for heaven. On the southern side of the river rises shrine after shrine to Siva, the All-Destroyer. On its very bank he beholds the house of Yama, the king of the dead; and as he crosses over, the priest whispers into his ear the last text which is breathed over the dying Hindu at the moment the spirit takes its flight: "In the dread gloom of Yama's halls is the tepid Baitarani River." On leaving the stream he enters Jajpur, literally the City of Sacrifice, the headquarters of the region of pilgrimage, sacred to Parvati, the wife of the All-Destroyer. To the south-east is the region of pilgrimage sacred to the sun, now scarcely visited, with its matchless ruins looking down in desolate beauty across the Bay of Bengal. To the south-west is the region of pilgrimage dedicated to Siva, with its city of temples, which once clustered, according to native tradition, to the number of seven thousand, around the sacred lake. Beyond this, nearly due south, is the region of pilgrimage beloved of Vishnu, known to every hamlet throughout India, and to every civilized nation on earth, as the abode of Jagannath, the Lord of the World. . . . . .

This national reverence for holy places has been for ages concentrated on the city of Puri, sacred to Vishnu under the title of Jagannath, the Lord of the World. As the outlying position of Orissa long saved it from conquest, and from that dilapidation of ancient Hindu shrines and rites which marks the Muhammadan line of march through India, so Puri, built upon its extreme south-eastern shore, and protected on the one side by the surf, and on the other by swamps and inundations, is the corner of Orissa which has been most left to itself. On these inhospitable sands, Hindu religion and Hindu superstition have stood at bay for eighteen centuries against the world. Here is the national temple whither the people flock to worship from every province of India. Here is the Swarga-dwara, the Gate of Heaven, whither thousands of pilgrims come to die, lulled to their last sleep by the roar of the eternal ocean. Twenty generations of devout Hindus have gone through life, haunted with a perpetual yearning to visit this shrine. On its fever-stricken sand-hills a nation's adoring love has been lavished. They are Puri, "*the* City" of its religious aspirations on earth; they are Purushottama, the dwelling of Vishnu, "the Best of Men;" they are the symbolical Blue Mountain; they are the mystic navel of the earth. "Even Siva is unable to comprehend its glory; how feeble, then, the efforts of mortal men!" (Vol. i. p. 82.)

It is in the year 318 A.D., that we meet with the first historical appearance of Jagannath, when the priests fled with the sacred image from buccaneers. For 150 years it was buried in the western jungles, and three times in the Chilka lake. In 1558 he was carried off by the Mussulmans on an elephant, and transported to the Ganges. First an attempt was made to burn the image, but it was rescued unharmed and cast into the river. The river knew the god, and floated him down safely, till a priest landed him from the stream and brought him back to Orissa. Our readers will be interested in comparing

these wild legends with the counterpart of them which Rome now-a-days palms off upon the credulity of her votaries. They furnish a curious exemplification of the essential identity of all systems of priestcraft. According to Mr. Hunter, Jagannath is not the God of the Brahmins, but of the low caste aborigines. In confirmation of this he supplies a most interesting legend, which was taken down for him upon the spot. We have not space to insert it here, but must refer our readers to Mr. Hunter's pages for it. In an eloquent passage he asserts that—

The true source of Jagannath's undying hold upon the Hindu race consists in the fact that he is the god of the people. As long as his towers rise upon the Puri sands, so long will there be in India a perpetual and visible protest of the equality of man before God. His apostles penetrate to every hamlet of Hindustan preaching the sacrament of the Holy Food*. The poor outcast learns that there is a city on the far eastern shore in which high and low eat together. In his own village, if he accidentally touches the clothes of a man of good caste, he has committed a crime, and his outraged superior has to wash away the pollution before he can partake of food or approach his god. In some parts of the country the lowest castes are not permitted to build within the towns, and their miserable hovels cluster amid heaps of broken potsherds and dunghills on the outskirts. Throughout the southern part of the continent it used to be a law, that no man of these degraded castes might enter the village before nine in the morning or after four in the evening, lest the slanting rays of the sun should cast his shadow across the path of a Brahmin. But in the presence of the Lord of the World priest and peasant are equal. The rice that has once been placed before the god can never cease to be pure, or lose its reflected sanctity. In the courts of Jagannath, and outside the Lion Gate, 100,000 pilgrims every year are joined in the sacrament of eating the holy food. The lowest may demand it from or give it to the highest. Its sanctity overleaps all barriers, not only of caste, but of race and hostile faiths; and I have seen a Puri priest put to the test of receiving the food from a Christian's hand.

Woe to him who denies the divine efficacy of the Mahaprasad, the Great Offering! A hundred tales among the people warn priestly arrogance of the wrath of a despised god. There came a proud man from Northern India, who swore that he would look upon the Lord of the World, but that he would eat no leavings of mortal or immortal being. But as he crossed the bridge outside the sacred city, his arms and legs fell off, and there he lay on the road-side for two months, till a dog came out of the town eating a fragment of the holy food, and dropped some as he passed. The proud man crawled forward on his stomach, and grubbing with his mouth in the mire, ate the leavings, all slavered from the jaws of the unclean animal. Thereupon the mercy of the good lord Jagannath visited him; new limbs were given to him, and he entered the holy city as a humble disciple. "God's pity," says the chief apostle of Jagannath, "knows neither family nor tribe." "Not the learned in the four holy scriptures, but the lowly man who believes, is dear to me; to him be given, and from him be received; let him be reverenced even as I am reverenced."

Besides this perpetual appeal to the popular instinct, the worship of Jagannath aims at a catholicism which embraces every form of Indian belief, and every Indian conception of the Deity. Nothing is too high, and nothing is too low, to find admission into his temple. The fetishism and bloody rites of the aboriginal races, the mild flower-worship of the Vedas, and every compromise between the two, along with the lofty spiritualities of the great Indian Reformers, have here found refuge, The rigid monotheism of Ramanuja in the twelfth century, the monastic system of Ramanand in the fifteenth, the mystic quietism of Chaitanya at the beginning of the sixteenth, and the luxurious love-worship of the Vallabhacharis towards its close, mingle within the walls of Jagannath at this present day. He is Vishnu, under whatever form and by whatever title men call upon his name.

But not content with thus representing Vishnu in all his manifestations, the priests have superadded the worship of the other members of the Hindu trinity in their various shapes; and the disciple of every Indian sect can find his beloved rites, and some form of his chosen deity, within the sacred precincts. Scholars tell us that in pre-historic times the Hindu race fell into polytheism by recognising God too vividly in His manifestations, and worshipping the work rather than the worker.

* Mahápraséd, rice offered to Jagannáth, and then eaten by the pilgrims.

Jagannath represents the final result of the converse process. It exhibits the goal to which a highly intellectual race painfully arrives after ages of polytheism, during which the masses were sunk in darkness, while the higher spirits of each generation have been groping after the One Eternal Deity. Noble conceptions of the Creator, and profound views concerning His dealings with man, are welded together with degrading superstitions, and declare how vain are the efforts of the human intellect to search out God.

To scholars it will be of interest to trace out with Mr. Hunter the different forms of belief which sometimes singly, sometimes conjointly, have held sway in Orissa; for the worship of Vishnu in its present form, wherein an appeal to the eternal instinct of human liberty and equality, is the latest not the earliest system which has predominated there. Buddhism, Sivaism, Vishnuvism, as the religion of the upper ranks, had all struggled into existence in Orissa side by side with, or as attempts to supplant the shapeless stones or blocks which the common people worship with simple rites in the open air. We cannot, however, dwell upon such topics, however full of interest in themselves. It will suffice to say, that the present temple at Puri was built in 1198, and may be considered coeval with our Westminster Abbey. The great reformation which made Vishnu worship the national religion, so far as Puri was concerned, dates from the end of the fourteenth century. It is therefore modern as compared with Romanism, and hardly earlier than the first faint strivings after Protestant reformation. Kabir, one of the twelve disciples of Rámánand, taught throughout Bengal doctrines of which Mr. Hunter gives a glowing account; he maintained that the god of the Hindu is also the god of the Mussulman. To him (A.D. 1527) succeeded Chaitanya, who died in the reign of our Henry VII.; he was more especially the reformer of Orissa, where he is worshipped to the present day in connexion with Vishnu. It is from his death, which is also the period of our own Reformation, that Mr. Hunter dates the decline of Vishnu worship. The editor of the *Friend of India* could discover nothing licentious in what he witnessed or heard at Serampore. Mr. Hunter on the other hand asserts:—

> The most deplorable corruption of Vishnu-worship at the present day, is that which has covered the temple walls with indecent sculptures, and filled their innermost sanctuaries with licentious rites. It is very difficult for a person not a Hindu to pronounce upon the real extent of this evil. None but a Hindu can enter any of the larger temples, and none but a Hindu priest really knows the truth about their inner mysteries. But between Vishnuvism and Love-worship there is but a step, and this step has been formally and publicly taken by a large sect of Vishnuvites.

In another passage, which in fairness to the *Friend of India* we quote *in extenso*, Mr. Hunter says:—

> Siva-worship, on the contrary, is a religion of stern realities. Whatever it does, it does with a rigid seriousness that is altogether a stranger to the luxurious sensuousness of the worship of Krishna. Its shrines are seldom disgraced by the obscenities which stand out in imperishable stone from the walls of Vishnu temples. Indeed, throughout Orissa I have found the absence or presence of prurient sculptures almost as good a criterion of the sect to which a temple belongs, as the mystic wheel of Vishnu or the trident of Siva which surmounts its tower. It is only fair, however, to state that both the educated Brahmins and the uneducated masses deplore these indecencies, or spiritualize them into solemn mysteries. So far as I can learn, they little affect the minds of the worshippers. In a great crowd, such as constantly streams in and out of Jagannath, thieves and pickpockets naturally ply their trade. But whatever may be the private character of the priests, the only case of a great impropriety absolutely known to have taken place within the walls was immediately visited by the ecclesiastical exclusion of the parties for the rest of their lives. I have watched the pilgrims in the city, and in a hundred villages along the great high road that leads to it. I have never seen better behaved assemblages of men and women; and the civil surgeon of Puri, whose duties bring him into constant intercourse with the pilgrims, reports to me that there are certainly not more improprieties among them than there would be in European gatherings on an equally large scale.

We have now, as fairly as we could, placed before our readers Mr. Hunter's description of Jagannath, and the nature of its creed; we have presented it in its most favourable aspect, "in its bright side." There is at first sight something attractive in a religion which professes the liberty and equality of all men in the presence of God; and knowing how hard elsewhere in India is the bondage of caste, interest in such a creed and such a shrine is proportionately greater. Again, when we recall the bloody rites which disfigure other manifestations of Hinduism, a religion of love is again what one would dwell upon with satisfaction. Before however we proceed further and present the reverse of the picture, as we gather it from Mr. Hunter, we may pause for a moment to investigate the points suggested. The first point then to be borne in mind is, that this religion of liberty and equality, which is said to constitute modern Vishnu worship, is a recent innovation within the last three hundred years. In the second place, that as such liberty and equality has confessedly no existence out of Puri, so it has none there now. As Mr. Hunter neatly puts it, "Basu the fowler would now be driven from the doors of the temple of his god." And again (p. 135), he says, "the temple at Jagannath, that *colluvio religionem* in which every creed obtained an asylum, and in which every class and sect can find its god, now closes its gates against the low caste population. I have tried in vain to trace the history of this gross violation of the spirit of the reformed Vishnuvite faith." The liberty and equality of the human race is therefore at Jagannath a chimæra. It may well be that, as Mr. Hunter says, there is no hard or fast line between the admitted and the excluded castes. But it is not Vishnu but Mammon which upholds the liberty and equality that does exist. "Rem quocunque modo rem" is the cardinal doctrine of faith maintained at Puri, and so long as low caste people bring money, the priests of the Blue God are hardly more scrupulous than the Emperor Vespasian was of old. From all indiscriminately they are willing to receive rupees, annas, and pice; and if there were any objector, they would be ready, as he was, with his celebrated reply, "Non olent." Beyond this, liberty and equality are a delusion. Beyond this liberty and equality have no existence. Mr. Hunter does not pretend that there is any thing elevating or ennobling in the worship of Jagannath. In a curious passage he gives the following account of the routine observed daily and annually in honour of the god. While bloodless offerings are presented to him, yet it will be noted that within the sacred enclosures bloody sacrifices are offered to Bimalá:—

> The service of the temple consists partly in a daily round of oblations, and partly in sumptuous ceremonials at stated periods throughout the year. The offerings are simple enough: fruits and flowers, and the various articles of food in use among a primitive people. Rice, pulse, clarified butter, milk, salt, vegetables, ginger, and cocoa-nuts, are offered to the images and eaten by the priests. A list of the items, made up by a Hindu gentleman, gives their aggregate cost at 4*l.* 8*s.* 4*d.* a day, and the table of the idols is entered in the temple accounts at 1572*l.* a year.
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> Four times every day the priests clear the sanctuary, and close the tower gates while the god is at his meals. At the door stand Vishnuvite ascetics, waving large fans and singing his praises. In the Pillared Hall a choir of dancing-girls enliven the idol's repast by their airy gyrations, while a few favoured servants attend him in his inner shrine.
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> The offerings are bloodless. No animal yields up his life in the service of Jagannath. The spilling of blood pollutes the whole edifice, and a set of servants are maintained to hurry away the sacrificial food that has thus been contaminated. Yet so deeply rooted is the principle of compromise in this great national temple, that the sacred enclosure also contains a shrine to Bimalá, the "stainless" queen of the All-Destroyer, who is every year adored with midnight rites and bloody sacrifices.
>
> Twenty-four high festivals enliven the religious year. They consist chiefly of the Vishnuvite celebrations, but freely admit the ceremonials of the rival sects. A vein of the old aboriginal rites runs through them all. At the Red Powder Festival, a picturesque

boat procession of the gods about Easter on the sacred lake, devotees to the number of 40,000 indulge in *bhang* and other intoxicating drugs to a degree that shocks the pilgrims of purer Aryan descent from Upper India. Vishnu and Siva enjoy equal honours in the ceremony. The wild age is yearly commemorated in the abduction of the fair nymph by the enamoured god, a primitive form of marriage *per raptionem*, acknowledged by ancient Hindu law. The Aryan advance through India is celebrated on Rama's birthday, on which the god appears in the dress and arms of the Sanskrit hero who marched to the southern jungles of the peninsula, and slew the cannibal king of Ceylon. At the Bathing Festival, when the images are brought down in great pomp to one of the artificial lakes, a proboscis is fastened to their noses so as to give them the look of the elephant god of the aboriginal tribes, Ganesa. The supremacy of Vishnu is declared, however, in the festival of the slaughter of the deadly Cobra-da-Capello, the familiar of Siva and his queen. The indecent rites that have crept into Vishnuvism, and which, according to the spirit of the worshipper, are either high religious mysteries or simple obscenities, are represented by the Birth Festival, in which a priest takes the part of the father, and a dancing-girl that of the mother, of Jagannath, and the ceremony of his nativity is performed to the life.

But the Car Festival is the great event of the year. . . . . .

We cannot quote Mr. Hunter's vivid description of this Car festival. He admits that in the course of the "innocent amusements" at Puri, there have been instances of pilgrims throwing themselves under the wheels in a frenzy of religious excitement, but he holds that such instances have always been rare, and are now unknown. "Accidents," however, happen at Puri as at Serampore, and suicides did occur. What we propose shortly quoting will obviate the necessity for further discussion upon this point. We prefer submitting to our readers the process by which the great spiritual army which visits the temple of Puri is annually recruited with as much tact and regularity as is bestowed on any military force.

Attached to the temple is a body of emissaries, called pilgrim-hunters, or pilgrim-guides, according as a friendly or a hostile view is taken of their functions, numbering about 3000 men, who visit every province and district of India in search of devotees. Each of the leading priests keeps up a separate set of these men, sending them to the province of which he enjoys the spiritual charge, and claiming the profits of the disciples they bring in. They wander about from village to village within their allotted beats, preaching pilgrimage as the liberation from sin, and sometimes using arguments as worldly, and drawing pictures as overstrained, as those by which the flagging devotion of Europe was lashed into zeal during the later crusades.

The arrival of a pilgrim-hunter is a memorable event in the still life of an Indian village. There is no mistaking the man. The half-bald, shaven head, the tunic of coarse dirty cloth, the cap drawn over the ears, the palm-leaf umbrella, the knapsack on the back, and the quid of narcotic leaf which he chews and rolls in his cheek as he strides forward, proclaim the emissary of Jagannath. He seldom shines in public exhortation, but waits till the men have gone out to the fields, and then makes a round of visits to the women. Skilled in every artifice of persuasion, he works upon the religious fears and the worldly hopes of the female mind; and by the time the unsuspecting husbands come home from their work, every house has its fair apostle of pilgrimage. The elder women and some of the aged fathers of the hamlet long to see the face of the merciful god who will remit the sins of a life, and are content to lay their bones within his precincts. Religious motives of a less emphatic sort influence the majority. The hopes of worldly reward for a good deed swell the number. The fashionableness of pilgrimage, and that social self-complacency which springs from being in the mode, attract the frivolous. The young are hooked by the novelty of a journey through strange lands. Poor widows catch at any thing to relieve the tedium of their blighted existence; and barren wives long to pick up the child-giving berries of the banyan tree within the sacred enclosure, and to pour out the petition of their souls before the kindly god.

The shut-up, aimless life of Indian women gives a peculiar charm to the enterprise. The arrival of a pilgrim-hunter sends a general flutter through the whole zenanas of the

district, and a hundred little female heads beat wildly against the wires of their cages. In parties of thirty pilgrims I seldom counted more than five men, and sometimes not more than three. The best authorities I have consulted give the proportion of males at ten per cent., and one native writer puts them at less than five in a hundred. The first part of the journey is pleasant enough. Change of scene, new countries, new races, new languages, and a world of new customs and sights, await the travellers from Upper India. A good part of the distance is now accomplished by railway, and the northern pilgrims can thus get over their first 1000, or even 1400 miles, if they choose to travel straight through, in three days. But generally they walk from 300 to 600 miles, and long before they have reached the holy city their strength is spent. The sturdy women of Hindustan brave it out, and sing songs till they drop; but the weaker females of Bengal limp piteously along with bleeding feet in silence, broken only by deep sighs and an occasional sob. The pilgrim-hunter tries to keep up their spirits, and insists, with a necessary obduracy, on their doing a full day's journey every day, in order that they may reach in time for the festival. Many a sickly girl dies upon the road; and by the time they reach Puri, the whole party has its feet bound up in rags, plastered with dirt and blood. I have counted bands in which nine out of every ten were lame.

Much as we could wish it, our space would not permit us to quote the horrible description which Mr. Hunter gives of the manner in which, mainly through the avarice of the priests, disease and death make havoc among the pilgrims. We hope our readers will make acquaintance with the account for themselves. We can only adduce one passage.

There is no need to refer to the pest-houses of Mecca, or to the Easter pilgrim-ships of the Levant. We have descriptions, by unimpeachable eye-witnesses, of the streets of Puri in former times, which the most distant generation will be unable to read without a shudder. They are so incredibly horrible that I do not venture to put them into my own words. Here is a picture of the city in 1841. Corpse-fields lay around the town, in one of which, the traveller "counted between forty and fifty bodies, besides many skeletons which had been picked by vultures. The birds were sitting in numbers on the neighbouring sand-hills and trees, holding carnivorous festivity on the dead; and the wild dogs lounged about full of the flesh of man. But the streets and lanes of the town, as well as the large road, presented many scenes of the most appalling misery and humiliation. In several instances, poor, deserted women, quite naked, formed a dam to the insufferable filthiness of a thousand bodies, washed down the narrow streets by the sudden showers. Here they lay, throwing about their arms in agony, imploring a little water of the heedless passers-by, who formed a half-circle around them for a moment and passed on. They had rolled about till they had lost their clothing, which was discernible at a small distance, beaten by the battering rain till it had mixed with the sand and mud. Others lay quiet enough, covered over by their cloth, except perhaps their feet and hands, having apparently died without much struggling. Others again, in their last extremity, with their clothing soaked, and their skin white with the soddening rain, had crawled under the partial shelter of some house or shed, awaiting in apparent insensibility their last moment." "I have visited the valley of death," wrote the Bishop of Calcutta in 1838. "The horrors are unutterable."

On the return journey the misery of the pilgrims reaches its climax. The rapacity of the Puri priests and lodginghouse-keepers has passed into a proverb. A week or ten days finishes the process of plundering, and the stripped and half-starved pilgrims crawl out of the city with their faces towards home. They stagger along under their burdens of holy food, wrapped up in dirty cloth, or packed away in heavy baskets and red earthen pots. The men from the Upper Provinces further encumber themselves with a palm leaf umbrella and a bundle of canes dyed red, beneath whose strokes they did penance at the Lion Gate. As the Car Festival, which attracts the great mass of devotees, falls at the commencement of the rains, they find every stream flooded. Hundreds of them have not money enough left to pay for being ferried over the network of rivers in the Delta. Even those who can pay have often to sit for days in the rain on the bank before a boat will venture to launch on the ungovernable torrent. At a single river an English traveller counted as many as forty festering corpses over which the kites were battling with blood-stained beaks, and

the dogs with dripping fangs. The famished, drenched throng toils painfully backward, urged by the knowledge that their slender stock of money will only last a very few weeks, and that after it is done nothing remains but to die. The Missionaries along the line of march have ascertained that sometimes they travel forty miles a day, dragging their weary limbs along "till they drop from sheer fatigue." Hundreds die upon the roadside. Those are most happy whom insensibility overtakes in some English station. The servants of the municipalities pick them up and carry them to hospitals. Horrible stories are told of the fate of wretched women who fall behind or get separated from their company. In 1868 a writer in a vernacular paper asserted that a band of reprobates from Central India frequented Puri for the purpose of kidnapping females and selling them into the Mussulman zenanas of the far West. The same writer declares that the priests entice unhappy girls into their protection, and consign them to a life of vice. From what I could learn, and I have made diligent inquiries, these statements appear to have been exaggerations at the time, and have now ceased to contain a grain of truth. But the records of the Orissa Lunatic Asylum disclose only too conclusively the fate which many a female pilgrim undergoes. Even those who reach home contract diseases from exposure by the way that cripple them for the rest of their lives. They crowd into the villages and halting-places along the road, blocking up the streets, and creating an artificial famine. The available sleeping-places are soon crammed to overflowing, and every night thousands have no shelter from the pouring rain. Miserable groups huddle under trees. Long lines, with their heads on their bundles, lie among the carts and bullocks on the side of the road. The bridges are paved with their sodden bodies. It is only the fortunate first-comers, however, who get so dry a bed. The steep slopes of the road embankments are next taken up; but hundreds have to sit upon the wet grass, not daring to lie down, rocking themselves to a monotonous chant, something between a whimper and a moan, through the long, dismal night. "It is useless to rise and go away," writes an eye-witness. "Where can they go? Every house is full. They are soaked to the skin in a few minutes; their hair mixes with the mud in which they lie; and they await the morning, to continue their dismal journey. But many of them rise no more. These are then left to die, forsaken and alone, by the roadside.

The numbers who are supposed to perish annually through indulgence in this "innocent amusement" have been calculated by a native official, whose book is most favourable to Government, at 10,000 a year. Bishop Wilson, who was, Mr. Hunter says, little likely to accept or propagate exaggeration, calculated it at 50,000. Mr. Hunter is disposed to estimate what he calls "the net slaughter," that is the slaughter over and above the ordinary death-rate, at 10,000, exclusive of the deaths of richer pilgrims who do not travel on foot. "Every year, therefore, this homicidal enterprise massacres six times more men than Plassey, which won for us India, and Waterloo, which redeemed us Europe, put together cost the British troops in missing and slain." It may serve to bring the matter home to our own apprehension when we add that Mr. Hunter asserts that Europe has a right to demand the necessary preventive measures at the hands of the Indian Government.

One of man's most deadly enemies has his lair in this remote corner of Orissa, ever ready to rush out upon the world, to devastate households, to sack cities, and to mark its line of march by a broad black track across three continents. The squalid pilgrim army of Jagannath, with its rags and hair and skin freighted with vermin and impregnated with infection, may any year slay thousands of the most talented and the most beautiful of our age in Vienna, London, or Washington.

Quoting a treatise on Asiatic Cholera, he adds, that cholera is exclusively propagated in India, and that every outbreak of the disease beyond the confines of British India may be traced back to Hindustan. Year after year the surgeons report that the disease issues forth from Puri city, and is carried by a continuous chain of human beings into the adjoining provinces. America, Europe, and the greater part of Asia, may justly blame India for all they have suffered from cholera; and India can blame Puri for annually subjecting whole provinces to the chance of the epidemic. The overcrowded,

pest haunted dens around Jagannath may become, at any moment, the centre from which the disease radiates to the great manufacturing towns of France and England. The remedies which he proposes for these evils are pilgrim hospitals, medical patrols, sanitary cordons, lodging house bills. But he says "the ignorance, prejudices, and superstitions of the people do not leave sanitation a chance. Medical men are driven from one project to another as each is found to be either too costly to Government or too opposed to the superstitions of the natives."

It is here that we feel ourselves at variance with the accomplished and intelligent author of "Orissa." While we would feel as unwilling as he would be, needlessly to wound the religious susceptibilities of the people of Hindustan, or forcibly to thwart superstitious practices which were not plainly contrary to decency and humanity, yet is there not here a cause for active interference? In the following extract it will be seen how hopeless has been the endeavour to enlist the intelligence and sympathy of the educated classes, those whom we have educated, in the woes of their fellow countrymen.

It may well be supposed that the British Government has not looked unmoved on this appalling spectacle. Nothing but a total prohibition of pilgrimage, however, would put a stop to the annual massacre. But such a prohibition would be a signal infringement of the tenure by which we hold India, and would be regarded by 150,000,000 of British subjects as a great national wrong. It would close one of their recognized avenues of salvation, an avenue which generations of devout Hindus trod for centuries before England emerged into European history, and which has descended as a precious heirloom to the Indian races of the present day. A prohibition of pilgrimage in Bengal would amount to an interdict on one of the most cherished religious privileges of the people.

The subject has from time to time come up for official discussion; and in 1867 a last effort was made to enlist the educated classes against so homicidal a practice. Circular letters were sent to every division of Bengal, and the utmost influence of the higher officials was brought to bear. The Viceroy, while disclaiming any wish to interfere with the religious feelings of the people, urged them to consider the "exposure, disease, and death," which pilgrimage to Jagannath entails. But the answers which came in from every part of Bengal admitted of no hope. All that remained was to institute a system of sanitary surveillance and quarantine, which should reduce the inevitable loss of life to a minimum.

We do not recollect anywhere to have met with a more unconscious and yet sorrowful testimony to the futility of our Government system of education, especially that intended for the higher classes, than is furnished in the foregoing passage. How true that "their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall: their clusters are bitter: their wine is the poison of dragons and the cruel venom of asps." To the humane appeal of the Viceroy the answer of educated Bengal is "Lasciate ogni speranza." No hope. There is, however, one remedy for these evils; that is, the proclamation throughout every town, and village, and school in India, which was made by Him who sat by Jacob's well—that neither in Jerusalem nor in Samaria, neither in Kasi nor in Puri is the Father to be worshipped more than in every village and by every homestead throughout the world. In whatever spot the pilgrim-hunter may be tracked he should be confronted with the glad tidings, that the true worshippers are to worship the Father in spirit and in truth, for the Father seeketh such to worship him; that God is a spirit, and that they who worship Him must worship Him in spirit and in truth. Even if this were a breach of religious neutrality, which we believe it not to be, if that much perverted phrase were rightly interpreted, yet in the presence of such gigantic evil and such appalling misery, we think the cold hard line of official puritanism should be overstepped, and that that knowledge which has purged our land from similar abominations, and is purging it from kindred evils, should not longer be withheld. Con-

fessedly, superstition is the root of what Mr. Hunter terms the "homicidal pilgrimage of Puri." Superstition was the root of numerous abominations which in India are now numbered among the horrors of the past. Even the faint light which has streamed into the darkness has helped to the suppression of them. For this monster evil more such light is needed. For the effectual demolition of superstition we know of no other remedy than the Bible: "The entrance of God's word giveth light: it giveth understanding to the simple." We could heartily wish that Mr. Hunter, who is not without some consciousness of the value of Missionary effort in India, and who can say that "no impartial observer can learn for himself the interior details of any Missionary settlement in India (to whatever form of Christianity it belongs) without a feeling of indignation against the tone which some men of letters adopt towards Christian Missions," could adequately realize the importance and value of that which alone can neutralize the rapacity of the priests of Puri, by leading the myriads of India to true conceptions of God and their relations to Him. He will probably differ from us and fix his hopes on the progress of State Education, to which he looks with fond eagerness, notwithstanding that he himself admits that the efforts made to enlist the educated classes of Bengal against these homicidal practices proved a failure, and the answers admitted of no hope.

We cannot, however, prolong this discussion further. What, then, does seem to be the sum of the whole matter? It may, we think, be fairly conceded to the *Friend of India* and to Mr. Hunter, that wholesale massacres under the wheels of the Car of Jagannath, whether at Serampore or at Puri, do not, under the surveillance of British officials, occur now; and that it is quite possible that the popular imagination concerning the extent of them at any period may have been exaggerated. We are not aware, however, that well-informed persons have entertained such notions. For it is unreasonable to make them accountable for whatever mistake may have been propagated by the widely circulated and most truthful picture of the British Jagannath put forth by the genius of George Cruikshank. While, however, this may be freely admitted, it is equally true, that not only at Puri, but at Serampore "accidents" happen annually, and that notwithstanding Mr. Hunter says that "a drop of blood spilt within the Puri temple would now pollute its whole precincts, with the priests, the worshippers, and the consecrated food," yet that human gore clings to the wheels of the car, the result of "accidents." We wonder whether it pollutes it, and the priests who stand upon it and urge it on. What may be the exact nature of the "midnight sacrifice offered once a year to the stainless wife of the All-Destroyer in a shrine apart from the Temple, but within the sacred enclosure," Mr. Hunter does not tell us. He only says that they are "midnight rites and bloody sacrifices." Fruits and flowers may be the peculiar offerings to Jagannath. They were the offerings presented by Cain, "the voice of whose brother's blood crieth out unto God from the ground" against him. If, however, we accept Mr. Hunter's statements, and consider that the "10,000 peasants who yearly sacrifice their lives to a pilgrimage to Jagannath" are as much slain by him as though they had cast themselves under his car-wheels, even the ghastly creation of the artist's fancy would hardly realize the horrors of this appalling worship, nor unduly exaggerate the evil repute in which he should be held. "Upon the baser features of a worship which brings God down to men, and aims at a sensuous realization of the Eternal, by endowing Him with human passions and a human form, which appears in a band of prostitutes who sing before the image," we do not care to dwell. We cannot term such lustful orgies "innocent amusements," and prefer throwing over them a veil of silence and obscurity. Mr. Hunter has dedicated his book to "his mother," and has therefore no doubt

shrunk from describing the loathsome pantomimic exhibition with which the officiating high priest commences the public service, nor has he given any specimen of the filthy, blasphemous songs to which the vast multitude at intervals respond.

Such is a faint and imperfect sketch of the worship of Jagannath extracted from the writings of a most intelligent and competent observer, who writes in what he deems a spirit of impartiality that we do not profess to follow. Whatever insight he may have gained into "the inward part or thing signified" in the devotion paid to the Lord Jagannath, we feel assured it is not shared by the miserable devotees whose bones lie bleaching on the bleak and barren sands that surround the shrine of Puri. To them the hideous wooden idol is their god; the filthy songs, demoralizing their inmost being, are their worship; the secrets of the shrine, which on pain of losing all benefit of their pilgrimage they are not to divulge, are their spiritual communion. Within the portals of the temple Mr. Hunter has not penetrated, nor can he presume to tell the deeds of darkness that may be wrought there.

We now take leave of the subject, commending it to the earnest attention of our readers. We have not been able to treat it with the light-hearted cheerfulness in which the *Friend of India* indulges. We cannot recognize the innocency of the amusement in which, with so much complacency, he participated. We do not hesitate to express our regret that an English Christian gentleman, gifted with high intelligence, should so wield the influence which he possesses. Not the less painful is the fact, that from so appalling a spectacle, as we gather from Mr. Hunter, the educated Hindu passes by on the other side. But if Government education could have touched or changed the heart of the educated Bengali at the contemplation of it, his exclamation would have been that of the prophet of old, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" As it is, from him there is no hope!

A VISIT TO ANTANANARIVO.

At Antananarivo the Church Missionary Society has no Mission. By the friendly compact which was entered into with the London Missionary Society, it was understood, as our friends are well aware, that the Missions in the capital and surrounding territory should continue in the hands of those by whom the Hovas had, in the Providence of God, been transformed from a heathen into a Christian community, while an Episcopal Mission should be planted on the coast and work up towards the capital, being occasionally visited by the Bishop of Mauritius. Difficulties have since arisen, but they have not originated with the Church Missionary Society, who have faithfully and honourably adhered to the spirit as well as the letter of the arrangement under which they entered upon their labours in Madagascar. The letter which we subjoin from Mr. Dening will explain the circumstances under which he was led to visit the capital, and will, we think, be read with interest. It contains a lively description of the state of religion in Antananarivo, written in a spirit full of love and sympathy for those who have so long there borne the burden and heat of the day, and with hearty appreciation of the value of their labours. It notes too faithfully irregularities such as are likely to spring up in an infant church, and which need correction. They proceed, no doubt, from the peculiar temperament of the people, and their previous training in their own religious systems while yet heathen. As it is not easy for the Ethiopian to change his skin, nor the leopard his spots, so it is not for those who are accustomed to do evil to do good.

We have but to turn to the Epistle to the Corinthians to see what far more fearful enormities were indulged in by the converts, among whom Paul and Silas and Timotheus laboured, and to whom Apollos preached. They drank the cup of the Lord, and the cup of devils; they were partakers of the Lord's table, and of the table of devils. There was fornication among them, and such fornication as was not so much as named among the Gentiles. And they were puffed up and did not rather mourn.

Apart, however, from all such questions which do not more immediately concern the Church Missionary Society, there are other facts embodied in Mr. Dening's letter which show plainly how serious are the difficulties with which the Society has to contend in the prosecution of its labours in Madagascar. We refrain from any more specific comment upon them, as we would prefer that our friends should ponder them for themselves, and come to their own conclusions upon them. It is, and we trust ever will be, a cardinal principle of the Church Missionary Society, that "a friendly intercourse shall be maintained with other Protestant societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." How far, in the view of the complications which are suggested in Mr. Dening's letter, such a course will continue to be possible, is a grave problem, which it is easier to propound than to solve, and which will yet, ere long, peremptorily demand a solution. May He who disposes and turns the hearts of all men as it seemeth best to Him in His godly wisdom, guide and dispose those of all concerned so as may most conduce to His glory.

Antananarivo, April 1st, 1872.

You will be expecting by this time to hear of your Missionary at Andovoranto. I should have written long ago but the Lord has been pleased to place us in the furnace of affliction. You see we are still at the capital. We left Andovoranto, as I told you in my last, at the end of November, and then I returned to spend Christmas at the Station. In January, after Mr. Campbell had left for Mauritius, *vid* Vohimare and Seychelles, I received sad tidings from Antananarivo which informed me that Mrs. Dening was dangerously ill with a second attack of fever. On hearing this I was in great distress, as there seemed no means of getting to the capital. From Christmas to the end of January is the time of the Malagasy Annual feast, called the "Fandroana," and the bearers, the majority of whom are slaves, having masters at the capital, are not allowed to come down to the coast at this season. It is a time of national rejoicing, mutual greeting, and mutual giving, very much like our Christmas at home. Every one in the country, whether bond or free, endeavours, if possible, to spend this time of pleasure with his or her relatives. Even the wife leaves her husband and returns to her own family, if practicable. So that here I was in a fix—the Betsimisaraka would not leave their homes for money, and the bearers from the capital were not allowed to come down. I started on foot. The messenger who brought the news carried my filanjana, and I managed to get three men to carry my luggage. The first day I walked about twelve miles. In the evening, as I was endeavouring to cross a small stream by means of a tottering bridge, I fell into the water: it was nearly dark, and to add to my discomfort, on arriving at the village where I intended to sleep (Manambonitra), I found it was burnt down: temporary huts which had been erected for the poor desolate people were the only accommodation to be found. The loss of the inhabitants seems to have been very severe, as the fire spread so rapidly, giving them little time to save any thing. I crept into one of the little huts, and as there was no room to swing a hammock, I endeavoured to sleep in my filanjana, but in vain, for our little summer annoyances, the mosquitoes, had managed to escape the fire and feasted on me the whole night. The poor ignorant people at this village begged me to send them a teacher. This, alas! is a request we get too often. We are constantly obliged to refuse as "the labourers are few." The villages that lie between Andovoranto and the borders of Imerina are in a very sad state. They are neither reached by teachers from the London Missionary Society's Mission, nor by any from us. I spent a Sunday in one of the darkest of them on my way down to the coast. I found the people knew nothing of the story of Jesus' love. They assembled, and I preached twice to them, and it struck me that their looks and manner alto-

gether seemed to say, "We have heard strange things to-day."

To continue my story. The next day I obtained a few men who were returning to their homes; by love of money they were induced to turn back. I got along for a short time very well, but about mid-day two men who had left Andovoranto with me ran away, so that again I was placed in difficulty; however, I proceeded slowly, sometimes walking, sometimes riding, until the middle of the next day. As I was breakfasting at a fever-stricken place "Beforona" (where, by the bye, the persecuting Queen left two Europeans with the intention of their becoming victims to the disease), a letter was received from the capital announcing that our dear little girl was at the point of death with infantile cholera. But God mercifully stayed His east wind in the day of the rough wind. A number of good bearers accompanied the messenger, and told me they had come to meet me. Thus I was not left in the indescribable distress of knowing that either wife or child might be dying, and I possessing no means of being near them within four or five days. From that time I travelled at the rate of five or six miles an hour, and reached the capital altogether in four days and a half. When I arrived, the dear child was no longer as I left her, but so weak and helpless, and though the worst was over, seemed even then as if she could hardly recover. The doctor tells me he never saw a child so near death restored to health. Mrs. Dening, too, was in a very weak state. The attacks of fever have been very severe, and are said to be more dangerous than those which Europeans have generally suffered here. But we are in good hands. I do not fear. The Lord is a wall of fire round about us. We are immortal till our work is done. "Not a single shaft can hit till the God of Love sees fit." A Missionary would be of little use if he was not taught in the school of trial. Hardships, losses, dangers and afflictions of all kinds seem bound up indissolubly with the very name of a Missionary.

Since my arrival in the capital, with the exception of a slight attack of fever, from which I suffered about a month ago, we have had no illness whatever in our little family circle. I am afraid I have wearied you with this detailed account of your Missionary.

You will be glad to hear that, contrary to the expectation and fears of many of our friends here, my wife has been brought safely through nature's troubles, and God has entrusted us with another daughter. She was born on the 29th of February. Mrs. Dening has gained strength so rapidly that in a few weeks (God willing) we return to Andovoranto.

If we should ever have occasion to go to the capital again, we shall leave later in the season, so as not to be away so long from our Station. The time spent here, I feel, will be of lasting benefit to me. I have been studying the language in a more thorough way than I could ever have expected to find time to do at Andovoranto, or means of doing at Mauritius. The Senior Missionaries of the London Missionary Society have been most kind in giving me assistance in the language, and of course it has been of immense advantage to hear pure grammatical Hova, the dialect into which the Bible is translated, and in which all books are written, spoken every day.

Besides this, the Bible classes I have taken, and the sermons I have preached from time to time, have had the effect on the one hand of strengthening and confirming the London Missionary Society's Missionaries in the conviction that our Society, though differing from them in minor points, is thoroughly at one with them in the belief that the simple Gospel preached with earnestness and prayer is God's great instrument for saving souls, and on the other hand of removing prejudices chiefly arising from ignorance of our principles, which the natives here have for a long time entertained concerning Missionaries of the Church of England. Many of them have been surprised, I think, to find that the Prayer Book is not placed by us before the Bible, and that we are willing to have our form of worship, rites, and ceremonies, tested by the standard of Scripture. My stay here has led the rulers of the nation to feel more amicably towards our work.

You will expect perhaps to hear some description of the work of the London Missionary Society. I have taken pains to look into it carefully, and have conversed with and questioned some of their most intelligent converts here at Antananarivo, and some of the most ignorant in the villages, and have met with every grade between these two extremes. I have come to the conclusion that any account underrating what has been done, or, on the other hand, omitting to notice the great work still to be accomplished, would fail to give a fair representation of the state of affairs here. It is not, at the same time, at all easy to give an impartial account of a work of this kind. The national pro-

fession of Christianity has necessarily involved certain marked changes in the condition of the people; but being so sudden, as a natural, or, perhaps we should rather say, a spiritual consequence, they have not been so thorough as might be desired. So one sees darkness and light, heathenism and Christianity, knowledge and ignorance, strangely combined in the congregation and in the individual, in the teacher and in the taught. If a visitor arrives at the capital, with an idea that what he has read of the work of God here has been grossly exaggerated, there is no doubt, that with his judgment thus biassed, he will soon fancy he sees, on looking round, a thousand proofs that he is not mistaken in his views. It was thus with a trader, who a short time ago spent five months here. He has returned to Mauritius, and published a journal in the *Commercial Gazette*, in which he gives the most minute account of heathenism still to be found, but omits entirely to notice the cheering evidences that the Lord has implanted the leaven of His Gospel in Madagascar, and gradually the whole nation is being influenced by it. On the other hand, it is quite possible for a person to err in describing, in too glowing colours, the condition of the multitudes of baptized here.

Amongst that which seems an unmistakable proof of the Spirit's work in Imerina, I would mention:—

I. The general reverence and individual love for God's Word. This is manifested in various ways. If one meets a perfect stranger, and finds it necessary to reprove him for some sin, nothing is more likely to come home to his heart than a text from the Bible. Malagasy proverbs formerly constituted the Natives' oracles, and were quoted by them on all occasions, in fact were, in their estimation, "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now we have nearly 1500 of these printed, and they are certainly full of sound moral advice, and as Mr. Ellis remarks, "present the fullest exhibition of the grade of mind, both intellectually and morally." But now the Word of God is taking precedence of these wise sayings, and they are simply quoted to illustrate the Scripture, and not as formerly the Scripture to illustrate them.

There are thousands of individuals whose profound love for the Bible is manifested every day. They may be said to be endued with the spirit of the Bereans, for they search the Scriptures. I have had the greatest difficulty to get time for study in our house here, as I am constantly surrounded by inquirers for the meaning of this and that text. I am beginning to feel the immense advantage of the drilling we had at Islington. Some of these earnest men have walked five or six, or even ten miles, simply to obtain help in the study of the Word of God. Bible classes are exceedingly popular; they never seem tired of them, and are very delighted if they last three or four hours. They are remarkably well attended; often there are as many as 150 or 200; and there is one held by a senior Missionary, not far from the capital, which is attended by 400 every week. Many leave their stalls at the market, and their work in the fields, to listen to the explanation of the Blessed Word of life. Now, however far it may be truly said of the Sunday services, that they are so largely attended on account of Government pressure, it is a fact that attendance on weekly classes can only be attributed to a love for true religion.

II. The zeal in making known the Gospel. Preachers are very numerous, and the earnestness of some of them would put to shame many in England. They walk twelve or fourteen miles in a burning sun for the sole purpose of preaching Christ, and often without any earthly reward. There is a carpenter who works for the Government at Ambohimare, about eight miles north of the capital; he leaves his post on the Saturday afternoon and walks down to villages six or eight miles south of Antananarivo to preach on the Sunday, making a journey of some fourteen or sixteen miles; after the services are over he returns and commences his work again early on Monday morning. Now there are a large number endued with a like spirit of earnestness in preaching the Gospel.

III. The large attendance at the Sunday services is certainly to be recognized as an indication that the Lord is doing a great work here. Congregations of 500, 1000, and 1500 are to be found everywhere, and some of the churches will seat 2000, and are full every Sunday.

The attention whilst the Word of God is being read and preached, if the conductor of the service be understood, and really has something to say, is as good as in England. Notwithstanding all this, there are many things to be met with which are to be deplored. The Malagasy have very little idea of reverence in God's house, nor of a becoming demeanour whilst conducting or joining in

the worship of the Lord; so that where there is a service, conversation, laughing, and joking frequently are noticed in the most orderly congregation. Those sins, too, which seem so easily to beset Christians in the East, prevarication, pilfering, and deceit, prevail in a greater or less degree. *Vide* Ephes. iv. 25—28.

I do not mean to say that there are no Christians free from these blots, but the old Missionaries have been obliged to confess that it is difficult to find one who will not, if an opportunity occurs, deceive or prevaricate in some way.

Then there is another sad abuse which should have been mentioned in connexion with the conduct of public worship. I refer to the manner the Sacrament is given and taken when no European is present. What takes place would so shock many of our friends at home that they would be ready to doubt whether Christianity had taken any root at all in the hearts of the communicants. That most blessed and solemn rite is most shockingly desecrated. Very few serious countenances are to be seen; the majority of those present, with a careless and frivolous air, receive the elements, and seem to have no other idea than that the reception of them is a part of what, put together, constitutes a Christian. This grievous abuse of one of the most sacred of the Church's rites is partly to be attributed to the lack of holy solemnity which characterizes the Malagasy, and partly to the existence of what seems to me a most unscriptural practice, viz. the baptizing of *all* who apply, after a few months' teaching, provided they are not guilty of any "*notable crime*," and then the admission of these baptized heathens (too frequently), after a short period of four months, to Church fellowship. Some of the communicants, too, chew tobacco and spit about the floor.

On the whole, my visit here has strengthened the conviction that the Hovas are a far more intelligent and (humanly speaking) hopeful race to work amongst than the Betsimisaraka; yet this does not lead me to despair in the least. I believe the Lord will magnify His grace in the conversion of the poor degraded, subjugated tribes. His thoughts are not as ours. He often makes the foolish things of the world to confound the things which are mighty; and "*base things and things which are despised hath God chosen.*" Upon this declaration, dear Sirs, we lean, and in about a fortnight we shall return again to Andovoranto, strengthened by what we have seen and heard, and encouraged to hope that He who has scattered spiritual blessings in rich abundance here, will cause our part of the wilderness to blossom and bring forth fruit.

INDIAN MISSIONS—DECENNIAL STATISTICS.

THE first instalment of the long looked-for *Decennial Statistics of Indian Missions* has reached us from Benares. There are only one or two straggling congregations and schools from which returns have not been received, and the figures may be looked upon as substantially correct, *i. e.*, for India within the Ganges. Ceylon and Burmah will be added afterwards. These will probably swell the total to nearly 300,000. The *rate of increase* within the limits of India proper has been greater during the last decade than during the preceding one. It was rather less than 48 per cent. then; it is more than 54 per cent. now. So that not only has the Protestant Christian population of India more than doubled in twenty years, but they have been increasing more rapidly in the latter half of that time than in the former.

PROVINCES.	No. of Christians and Inquirers.		
	1851.	1861.	1871.
Bengal	14,778	20,704	52,000
N. W. Provinces	1,732	3,832	7,191
Oudh	.....	225	628
Punjab	98	1,136	1,782
Central India	10	212	1,020
Madras	76,483	109,820	144,703
Bombay	638	2,648	4,173
Total	93,739	138,577	211,497

KESHUB CHUNDER SEN.

In one of his eloquent addresses *, the well-known leader of the Brahmo Somaj observes, "The spirit of Christianity has already pervaded the whole atmosphere of Indian Society, and we breathe, think, feel, and move in a Christian atmosphere. Native Society is being roused, enlightened, and reformed under the influence of Christian education." Such an admission from one of the most intelligent leaders of public opinion in India ought to be a sufficient answer to those who say of Christian Missions, that they are naught; and a sufficient consolation to those who might be disposed to take a desponding view, because they see not at once all things in India put under the feet of the Lord Jesus Christ. The light has not shone altogether in vain in the darkness, although as yet it may be very imperfectly comprehended by it. Mr. Sen himself is a notable instance of this. There was a time when utterances proceeded from him which might have indicated that he was not far from the kingdom of God. We will not presume to determine the influences which may have arrested him in his onward progress from the slough of heathenism and have, we hope not finally, kept him from falling down at the feet of Jesus, saying unto him, "My Lord and my God." It suffices to note that he has stopped short, and while we would wish to speak of him with the most perfect respect, we feel assured that even he will not take it amiss that we express our regret that one so eminently calculated to promote the regeneration of his countrymen should have preferred what we deem to be vain wisdom and false philosophy to the voice of Him who is "the Way, the Truth, and the Life." Meanwhile, when we look upon the endeavours he is making to disseminate views, and to constitute Churches which are not, we believe, in accordance with the mind of Christ, we sorrowfully recall the solemn language of the Saviour, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." Another system, a fresh reform of Hinduism, may possibly

> "Rise like an exhalation, with the sound
> Of dulcet symphonies and voices sweet,"

as the result of Mr. Sen's labours, and, before it ceases to fill the public view, it may even rival the efforts of Chaitanya, whom Mr. Sen terms the great prophet of love and faith in Bengal; but we believe it will prove as powerless as his system was to lay low "the proud head of caste under the overpowering weight of that love of God which he taught and evinced." Does Mr. Sen pretend to say that Chaitanyism has destroyed or sensibly diminished the virulence of caste in India? Whatever may have been the case "when the new Gospel of love was first announced," who has ever seen Brahmins and Chandals dancing together, rejoicing in their God of love? Nay, it is manifest from the address we are about to insert, that it is to far different influences that Mr. Sen ascribes whatever shock "the strong and powerful system of caste" has received. If, indeed, Chaitanyism ever had such an effect as Mr. Sen describes, beyond the momentary access of delirium which accompanied its birth, it has been for the regeneration of India but "as the crackling of thorns under a pot."

It is not, however, with any view of discussing Mr. Sen's personal religion, or the merits and demerits of the system which he has introduced, that we give place in our pages to the address which, as Chairman of the Education Section, he delivered at the Annual Meeting of the Bengal Social Science Association, held at the Town Hall, Calcutta, on March 21, 1872. We submit it to our readers because it is interesting to note, from the point of view of an outsider to Christianity, the present religious

* Lectures and Tracts by Keshub Chunder Sen, p. 159.

condition of India, and because it may enable us to review the curious remedies which human wisdom suggests as panaceas for the spiritual evils to which fallen man is heir.

We note, then, in the first instance, that, according to Mr. Sen, Western civilization swept away the accumulated errors and corruption of ages: it broke into atoms the strongholds of superstition, ignorance, and social evil. We wish it had. How far it has as yet failed in doing so may in some degree be gathered from the imperfect description we have given in an earlier article of the Worship of Jagannath. Still its influence has been great, and we believe that to a considerable extent it has accomplished that which Chaitanyism, and all the other "isms" of well-meaning would-be Indian reformers have utterly failed in effecting. The main consideration, however, is the honest testimony that, previous to the introduction of Western civilization, the condition of India was one replete with superstition, ignorance, and social evil. The evidence of history and of all duly-qualified observers is to the same effect.

What, then, are the agencies by which Western civilization has worked? According to Mr. Sen, by education, by Christian Missions, by, curiously enough, the Brahmo Somaj! and lastly, by the action of the Legislature. We do not quite discover why Mr. Sen has chosen to represent the Brahmo Somaj as an agency of Western civilization. We might have thought that he would have quarrelled with such an account of it, and insisted that it was purely a native agency. Still it might never have had an existence but for the leaven of Christianity infused into the native mind; but, previous to the introduction of Christianity, there have been similar efforts to throw off the yoke of superstitious bondage in which India has been enthralled. Anyhow it is but an influence of yesterday, be it what it will.

To a considerable extent the same may be said of Government Education. This is essentially of Western origin, and it does introduce into India Western thoughts, Western literature and science, and Western civilization. We most heartily recognize that its influence has already been extensively felt, and that it has been mighty for good and—for evil. But it, too, has been of very recent existence. Before the celebrated despatch of 1854, it can hardly be said to have had a being. We could adduce—indeed the pages of the "Intelligencer" have over and over again adduced—evidence to prove how completely for the first hundred years of English rule in India the education of the people had been ignored by Government action. In 1850, the Principal of the Madrasseh reported that the system of instruction "was precisely the same as the one which was in vogue in Europe during the darkest ages," and productive of the same results. English learning was encouraged only to save appearances. The public funds were employed in teaching young Brahmins how the soul was absorbed in the Deity, and how the slayer of a goat became sinless on pronouncing holy texts; what was the number of ideal classes into which the objects in the universe were divided; and what were the virtues of the holy sacrificial grass called Koosa.* It was certainly, until within the last few years, through no channels cut by Government that the fertilising streams of useful education reached the parched and perishing myriads of the land.

Another agency by which Western civilization has worked in India, has been the action of the Legislature. This we think may be asserted with truth and justice. How far, however, it has helped native reformers in the work, or how far it has with much, perhaps overmuch, consideration for native prejudices, gone counter to native feeling and opinion, would admit of much discussion. Probably some who are familiar with the history of

* Marshman, History of the Serampur Mission, Vol. II. p. 488.

the past agitation of such questions, would smile at being reminded that it was owing to the efforts of the leaders of native society that Suttee was abolished. Mr. Sen himself seems to have had some misgiving on this point, for he alludes tenderly to their deficiencies, and admits their weakness. Whatever feeble darts any of them ever hurled against it, were flung from behind a much broader shield than the mightiest of them has ever essayed to wield.

One other influence of Western civilization Mr. Sen notices, that is, that exercised by Christian Missions. It is, of course, hardly to be expected that the founder of what aims to be a rival school should dwell with complacency on what he has deliberately rejected; he probably imagines that he has conceded much to truth when he makes such mention of them as he does. But if he could have delivered himself from the trammels in which he has enmeshed himself, he would have yet more heartily acknowledged that in that long and dreary period when the leading nation in England first met the leading nation in India, for at least a hundred years whatever foundation was laid of changes affecting the moral and social interests of the population of India was laid by Christian Missions. The Brahmo Somaj was in the womb of the future; it is a bantling but a few years old. Government education strove only to saturate the people still deeper with the superstitions in which they had been nurtured. It would be superfluous to recall the withering denunciations of Burke and Macaulay as to our dealings with our Eastern empire, or to bring forth again to light the shameful licentiousness with which the name of Christian was degraded in the eyes of the heathen. As for the action of the Legislature, we cannot tell what may be the amount of ignorance in the minds of the natives of India as to the influences which prompted the beneficent enactments in which Mr. Sen rejoices, but those who are familiar with the subject know with what untiring energy and devoted philanthropy such measures as the repression of Suttee were forced upon our Houses of Parliament and a recalcitrant Court of Directors by those who founded and promoted Christian Missions. Before schools, or roads, or railroads, or electric telegraphs, or steam communication, or all the marvellous appliances of Western skill and science which have recently fascinated the gaze and overwhelmed the intellect of the Hindu, ever found their way to the East, Christianity through a long and weary night of toil had laboured for the emancipation of the sons of India from the cruel bondage in which Satan had enslaved them. It is to the efforts of Christian Missionaries and Christian Englishmen, filled with the love of Christ, that some of India's most barbarous superstitions have been dragged forth out of darkness into light, and by the strong arm of the law, set in motion by Christian philanthropy, been put down. It is to the devoted labours of English Christians that the Bible, from which Mr. Sen disdains not to fill his urn,* has poured forth its streams of living water over the land. But we will not dwell further upon a tale so familiar to our readers. We can readily admit that, apart from Christianity, in sundry admirable instances, British justice, British honesty, British magnanimity, British humanity, British enlightenment, have contributed to open up the new and glorious era of which Mr. Sen speaks; but while, with very few exceptions, all men stood aloof, the honourable but well-nigh hopeless task of bringing it about devolved upon those who wielded no arm but the sword of the Spirit, and knew of no might but that which the love of Christ supplied.

In the earlier part of his address, Mr. Sen had spoken of the strongholds of superstition, ignorance, and social evil, in which previous to the advent of Western civilization his forefathers had dwelt, but with curious inconsequentiality, he maintains that "on the

* A Voice from the Himalayas, by K. C. Sen.

whole we are in many respects inferior to our ancestors." Without in the slightest degree shutting our eyes to the imperfect formation of character at present in Bengal, and the follies and eccentricities which have been conspicuous in the more weak-minded, we doubt the fact. We think that there has been improvement, and we anticipate further progress. There were in former times more gross idolatry, more cruel and licentious superstition, more virulence of caste, more gross ignorance, Mr. Sen himself being witness. We fail to discover what excellencies were then possessed which have since been forfeited. There is always, not only in Bengal, but universally, a tendency to foster fond dreams of a golden age in past times. There are few who are not "laudatores temporis acti," but when the matter is looked into it is very rarely that improvement is not found, except in races which have been crushed under despotic rule, or which have completely forfeited their birthright of manhood and intelligence, which is, we hope and believe, not the case with India. We can but briefly call attention to what Mr. Sen calls remedies for the evils which he deplores. He fairly admits how defective is the moral training which has resulted from Government education, a noticeable admission from a competent judge. He adds, Shakspeare and Milton have not proved a sufficiently solid and firm foundation whereon to rear a strong moral character. We never anticipated that they would. Mr. Sen would prefer in addition, "some works like Paley's 'Moral Philosophy.'" He would teach young men the wonders of natural science, and award premiums for moral character. Mr. Sen will, we hope, pardon us for remarking that it is not by such inadequate instrumentality that he himself has been led to see "men as trees walking." One sensible remark he makes, and that is, that students should be led to believe that it is "the earnest desire of Government to exclude every thing that has the appearance of immorality from the teachers and the students." This will hardly be the case while, under the plea of affording them access to the native classics, works pandering to the lowest passions of our fallen nature are placed in their hands as text books, and form the subject of examination. On this particular point, if Mr. Sen means what we have just stated, we are entirely at one with him, and hope his just censure will not be without profitable result.

As an aspect of India from a non-Christian point of view, and as an unconscious testimony to what the religion of Jesus, however imperfectly disseminated, has yet directly and indirectly wrought for India—for on investigation it will be found to have been for a long period the sole, as it still is, the mightiest agency at work—we earnestly commend Mr. Sen's address to the thoughtful consideration of our readers.

Your Excellency, your Honour, Ladies and Gentlemen,—That was indeed a very important day in the history of India when the English first set foot on this soil. From that ever memorable day we may date the commencement of a new and glorious era in our social, moral, and intellectual life. Then for the first time was opened to the view of my fellow-countrymen a new world—a world of new thoughts, new literature and science, and new civilization. The leading nation in Europe met the leading nation in Asia, and the sight was indeed morally sublime and grand. It was not merely a mechanical contiguity of races. I may say, the elements supplied by each race entered into a sort of chemical solution and fusion. Fermentation was the natural consequence, and since that time several important changes, mental and material, have transpired in this part of the world. Since that time the foundation was laid of very great changes, which, up to the present time, have continued to affect the moral and social interests of one hundred and eighty millions of the population of this country. The result of this international constraint was instantaneous. Western civilization burst upon us with tremendous fury, the resistless force of a powerful current. It swept away the accumulated errors and corruptions of ages; it broke into atoms the strongholds of superstition, ignorance, and social evil. What the ultimate issue of all these conflicts and struggles that are going

on at present will be it is impossible at the present moment accurately to determine and clearly to divine. Some minds may be rendered extremely anxious, as they see that there are several things of a very discouraging character in the events which are transpiring around us. To my mind the whole scene is extremely hopeful and encouraging. The finger of Providence is working on all sides, and the history of native reform shows only the steady growth of a great nation—the steady and continual development of our national life under discouraging obstacles. It may be said that the vessel of native society, torn from her ancient moorings, may be led into tempests, and may be wrecked after all. But it appears to me that there is evidence enough on all sides, which conclusively proves that the vessel, after undergoing all manner of trials, after overcoming all fluctuations, and riding manfully and successfully over all the waves of doubt and uncertainty which may beat against the vessel, that she will ultimately enter the harbour of true civilization and peace. If we look attentively at the progress of events, we cannot but be struck with the fact that for several years past the work of native reform has been more of a destructive than of a constructive character. All the evils which had accumulated in this country in the course of ages fell a prey to the advancing effects of civilization and education, and the onslaught directed by western education and refinement naturally tended to destroy all that was wrong and demoralizing in this country. So we see, one after the other, the moral, social, and intellectual evils in India gradually fading away. The work is still going on—I mean the work of destruction. The work of reconstruction is still before us—not behind.

Let us for one moment consider what these agencies are, which have been at work for the destruction of social and moral evils. The most powerful agency, I may say, is English education. Wherever the schoolmaster is doing his work, earnestly, thoroughly, and studiously, he is inevitably turning the mind of the present generation of our countrymen from all that is wrong, from all manner of untruth and error. The effects, as I have said, are inevitable. It is impossible to adhere *firmly* to the ancient state of things, if we once place ourselves thoroughly under the influence of a sound and liberal English education. The effects of education are seen in the very depths of our consciences. It is not merely a superficial work which has been carried on, as some people imagine. No. Not only our ideas and feelings, but even our habits, customs, and experiences of daily life, undergo a great change under the influence of English education. We have cast away, in fact, all our old modes of thinking and acting, and are entering into, as it were, new regions of thought. The effects of English education have been, on the whole, of an extremely revolutionary character; and if our schools and colleges be allowed to continue uninterrupted and unmolested in their work they will doubtless in the end train up a number of regenerated and reformed men.

Christian Missions in India may be accepted as another powerful cause working in the midst of native society for many, many years, and effecting great changes in our social life. Without entering at all into theological controversy, which the constitution of this Association wisely interdicts, I may safely venture to say that Christian Missionaries, working in different parts of this great Empire, have succeeded in improving the habits and views, the feelings and ideas, of the people—they have succeeded in promoting inquiry after truth, and this spirit of inquiry being fostered and kept up (though directly by religious agency) has, in the natural course of things, made inroads into all departments of thought and speculation, in order to satisfy itself as to what truth is.

Next, I may be allowed to mention the Native Church, called the Brahmo Somaj, which has also exhibited its power in revolutionizing native society. Far less aggressive, indeed, than Christianity, it has worked its way silently and almost imperceptibly into the hearts of the nation, and it has been leading people, if not by thousands, at least by hundreds, from all that is unclean and immoral, and all that is wrong, degrading socially, and it has been gradually leading intellectually all, that is, numbers of young men and women, from the thraldom and bondage of sin and impurity. In books, in custom, in theory, and in practice, it has been endeavouring to place before the nation a new mode of life altogether.

Lastly, I will invite your attention to the action of the Legislature. The British Government, justly termed paternal, has helped native reformers always in the sacred work of reforming the people. When the leaders

of native society, more than forty years ago, got up an agitation for the suppression of the barbarous rite known as Suttee, the Legislature did not, in spite of great opposition, shrink from the noble work—from supplementing the deficiencies of the native gentlemen who got up the movement. Although they were earnest, yet they were weak. They could not by their own power exterminate an institution which had been existing in the country for many, many ages. In order to annihilate this barbarous practice, they very wisely sought the strong aid of the law. That aid was readily given; and since that time we have seen the salutary effects of the legislative enactment. Then subsequently the Legislature passed a law removing all obstacles in the way of the re-marriage of Hindu widows. That was indeed a valuable boon conferred on native society. It was welcomed by thousands with heartfelt gratitude; and its moral effects future generations will bear testimony to. Thus the schoolmaster, the Missionary, and the Legislature have combined in order to help the nation forward in an honourable career of truth, intellectual progress, and civilization. But all this work has been, as I have already told you, more of a destructive character. Obstacles have been removed; foul branches have been cut off from the tree of native society; all the maladies, all the diseases which had been afflicting the organism of native society, were removed, but there was nothing of a solid and positive character given to the people. The natives have been emancipated from ignorance, not only men, but also women. Schools and colleges have been established in different parts of the country with a view to give intellectual training to boys and girls—a training which has, I must say, succeeded in dispelling the gloom of ignorance which had been brooding over the face of this part of the globe for many centuries. Idolatry has been shaken; that distinctions of caste are absurd and mischievous thousands of educated natives in different parts of the country gladly and cheerfully admit. Yet I may say caste still rears its proud head in our midst. We have succeeded in making successful onslaughts on idolatry, but our attacks on the strong and powerful system of caste which prevails in this country have not proved so efficacious. Yet, however, some of the restrictions of caste have got slackened in course of time, and we do not feel the rigour of the institution.

Then, again, the cruel custom which prevented native women from receiving the benefits of education has been removed, and thousands of girls to-day cheerfully attend schools belonging to Government or managed by native gentlemen—schools where these girls go day after day, and receive with the greatest alacrity the instruction imparted to them.

The Zenana Mission is also working successfully and powerfully in Hindu homes, spreading the light of knowledge amongst many who come forward cheerfully and gratefully to receive it. But the question after all is—have the individuals who constitute this nation, as a whole, a strong, solid, and positive training, whose effects will survive all that may come in future, all the contingencies incident to our national existence? Can we stand forward and say, we are really growing as a nation, or that the individuals of whom native society is composed, are really growing better, wiser, and holier men after all? Have our women received sound education? Is the work of reformation, upon which we are congratulating ourselves at the present moment, a mere superficial varnish, or is it deep? Is the work that is going on around us a work of radical reformation, or is it simply patchwork? Are we trying to heal the wounds as they expose themselves to view, or has the native reformer, like a skilled surgeon, probed deep into the bottom of these wounds, and succeeded in giving the patient a new constitution full of renewed life, full of vitality, full of all that is noble, strong, and abiding? All are, however, problematical. Some may admit, but others will find equal reasons for dissenting. To my mind it appears that we have yet to reconstruct native society. We have given a death-blow to native institutions, but we have not succeeded in bringing out new life from this work of annihilation. From the ashes of our exploded and ancestral life, from the remnants of dilapidated native society must arise a new life and a new fabric, destined to show forth unto distant nations the effects of England's political and social rule in India.

How, then, are we to reconstruct Native society? First let us look to individuals. The reconstruction of individual character may, in other words, be described as the formation of character. Friends and countrymen, you will allow me to say that your character is not yet formed. Certainly you

understand what I mean. Perhaps you know what is wrong, and are capable of distinguishing what is right from what is wrong, truth from untruth, solid fact from air, righteous practice from sin. But have you succeeded in ennobling your nature to such an extent as to stand forward before the rest of the world, and take your place by the side of other nations? Are you changed men, reformed men? I am sorry to say, and I have proofs which bear irrefragable testimony to what I say, that a large amount of hypocrisy, dishonesty, moral imbecility, and insincerity, has entered into the composition of the character of the present generation of my countrymen. This, I must say, is the inevitable consequence of the present state of society. Passing through a period of transition, we have gathered together elements of character from the East and the West. We have inherited certain failings from our ancestors, and we have also, with equal readiness, imbibed vices from the West. All these have been grouped together and gathered together before us, and the attractions of each have been so powerful for us, that we have failed to resist them. So the native character at the present moment is not what it was a hundred years ago. Our forefathers had a character different in many essential respects from the character that we at present possess. We may boast of our civilization, of our refinement, of our intellectual scholarship; but, on the whole, we are, in many respects, I say, inferior to our ancestors in point of character, and for this reason—that our character is not yet formed. Imperceptibly we have given up all that is good in the natural life of our country; we have imitated Englishmen in many respects, but I may be allowed to say that we have been slow in acknowledging and adopting those noble traits which are to be found in the character of Englishmen. We may have imitated their weak points and their failings, but we have not, as we should, manfully, and in spite of opposition, taken into our souls, assimilated to our nature, the good traits in English life. What, then, is the result of this contact of the English and the native races? The effect, as might be anticipated, has been encouraging in one respect and discouraging in other respects. We hope to grow better in time. England has come to our help, and if there are failings, errors of judgment, or even vices amongst us at the present moment—all this, I hope and trust, will be obliterated in the course of time. As soon as we have got out of the trials of transition, as soon as the disturbed and agitated mind of the nation settles down tranquilly, then all this excitement shall subside, and all the vices we have been gathering will be taken away from us, and we shall see with eyes wide open, that though we have been changing ourselves, our intellectual and social life, for the good things of the West, and discarding the demoralizing and new and fashionable vices of the present day.

Now, then, let us see where we stand at present—whether our character stands out sufficiently strong in the estimation even of our own countrymen. No; our uneducated countrymen find fault with us, and point out several deficiencies in our character. They applaud and admire our education, but at the same time they say that the younger men of our schools and colleges are not, on the whole, so honest, so pure in character, as the generation that has gone before. How are we to rectify such a state of things? We look to our schools and colleges only. Our educationists must give us better training. I shall certainly call upon Government to introduce an effective system of moral training into our schools and colleges. If our young men are not, on the whole, better than our countrymen in times gone by, what is the use of your intellectual cramming? I admit that we have read Shakespeare and Milton, perhaps to advantage; but looking to our moral nature, I find that we require a solid and firm substratum to enable us to rear upon it a strong moral character. To prove the laxity of the moral training imparted at present, if you try to tempt a young man, you will see that he will not be proof against temptation. In this way many young men have ruined their character. I hope and trust our moral training will be proportionate to our intellectual training. I sincerely hope that all schoolmasters, who have not set a good example in the direction of moral character, will be asked to retire immediately, and that the sacred task will be entrusted to better hands in the next generation. The principle of non-interference, which the Government has systematically adhered to in all times, is a principle which I thoroughly uphold. I think the Government is quite right in excluding doctrinal education, dogmatic teaching, from schools and colleges. But at the same time allow me to say that the exclusion of dogmatic theological teaching does not

necessarily mean an avoiding of all such education as may tend to give the students a better character. If we are to neglect theological teaching, does it follow that we should be oblivious of the claims which our young men have upon us as moral and responsible agents? Certainly it is the duty of every schoolmaster to train up the young men in all that is right, and good, and pure. There may be some practical difficulty. If we exclude the Bible from our schools and colleges, if we exclude the Hindu mythology and the Mohammedan Koran, what are we to substitute in their place? I immediately reply, Natural Theology—some work or works like Paley's Moral Philosophy. Let us teach our young men the wonders of science; let us open their eyes to those designs which we see all around us, which prove the presence of a living Creator, to whom we are all morally responsible: these subjects might easily be explained and taught without any reference to theological teaching whatever. The moral relations of life, the duties that we owe to our fellow-countrymen, to our superiors, to our parents, to our wives—duties, in fact, to all those who surround us—may be explained by the teacher, not simply in connexion with the text-books which are at present used, but as forming a distinct subject of training and instruction. When prizes are awarded, let a premium be set upon moral purity of character. Let, in fact, all the students of our schools and colleges be led to believe that it is the earnest desire of Government to exclude everything that has the appearance of immorality from the teachers and the students, and that the Government has acknowledged the duty of enforcing strict moral discipline amongst the alumni of our schools and colleges. When this is universally known, then, I say, will your young men long to respect their superiors, and perform aright the duties they owe to all around them; then not only will our students receive better intellectual culture and moral training, but they will carry home plain, simple truths of morality, which they will practice in their daily lives. What I have said has reference then to the formation of individual character. We want to train up a number of individuals amongst the natives capable of commanding respect, not only in India, but amongst the surrounding nations. If we leave out honesty and moral purity so far as the individual is concerned, the nation will continue in a state of immorality in spite of schools and colleges, in spite of all superficial embellishments.

Now, let us turn to Native Homes. After having constructed the individual character, we must reconstruct native homes. We must give to woman her rights in society. I admit that the native woman has studied and read a little history, arithmetic, and Bengalee and English literature, and perhaps succeeded in gathering the rudiments of the physical sciences. But after all she has not found her rightful position in society. Her character even is less formed than that of the male population of India. If we have not thoroughly constructed our character, our women certainly are in a more miserable and wretched condition. My countrywoman has made herself troublesome to her parents, and, on the other hand, troublesome to her husband. She has given up reading the *Ramayan and Mahabharat*, but she has not shown any special inclination towards Shakespeare or Milton. She does not sympathize with the elderly women in her family with regard to the domestic management. In fact, she does not seem to possess sufficient knowledge of domestic economy. She has gone even to the extent of making herself ridiculous in that respect towards those whom she is accustomed to regard as her superiors; on the other hand, she cannot sympathize with her husband. Hence it is impossible for her to expect to please her parents on the one hand, and her husband on the other hand. Thus her position is one of moral helplessness and wretchedness. She is not satisfied with herself in the midst of circumstances such as these. Government has merely done its duty in providing her with some education, but she has not received sufficient education to be an ornament to her family. Situated as she is, she wants better training from us. We should, without any loss of time, adopt and introduce a more efficient system of zenana education. I have heard astute and sagacious statesmen, I have heard men like Lord Lawrence and the late Viceroy say that the chief duty of Government is not to go much beyond zenana teaching; for female education might in some degree endanger the Government; might excite alarm among the native population; might be interpreted as a sort of covert attack upon the cherished notions of the country. Although there are many girls' schools in different parts of the country, yet statesmen and rulers attach the utmost value to zenana education. If it be true that we cannot expect much benefit from our public schools, and that we ought to look to our homes, we

ought to try and find out the best teachers to admit into our families. If it be true that much good is expected to result from zenana teaching, we ought to make room for those who come forward and say that, in spite of general progress and enlightenment, we shall continue to give education to our wives and daughters, and sisters, in our own homes, and will never allow them to stir beyond the pale of the zenana. But certainly I would protest against all attempts to close our schools and colleges. For a century at least, it is said, our attention should be attached to zenana education. If that be so, we should have a large amount of female teachers who might come out from England, or, what would be better, governesses trained in this country. The best, however, would be educated native female teachers.

Another question that we should consider is that of Female Emancipation. Already this subject has attracted a large share of public attention. During the last few years this subject has been discussed in newspapers, in public meetings, and in other places. I would certainly be the last person to provoke idle controversy on a subject of such importance, but it would not be out of place to refer to the subject there. My sympathy is with those who say that woman must have her rights just as much as man. The question of woman's freedom is a subject of paramount importance to us at the present moment. How can we solve the difficulty? Can we for one moment justify ourselves in denying liberty and freedom to our women? But freedom is a relative term, and we cannot speak of woman's freedom according to one universal and acknowledged standard. No subject is more warmly discussed in English papers and meetings than that of woman's rights. What are these rights? It is impossible to fix any limits. There are some who would go even to the extent of allowing women to enlist themselves in the army. Certainly, we are not going so far as that. But still we must say that native women ought to be taken out of their present system of bondage, social and domestic. They ought to receive freedom of thought and action; they ought to have a fully defined position in society. But my sympathy is not with those who say that we will give our women freedom without education; we shall permit them to move in society, but we shall not look to their intellectual and moral culture. These men would give the first place to freedom and emancipation, and they believe that all other reforms would follow. I would, however, place education, moral training, and social reformation first, and then shall follow, in the natural course of things, what is called the emancipation of women. It is impossible for any man, however courageous and powerful he may be—however strong his intellect—however eminent his political position—it is impossible for any man to stand as an obstacle in the way of native female emancipation, after education and moral training has been imparted to native women. The native women will themselves claim from us, with a powerful voice, a free condition and an uncompromising acknowledgment of their rights. It is impossible, I say, to immure a native woman in the zenana if she has received a sound education.

But, then, do not bring about violent changes in that matter. It is a most delicate experiment, and ought to be tried in a most delicate manner. We ought to seek for, and certainly we shall receive in the course of time, the further assistance of philanthropic English ladies on this matter; and when they have taken a good number of native ladies under their care, then, I can say, the best results will follow. We shall succeed in establishing a number of boarding-houses where women will not only be trained up in intellectual knowledge, but will also be able to learn domestic economy, and receive ultimately their real position in society. Then, I say, none will be able to hinder the consummation of so cheerful a work of reform. I therefore exhort you not to lose heart in this matter and not to be rash. Do not entertain the spirit of sudden innovation in your minds, but go on slowly and calmly. Slow and sure is the progress of reformation. When woman has taken her place in society, then we shall be able to give you a purified and reformed home.

Lastly, we shall try to reform native Social Customs. How can we reconstruct native social customs? Premature marriage; the prohibition of widow re-marriage; bigamy and polygamy; wrong views of the duties of husband and wife,—all these are circumstances which act as unsurmountable obstacles in the way of native reformation. How can we sweep away so many unclean things? I need not say much on this subject, because I, in common with many others, hopefully look forward to the passing of that Bill which is before the Legislature, which will enable native reformers to marry according to their educated intellects and their enlightened con-

sciences—a Bill which will enable men and women to contract marriages in the presence of God, and voluntarily and freely, when marriage will be a sacred, social, and domestic institution in this country, as it is in other countries, when polygamy and bigamy will be completely inhibited, and when they will be rendered penal in the eye of the law. Men and women, after they have attained a proper marriageable age, will find no longer any obstacles in their way, they will not find any civil disabilities preventing their contracting marriage, but will be allowed to marry lawfully, and according, as I have said before, to their consciences.

These, gentlemen, constitute the platform of social reformation which I have the honour to present to you at this anniversary meeting. My object in addressing you so roughly has been simply to suggest a few thoughts and ideas, which I call upon you to carry home, in order that you may think over them, and deduce such valuable principles as they may suggest to you. Go forth and think that you are men from whom the British Government expects a great deal. Try to wipe off the stigma of hypocrisy and dishonesty which has hitherto attached to your character.

The scintillations cast off every moment by the friction that is constantly going on between new and old ideas conclusively show that something is coming—that all these scintillations will accumulate to a flame which will make itself visible from the Himalayas to Cape Comorin. We are all, however, looking forward to the day when we shall have reformed homes, when true and unalloyed happiness will be enjoyed by men and by women, when we shall have a reformed society breathing the atmosphere of reformed ideas, when desire shall be duty, and duty will find its origin in hallowed desire. Come, my fellow-countrymen and friends, let us join together and enter into a crushing crusade against the evils that surround us. We have received the greatest possible aid from without; now our duty has to be done. Reform, in order to be lasting, must be indigenous. When, then, our friends have done their duty, let us come forward and take hold of the aid, and act ourselves; and then we shall be in a position to say that we deserve the aid that has been accorded to us, and we shall be able to join together as a reformed nation, and proclaim to all the world the benefits of British rule.

HERR JOSENHANS ON MISSIONARY PROSPECTS*.

THE intercourse which has existed for many years between the Basle Missionary Society and the Church Missionary Society has been so continuous and so intimate; it has, moreover, been so marked with feelings of mutual kindness and affection, that we feel much indebted to the friendly offices which enable us to place before our readers the solemn utterances of the venerable man, who has so long and so ably presided over the work of Missions in the Basle Institution. Much of the advice which it contains is needed by ourselves; and will, we hope, fill with encouragement the hearts of any who may feel doubtful and desponding because all things do not seem to grow precisely as they could wish. The hints addressed to fathers will, we trust, find acceptance among some, who perhaps have hardly felt the duty enjoined upon them within their peculiar province.

Many things indicate the dawn of a new stage of Missions, and announce that the reign of the Lord is at hand, and that we are not going back. I shall never join with those who fancy that matters are getting worse. I hold unwaveringly to the saying, "So lange Jesus bleibt der Herr, wird's alle Tage herrlicher" ("So long as Jesus reigns, each day becomes more glorious"). This saying has brought me through twenty-three years; it will sustain me to the end. I do not mean to say that things will be glorious for us, and that each for his own part will get on more easily. Not at all. It is with Mission work as it is with the man who grows daily older, the path grows steeper; and I never yet

* "Address of Herr Josenhans, Inspector of the Mission House in Basle," translated from the Basle *Christliche Volksbote* for Sept. 18, 1872.

heard of the old man, whose step was as elastic as that of the youth, but with him things become more difficult year by year. So it is with Mission work in general, and likewise with our own Basle Mission. This is no more to be regarded as an evil, than is the approach of old age and death. Does it not lead to victory? Thus it is with us. Such trying years as the past has been only show that the Lord designs to use us in the execution of some useful work. I look beyond all that is human, beyond my own sins and failings, beyond the weaknesses of Committees and of Missionaries; I have to look beyond the weaknesses, the sins of omission and commission of our Mission friends in Basle, Wurtemberg, Berne, and Zurich, and then alone I can cling to the hope that a new and better time is coming. If affairs were under our management, they would never improve. But Missions are founded by the Lord; they rest only upon Him; if we have Him, and in faith look beyond the failings in our work, then we can say boldly, "We are about to enter upon a new period of Missions."

Regarding the means by which such an era may be attained, Mr. Josenhans exhorted fathers to aim at training their children to help in this great work. While acknowledging all that mothers have done, to which so many biographies even in heathen lands bear testimony, he was among those who could say, "Our *fathers* have brought us up to Mission work." "Therefore I agree with those," he continued, "who say that not women only should be seen at Missionary meetings, but men also. I confess openly, much as I respect all pious women, yet I must say fathers ought to be at Missionary meetings, not mothers only. Not long since in Berne I related the following account of my own father's example, and one of my dear friends, now present, told me afterwards that it had sunk deep into his heart. I told how a few men, a rope-maker, two coopers, and a few others, came every Saturday evening after supper to the house of my father, who was a merchant. These men came into the dining-room, as we finished our evening meal, ranging themselves along the wall, until my father rose from the table, lighted a candle, and went with them into a back room. Here, Saturday after Saturday, he prayed with them for the coming of Christ's kingdom and for the prosperity of Missions. Though I never joined in their prayer, yet the consciousness of their retiring, and to pray for town and country and all the world—bound me with powerful bands to the chariot of the Lord, or I would rather say, to the Lord and His work. This I wish to say to you, dear friends, if the work of Missions is to go on its blessed way, young people must be trained for it. Yet they must not be driven to it. Let fathers and mothers make Missions a subject of conversation, put books on the subject into their children's hands, talk to them about it, &c., allow free, natural, unhindered course to any desire for usefulness that may spring up in the child's heart, and then, if the Lord calls the youth, let them give him up willingly; this is what I mean by saying, that the future rests on the coming generation."

Illustrating further, how a foundation must be laid for the future, the speaker said—"Not half is done of what might and should be done; I except no one, not myself, not the Committee, no one. Did we pray and wrestle more, then all would be different. To-day we will encourage each other to begin anew. But if I ask further, On what must we chiefly depend, in order to attain a true Missionary spirit? then I can only recall to your memory the old text, 'We love Him, because He first loved us.' Let the Missionary meeting of the future, which I already see before me in imagination, impress thus early on its heart this thought, 'We have to do with millions of heathen, and there are not in all the world 200 Missionary Societies like ours; and if there were, each would have four millions of heathen to convert and to establish. These things are a part of our very being; each individual of us has his duty as regards the heathen, appointed to him by God. Therefore we must impress on the hearts of our people the fact, that we are responsible for the whole heathen world. If through our negligence the heathen have not believed and been saved, then we must be held responsible.' Oh! dear friends, if we realized this, how differently would Mission work be regarded, how differently should we order our whole life, and how differently should we employ the money entrusted to us by God."

LETTER FROM DR. MURDOCH.

AMONGST those who have been true benefactors to India, Dr. Murdoch is fairly entitled to hold a conspicuous place. His efforts to impart "sound learning and religious education to her children have been indefatigable, and crowned with much success." We can truly say, that whereinsoever we have differed from him it has been with much regret, and with an earnest desire to do full justice to his views and opinions. Nothing, therefore, could be further from our wish than to misrepresent him; and even with his letter of explanation before us we are still unconscious of having done so with a fair and reasonable interpretation of our meaning. We could not undertake to open our pages to controversy, but, nevertheless, have most sincere pleasure in making room for the strictures which Dr. Murdoch thinks it necessary to make upon our remarks. We must leave our readers to determine how far we may have been mistaken.

To the Editor of "THE CHURCH MISSIONARY INTELLIGENCER."

SIR,—An article in the August issue on "Education in India" conveys the impression that the Christian Vernacular Education Society offers to Missionaries Bengali Reading Books, prepared under my "auspices," "decidedly inferior in style," but which they wisely declined to use.

Justice to the Society above mentioned requires that the following statement should also appear in your columns.

The Bengali editions are translated from the English originals. Though the latter are extensively used in other parts of India, I am aware that they are not acceptable to *some* Missionaries in Bengal. I may be allowed to quote the opinion of them expressed by one of the first educationists in Britain, Mr. Robert Dunning, Lecturer on School Management, Home and Colonial School Society, London:—"They are so well compiled as to subject-matter, graduation, and the spirit in which they are written, that our teachers and students may consult them as models of Reading Books for all who are really Protestant and evangelical in principle, Missionary in principle, and have faith in the influence and duty of early training in the truths as well as the precepts of the Gospel."

Neither labour nor expense was spared to get the best Bengali versions available.

The Missionary in Calcutta best acquainted with Bengali literature, the Rev. J. Long, was asked to name the very best writers whose services could be secured. He recommended the late Ram Narayan, Pundit in the Cathedral College, and Baboo Modusadan Mookerjea, author of some of the most popular books in Bengali. Both of them had worked for the Vernacular Literature Society, managed by Professor Cowell, Baboo Rajendra Lal Mitra, and other distinguished scholars.

It was particularly requested that the translations should be as idiomatic as possible. To guard against any doctrinal errors, the late Rev. R. P. Greaves, himself an elegant Bengali writer, was asked to revise the translations—not altering the *style*, but only the *sense*, if incorrect.

From my total ignorance of Bengali, I cannot form any opinion as to the merits of the books so far as mere *style* is concerned. But I think the above statement shows that considerable care was taken.

A Missionary in Bengal, of "long experience," says, "Let us have books equal in style and usefulness to the Chárupath, and we will use them." The "usefulness" can have no reference to the conversion of the pupils in his schools, for the book does not contain a word about the Gospel. Most of the supporters of Missions will regard books thoroughly Christian in tone as "intrinsically superior" to purely secular Reading Books, whatever may be the elegance of their diction.

The article says, "It seems hard to tax the Missionaries with using Poetical Readers, prepared, it may be, by Brahmists or Secularists, when Dr. Murdoch has none of his own to substitute in their room." Yes, this would be hard, only *I did not do it*. The books to which I objected are all in *prose*.

There is a reference to "The Old, Old Story" as supplying what "he has not supplied—a Poetical Reading Book." At the beginning of 1871 there was only one Bengali edition of this excellent little work, beautifully got up, but *comparatively* expensive. It was published by the Calcutta Tract Society. I suggested, in a letter to the Secretary, that a cheap edition, at one-fourth of the former price, should be published to render the work more widely useful, and offered to bear the expense from funds at my disposal.

There are several other points in the article which might be noticed; but I shall not encroach further upon your space.

J. MURDOCH.

Monday, 10th September, 1872.

EAST-AFRICAN SLAVE-TRADE.

THE MISSION of Sir Bartle Frere to Zanzibar is a substantial pledge to the nation for the fulfilment of the gracious promise contained in the Speech from the Throne which closed the last Session of Parliament. The reference made in that Speech to the East-African slave-trade, and the promise held out as to measures for its suppression, may have conveyed to different minds different impressions. To those informed as to its atrocities and general features, but unacquainted with all the ramifications of the trade, and therefore with the character of the measures needed for its repression, it might have seemed enough to have simply insisted on an entire abrogation of existing treaties and conventions, with an intimation that England would no longer permit the trade to be carried on. But the responsibility which rests upon our country assumes a wider field when accurately surveyed; careful searching resolves the nebula into separate questions, each self-contained and distinct, and yet involving in their adjustment and solution important political and economical considerations.

While, therefore, the selection of Sir Bartle Frere for this mission satisfies those chiefly impressed by the political difficulties which beset the question, we who are more immediately interested in seeing the curse removed, and a blessing bestowed on Eastern as on Western Africa in the abolition of the slave-trade, gather from his appointment confidence and hope. Sir Bartle Frere's career as an Indian statesman, and his high position, are guarantees that not only will a difficult question be handled with all the tact and skill of a finished diplomatist, but his recommendations will be respected and followed by the Government that has entrusted to him the mission. We say, therefore, that those who long to see the Gospel, and the blessings of civilization which follow in its train, extended to East Africa, have reason to hope that among the measures Sir Bartle Frere will recommend for the abolition of the trade, provision will be found for the future welfare of the captured slaves; and we are not, we trust, too confident in hoping that for these poor creatures shall be secured the same privileges as their brethren have enjoyed on the West coast of Africa.

We propose to devote this article to a cursory examination of the question of the liberation of the captured slaves; but, before proceeding, we think we may fairly congratulate the friends of the Society upon the success which, by God's help, has rested on their endeavours to direct attention to this subject.

It was in the year 1867 that Bishop Ryan, then just returned from the Mauritius, addressed a letter to the noble President of the Society, calling attention to the horrors of the trade; and at a meeting specially convened to consider the subject it was resolved that a paper be prepared containing all the information that could be procured. From various sources, mainly official despatches, the travels of Dr. Livingstone, Mr. Palgrave, and others, such a paper was prepared in the form of a pamphlet, which was widely circulated. This was followed by more decided action; for, while not ceasing to urge upon the Government, with such influence as it possessed, measures for the entire abolition of this nefarious traffic, the Committee determined, as far as they could, to mitigate the evils of the trade. They accordingly, having considered the question in all its bearings, resolved, in 1868, to open a Mission at the Seychelles Islands (which had been frequently used as a depôt) for the benefit of the liberated slaves; but this fell to the ground, in consequence of the Government having determined to liberate no more slaves there. In the meantime the Committee continued its labours at home to procure the suppression of the trade. The presence of envoys sent by the Sultan of Zanzibar in 1868 to negotiate with our Government on the much-vexed question of the Muscat

subsidy, was taken advantage of; and as the matter was within the purview of the India Office, a memorial was presented to His Grace the Duke of Argyll, setting forth shortly some of the main facts connected with the trade, and urging that the presence of the envoys afforded an opportunity, that should not be lost, of obtaining from the Sultan a virtual abandonment of the protected slave-trade. The deputation was kindly received by his Grace, who, from his answer, seemed to think that the condition attached by the Sultan to the concession, viz., the release from the subsidy, so complicated the question as to render it impossible to answer the memorial of the Society until the Indian Government had been consulted. He expressed a hope that, in the meantime, the arrangements which were pending between the Admiralty and the India Office would place the East-African Squadron on a more efficient footing. In various ways the Committee continued their efforts to enlist fresh sympathy and arouse public attention, until at last, in conjunction with the Anti-Slavery Society, a motion for inquiry was made in the House of Commons in the Session of 1871. We well remember the anxiety with which we watched the debate (it could hardly be called one): three attempts were made to count the House, all of which failed, not through any interest in the subject, but simply because an honourable member, who had charge of an important Bill to enable municipal corporations to deal in certain ways with their corporate funds, had secured a House for the second reading of his Bill that night. So the motion was saved, and when the Recorder of London rose to speak in support of the motion the Government offered a Committee of inquiry, which was at once gladly accepted. By the Committee's direction one of the Secretaries was in constant attendance, and was examined as a witness with regard to the Society's readiness to assist in the education, training, and evangelizing of the liberated slaves.

We have in these pages (see "Intelligencer" for March and April, 1872) directed attention to the report of the Commons Committee, and expressed an opinion as to the judiciousness of its recommendations; and we are glad to see this opinion sustained in a vigorous and comprehensive article in the "Quarterly Review" for October, more especially as to the point of compensation to the Sultan, which, it will be remembered, the Committee abstained from recommending.

Continued efforts were maintained to interest the general public, and various meetings were held, at which Bishop Ryan, the Rev. H. Waller, Sir T. F. Buxton, Sir Bartle Frere, and others, spoke. A large and influential meeting was held at the Mansion House last summer, which sent up an important deputation to Lord Granville just before the close of the session. To all these efforts a most important and powerful impetus was lent by the discovery that Dr. Livingstone was not only alive, but deeply interested in the question of the slave-trade. The feeling now aroused is, "let this awful sacrifice of life be stopped at any cost." The following words, taken from the "Quarterly Review" for October, will find an echo in every heart:—

> In the name of our common humanity we declare that this foulest form of piracy is an insult and injury to God and man; and we claim for civilized Christendom the sacred right of taking its victims into her protection, and declaring the curse abolished.
>
> But not only have we the right, we have the power also so to do, and are therefore responsible for a gross neglect if we refuse to use it. The fiat of England, France, Germany, and America has but to be uttered to be obeyed. In fact, the Arab mind has for some time been apprehending such a result. Lord Palmerston's noble despatch has long since been translated into Arabic, and read repeatedly in the Durbar to the Sultan. In it the Arab chiefs were warned "that the traffic in slaves was doomed to destruction; that Great Britain was the main instrument in the hand of Providence for the accomplishment of this object; that it is useless to oppose what is written in the book of Fate; that the slave-trade shall stop, and that we will be the instruments in stopping it."

And from the unanimous feeling expressed throughout the country, wherever the

hideous practices of the trade are unfolded, we think we may echo the sentiments of the writer when he trusts—

> that both the Indian and the Home Government will well weigh these suggestions, and will act with vigour in the matter. It is one which, from its own character and on account of the interest which will be raised concerning it in the country when the facts of the case are well known, will not brook listlessness and half-measures.
>
> There are, in the evidence taken before the House of Commons and in the Report of their Committee, allusions of a painful kind to differences between different departments of the Government as embarrassing our action, and so preventing our success, and making our present expenditure on the cause useless and ridiculous. This must not continue. It is a case in which half-economy is entire loss. There must be no squabbling between the Government of India and the Administration at home as to the payment of officers needful to promote the objects of both; no frustrating by the Treasury, in one of its parsimonious fits, the more statesmanlike proposals of the Foreign Office; no starving down of the squadron employed, so as to disgust its gallant commanders and give the nation the cost of maintaining it, and yet, through a paltry economy, maintaining it in vain.
>
> On this question any Government which would act with a generous vigour would have the whole country with it. It is one as to which internal wrangling and the great waste of petty savings may heap up against the sure day of reckoning, to the injury of any Administration, a large accumulation of reproaches. It is one from which rightly-handled resolution, skill, and diplomatic success may reap no little harvest of honourable estimation. Great as would be the merit of having solved by geographical discovery all the problems which yet perplex us as to the mysterious deserts and mighty rivers of Central Africa, how far grander would it be to have delivered these even unknown tribes from this deadly and aggravated curse of the slave-trade! This is the great discoverer's own estimate of all his own labours. The noblest passage, as it seems to us, in his last despatches expresses, in his strong straightforward words, this as the utterance of his soul,—"Baker came further up the Nile than any other in modern times, but turned when between 600 and 700 miles short of the *Caput Nili*. He is now employed in a more noble work than the discovery of Nile sources; and if he succeeds in suppressing the Nile slave-trade, the boon he will bestow on humanity will be of far higher value than all my sources together."

We venture to think the caution conveyed in these words is not unnecessary; for, as was said by Lord Lawrence at the great meeting held in the Mansion House, the abolition of this trade must be a work of time; it will require, moreover, a persistent and careful blockade of the coast to convince the traders that England intends to put an end to the traffic in slaves. Lord Lawrence is not the only one who has said that it will take time and energetic measures on the part of our Government to annihilate the trade: it is the general opinion of those competent to judge; for while a high price is paid for the slave in Arabia and Persia, there will always be those whose interest it will be to supply the market. The trade is not, as has been hinted, a recent growth. Mr. Bandinel, writing in 1841, mentions that in 1820 the average of 20,000 per annum was the number exported from Africa. This, therefore, seems the regular demand of the Persian and Arabian market—a demand which has no doubt increased of late years. Its long continuance implies a difficulty in doing it away; when we look, too, to the character of the tribes by whom it is carried on, and the powerlessness of the Sultan, it is apparent that the extinction of the trade is a matter of time, and requires prompt decision and continuous blockade. All this may possibly have been understood and included in the views of those who have recently called public attention to the matter. They may have foreseen all that is involved in the conflict on which England is now entering, and in their anxiety to simply arouse a public determination that the trade shall be abolished, they may have viewed the *modus operandi* as of minor importance. Possibly they were right; until public opinion was fairly aroused subsidiary questions were as well kept in the background. Nevertheless, it is

an old saying, which cautions against undertaking a project without counting the cost. Let us, therefore, fairly face the questions involved in the abolition of the trade, and we shall, we think, find these facts:—That only by applying to the East African slave-trade the principles which governed the nation in dealing with the West Coast trade can a solution satisfactory in all its bearings be found for the present question; secondly, that if the measures to be adopted now are conceived in this spirit, there is afforded the precious opportunity which the Church Missionary Society have recently sought of undertaking new work on the Eastern shores of Africa.

Our argument rests on the assumption of a parallel between the condition of the East Coast and West Coast trades, and more particularly on the one feature of its attempted continuance despite our determination to put it down.

We have already enlarged on this subject, and would now sustain our opinion as to the probable continuance of the trade by a reference to recent despatches and to the Report of the Select Committee. It was given in evidence generally that a very considerable increase in the fleet was necessary, and even then the trade would be renewed were the fleet withdrawn, and no other measures sustained for checking the trade; most of the witnesses also, concurred in maintaining the importance of the presence at some spot on that coast of British power, in some form, as an auxiliary measure, interposing free British soil between the slaver and the slave, as was done by the formation of Sierra Leone and the capture of Lagos. It therefore becomes evident that the success of the means we adopt to annihilate the trade must for some time be measured by the captures we make.

Among the despatches just published is a letter from Commander Tucker, from which it appears that the traders, in order to elude the cruisers, have established a caravan route overland from Lamoo, the northernmost port within the limits protected against our cruisers, to Brava, a port about four degrees north. Admiral Cockburn gives the following report.

> It is without doubt a fact that the trade is as busy and profitable as ever it was, in spite of all our exertions. Every new plan adopted by us is quickly met by a cunning device of the Arabs, encouraged by the Sultan, if not actively, certainly negatively: it is painful to any naval officer to be obliged to acknowledge this.
>
> Under existing treaties, and the recent instructions respecting domestic slaves (the Sultan having the power to give passports to any number of vessels laden with poor living creatures to be transported to different parts of his dominions), it is rendered almost impossible for cruisers to take a dhow any where south of Lamoo, and during the south-west monsoon it is very difficult to keep cruisers sufficiently near the coast to intercept them running with a fresh breeze.
>
> I assure their Lordships it is a matter of sneer and jeer by the Arabs—our impotent efforts to stop this horrible abomination. Yes, my Lord, even the Sultan says the English will talk and bully, but can't or won't stop the trade. It is positively evident that a new system must be adopted.

Dr. Kirk reports that during the month of May, and the first twelve days of June, 1871, 2804 slaves had been shipped north to go by this route, and explains the establishment of a new settlement at Kismayo under the flag of the Sultan.

> In former years, whilst feuds existed between the Somalis to the north and the Gallas to the south of the River Juba, it was a difficult matter to take slaves by land from Lamoo to Brava, Marka, Mogdeesha, and Worsheikh, Somali ports known here under the name of the Benadir, and, in consequence, many captures were made at sea.
>
> The investigation that followed on the case to which Admiral Cockburn called my attention showed that this difficulty has been overcome, and that now the land route is open and one more obstacle thrown in the way of our stopping this traffic.
>
> The new Somali settlement, under an Arab Governor, at Cape Bissell, known by the natives as Kismayo, and the expulsion of the Gallas that followed, has been the means of opening the land route from Lamoo to the

Somali ports, advantage of which has already been taken by the slavers. . . . .

Even then (*i. e.* with a coast blockade) we will find an organized land traffic spring up along the coast, that without the intervention of a free settlement to break the line will almost defy our best endeavours.

He also says, writing on the 4th April, 1871.

I should have had some hesitation in ordering the destruction of this vessel had it not been notorious how active are the preparations for the slave-trade this season, and how utterly powerless the Sultan is to prevent the system of kidnapping and secret slave dealing that is carried on by and for the northern Arabs.

No one more readily acknowledges this than his Highness; but he knows that his officers are all open to bribes, and although he can in a measure throw difficulties in the way of their leaving the harbour, he has no power to stop the transport of slaves in small lots to other places on the coast, at which the slave dhows call.

These extracts will show that the trade will not easily be exterminated, and that the end sought can only be accomplished by the use of a wise, prompt, and sustained policy.

We may therefore agree with the Report of the Committee "that the disposal of the slaves becomes a matter of large importance." This, then, is the result to which we would call attention, and we would venture to say, the extinction of the traffic having been resolved on, that the disposal of the slaves, even on the lowest calculation, is now the most important and pressing question.

For its happy solution, we again repeat, the principles which supported all our action with regard to the West Coast slave-trade must be brought into play; to put it as shortly as possible, these principles were simply to extend to the poor negro slave all the privileges of a British freeman, and they were carried into effect in a spirit of wise liberality and Christian philanthropy on the part of our Government. We venture to think that the result has amply justified that action. The West-African Settlements are appealed to by members of the Government, by Sir B. Frere, by Dr. Livingstone, and by the article in the "Quarterly Review," as affording precedents for our guidance now. But we venture to express an apprehension lest the principles to which we have alluded as the foundation and top-stone of our West-African Settlement be lost sight of in dealing with this question. We think we are justified in apprehending a departure from these principles, both in the matter of providing for the support of the slaves; and of extending to them the protection and privileges of British subjects.

The extracts and references we propose to give from official correspondence, will, we think, establish our position. We have said that the principles that underlay all our national action in the matter of the Slave-Trade was the placing of the slave in the position of a free British subject. Those who were concerned in this matter looked ahead and endeavoured to secure for these poor creatures that measure of Christian civilization and culture which would ensure peaceful, prosperous, and well-ordered communities. Else what meant the large sums paid by the Government to the Church Missionary and Wesleyan Missionary Societies for their work at Sierra Leone? and why the formation of that settlement on British territory under the governorship of English officers? The limits of this article do not permit of more extended detail of this part of the subject, or we might, from the records of the Society alone, produce facts as to the liberality of the Government, the care to provide religious instruction and teaching, and as to the liberated slaves being regarded as British subjects. We may point to the provisions of the Act of 1824, and the treaties thereby ratified, by which England guaranteed the freedom of all the slaves liberated by her on the African coast. England might well stand forth before the world as the champion

of the negro, when she guaranteed to the slave English freedom, English government, and the benefit of Christian benevolence and Christian teaching. Well might one of the ablest of American writers, Dr. Channing, point to the example, and say—

> "Great Britain, loaded with an unprecedented debt, and with a grinding taxation, contracted a new debt of a hundred millions of dollars, to give freedom, not to Englishmen, but to the degraded African. I know not that history records an act so disinterested, so sublime. In the progress of ages, England's naval triumphs will shrink into a more and more narrow space in the records of our race. This moral triumph will fill a broader, brighter page."

We do not know how far the Government are now prepared to adhere to the lines followed by their noble predecessors, and emulate their generous sentiments: we very much fear that, unless the public mind gives in its renewed adhesion to the old traditions, the Government will be hampered by economical and political considerations, combined with false views as to the value of free labour on the one hand, or the morbid dread of extending or increasing our colonial possessions on the other.

So strongly do economical views prevail, that we find seven gentlemen, officials of the Foreign and India Office, who had been formed into a Commission by Lord Clarendon, solving the difficulty of the liberation of the slaves thus :—

> Your Lordship will have perceived that, as a means of carrying out our views for the ultimate extinction of the slave traffic in Zanzibar, we rely, in some measure, upon the gradual substitution of free for slave labour, and this object would be greatly promoted by the selection of Zanzibar as the chief depôt to the south for the liberated slaves. We have been induced to select this place, not only from its central position in the midst of the slave-trading districts, and the facilities which it therefore affords for the slaves being speedily landed from the cruisers; but because we understand that there is a great and increasing demand for free labour at that place, and that even children can readily obtain work at good wages, *so that no charge for their maintenance is likely to be thrown upon the Imperial Government.* For these reasons we think that Zanzibar should be selected, not only as the depôt for the slaves captured in the south, but that those also captured in the north should ultimately be brought there.
>
> In the preliminary arrangements for this purpose which will have to be made with the Sultan of Zanzibar, the probable effects of this measure upon the prosperity of the island should be pointed out to him, and the greatest care should be taken to provide efficient protection for the freed slaves, and to prevent their being ill-used by their employers, or kidnapped by the slave-dealers. They should be under the special protection of her Majesty's Consul, although amenable to the laws of Zanzibar; a register should be kept of them at the British Consulate; they should be provided with printed certificates of freedom; and, as we have already suggested, the Sultan should declare his intention to punish severely any attempt to molest them.

The italics are ours. Some expense they virtually say must be incurred no doubt, but pray excuse us from the cost of maintaining these poor creatures. Again, although upon this point the Report of the Committee can hardly be regarded as satisfactory, they made several very important and obviously necessary recommendations, such as increasing the consular staff at Zanzibar, strengthening the naval force employed in the suppression of the trade, and appointing agents on the coast to control the traffic. Lord Granville, in writing to Dr. Kirk, on the 17th March, 1871, concludes as follows:—

> I have nothing to add to the instructions that I sent to you on the 10th instant. I will only add that, in consequence of a recent decision of the Treasury, no additional expense can be incurred for the present, as proposed in the Report of the Committee, in increasing the staff of the Agency at Zanzibar, or the naval force employed in the suppression of the slave-trade on the East Coast, or in appointing Consular Agents along the coast to control the traffic within the limits to be regulated by treaty.

Nay, so far did the matter go, that, as appears from the report of the Commons

Committee, a proposal to divide between the Indian and Imperial Exchequer the cost of maintaining the Agency and Consulate at Zanzibar, in which the India Office concurred, was negatived by the Treasury, the consequence of which was that the Secretary of State for India in Council had informed the Secretary of State for Foreign Affairs that the Foreign Office would no longer be privileged to send any more instructions to the Zanzibar Agent, and the whole matter therefore was brought to a deadlock. We earnestly trust our Government will accept the public feeling now aroused as equivalent to a *carte blanche* in the matter of expense, and that there may be not only no hesitation in preventive measures, but that a generous liberality as to the maintenance of the liberated slaves will relieve us from trying to solve the chimerical problem proposed by Lord Clarendon's Committee, of annihilating the Slave-Trade between Africa and Arabia, by exhibiting at Zanzibar the spectacle of free labourers, whose freedom would be testified by a parchment certificate, generously given by Great Britain, but not ensuring to its possessor either employment or teaching of any kind.

The absurdity of this proposal has been well illustrated in "Mission Life" by Dr. Steere, who writes from personal observation :—

> It is very necessary, therefore, that some strong protection should be given to any one landed in Zanzibar. One can scarcely believe that it could be proposed to give each slave landed a printed certificate of freedom, including a right of appeal to the British Consul, and nothing more; no food, no lodging, no clothing, no medicine, no means of knowing what becomes of him and his slip of paper, and no means of knowing whether any one who comes with a certificate in his hand is really the person to whom it was given. And yet this is the scheme which it is said has already begun to be acted upon. It would be better to abandon all attempts to stop the slave-trade altogether, than to enact such a mockery as this.
>
> Let us suppose that a large slave-dhow has been taken, and the slaves are being brought on shore: there will be two or three hundred poor naked creatures, with never more than a very little piece of very dirty rag round their middles; at least half have some kind of eruption on the skin; all are very much emaciated; a few dozen will be scarcely able to walk; some are suffering severely from dysentery, some from other complaints, and very generally there will be a case or two of small-pox. What is to become of them all? The English Consul has no money; but he has plenty of certificates of freedom. He tries to make out a list, and asks their names; there are thirty *Mabrukis*, and five-and-twenty *Songolos*, and so on with the other common slave names. It is simply impossible that any human being should know them all again. Their owners often distinguished them chiefly by the way their hair had been partially shaved. As to their understanding what the certificate of freedom meant, it would be absurd to suppose them to have any idea about it, except that it was a bit of paper, and probably connected with some kind of witchcraft.
>
> The firm establishment of the Native Church in Sierra Leone shows us what may be done with and by freed slaves under proper management. May the day not be far distant when a similar work shall be going on among those, who having left the East Coast as heathen slaves, may return to dwell among their kindred as Christian freemen!

Supposing this point of mere cost of maintaining the slaves gained, there seems to follow of necessity the formation of a settlement. This is recommended by Dr. Livingstone and all who have since written on the subject; and above all Sir Bartle Frere has expressed himself in favour of such a course. While, however, we have grounds for hope that the experience gained by Sir Bartle Frere of the benefits of Christian training to the African lad, from his personal acquaintance with the Society's work at Nasik, will lead him to recommend the same to be extended to the liberated slaves at the East Coast, we fear that political considerations may interfere to diminish the boon we would desire to see bestowed on the poor creatures. If our surmises are correct, the next few years must see a large number of the slaves on our hands. At present we capture 6.6 per cent. of the whole number who pass Zanzibar. Suppose we

give the trade five years to become extinct (to accomplish which our cruisers must by frequent capture render the trade unprofitable), we may have, at a low computation, 10,000 slaves to locate. Well, we would urge that, in their location, the precedent of Sierra Leone be followed, due regard being had to the future well-being and prosperity of the settlement.

We have said that we fear the action of the Government with regard to the liberation of the slaves, is likely to be hampered by political considerations; and as in place of the simple and straightforward course of undertaking the maintenance of the liberated laves, economy, or rather parsimony, proposed to substitute the plan of free labourers at Zanzibar; so we fear that political feeling will recommend a *quasi* free settlement under the Sultan's flag and rule, instead of a real one in British territory for the reception of the free slaves. If this is to avoid wounding the susceptibilities of the Sultan, we should fear they are likely to receive many a shock under a system which, while it recognizes his flag and rule, must intervene for the protection of the young settlement against its nominal ruler. We must say we cannot see the necessity for all this. Surely there can be no difficulty in purchasing a sufficient tract of land for a British settlement. None of the Powers who with us are interested in the abolition of the trade, and have expressed their sympathy and readiness to support the Mission of Sir B. Frere "with all the moral and diplomatic means at their disposal" can raise any objection to such a purchase. The success and future well-being of such a settlement seems to turn upon, not only civilized, but Christian rule. Dr. Kirk, writing on the 20th March, 1871, says:—

> I am certain, however, that it will be found expedient, if not necessary, so long as Zanzibar remains a free Arab Government, for us to have a free settlement somewhere on the coast, possibly not an English possession, but certainly under our administration. On such a station only could a mass of freed slaves be properly and advantageously dealt with for the first five years of their freedom, and a settlement of this nature on the coast would be a break in the land route that will at once be opened when the sea transport is prohibited and blockaded.

And again on the 5th Sept. 1871, he says:—

> To locate freed slaves in numbers anywhere in the island of Zanzibar, not directly under British or other European authority, would be dangerous to their freedom, and soon involve us in serious complications both with the Government and the people.
>
> It seems to me that if some station could be secured on the mainland at a distance from the island, a very much healthier place might be obtained, and a free African colony founded. The Arabs, however, will at first be much opposed to such a settlement, knowing the influence it would have on the system of slavery, and the fear that it was established with ulterior views of extending our dominion. If these fears were once got over—and this might easily be done with judicious management—there is abundance of unoccupied ground available. The islands and coast north of Lamoo are for this purpose the most healthy, but, again, the harbours are bad and the coast dangerous, while the social state of the Somali and Galla tribes would render some means of defence necessary. To the south of Quiloa there are fine commodious harbours and rich lands, bordered by weak negro tribes, and a climate healthier than Zanzibar, yet much inferior in this respect to that of the north. In forming any such station I should not propose in any way to interfere with the Sultan's sovereign rights, claim the power of raising taxes, or *otherwise infringe the provisions made in his Treaties with other countries*. All I should aim at would be to become possessed as proprietors of a moderate tract of land, the fact of proprietorship alone giving us, under treaty, jurisdiction within the same as far as we should require.
>
> In any case, however, I think the coast offers certain advantages worthy of attention. but whatever we do we must carefully avoid giving to our work the aspect of a propaganda or an attack on the present Government.
>
> On the coast Christian Missions might be safely made more use of than in the island, but whatever is done the negro must be made self-supporting if we hope for success, and kept during his apprenticeship under British jurisdiction.

Thus, while admitting the importance of free settlements there is the strange condition annexed of maintaining the Sultan's suzeranity over the settlement, and, in respect of it, not to infringe his treaty provisions with other countries—a truly uncertain reservation. If this is to be done, the laws of humanity call upon us to guarantee the protection of the slave against his own rulers; moreover to carry into effect this protection, those rulers must be taught to model their notions of justice and freedom upon English principles, and we must see that they do this. It may be instructive to know something of the men that are to be taught to do justice and love mercy. The following extract from a letter furnished us by Bishop Ryan may serve to give some idea of their tender mercies :—

One morning a Mlangulo presented himself before the house in which we were living, and called lustily for the Masungu, or white men. He was much excited. He told us that the soldiers had strung a man up by his hands to the flagstaff in the market-place, and were beating him to death. "Do go and see, Oh white man," exclaimed the old man earnestly; "the man is gasping for breath; they will kill him, they will kill him. Oh, go and save him!" We went to the market-place forthwith. What a sight! There was the victim as described, hanging by his hands to the flagstaff, and only a single cord of coir round his waist to afford him additional support. His veins were bursting, and his flesh was deeply lacerated; he was gasping for breath. Seeing us, he turned his eyes upon us, and groaned as well as he was able, "Oh Waunguana! Waunguana! help me! help me!" (Oh gentlemen, gentlemen). The whole scene went to my heart. We inquired for the Governor. "He is in the Gereza" (public palavar house), was the answer. To the Gereza we went; but the Governor, hearing of our approach, had disappeared and hid himself. He had left the town early in the morning, we were informed, and would not return till the afternoon. Was there any one to act for the Governor in his absence? No. But after a while an old man, the Gunedar of the place, said he could act. We implored that the man's punishment might be relaxed. We were told that it should be suspended till the Governor returned, when we were to prefer our petition to him. Accordingly we saw the Governor in the afternoon. We explained that we did not wish to interfere with his province as a magistrate: if the man were a criminal he ought to be punished; but what we had witnessed was too shocking for us to endure without availing ourselves of the privilege allowed to guests (and we were the Governor's guests), that of pleading in behalf of such individuals, and we intreated the Governor to mitigate the punishment. He, in the end, gave a reluctant consent. The man was taken down and pardoned, so we were assured. We left the town, and returned to it some time after: and we then learned that though the poor man was at liberty while we remained in the place, as soon as we had taken our departure he was bound again and whipped to death.

Again, let us consider for a moment the circumstances of such a settlement in its early days. Let us turn to the life of Johnson of Regent, and then let us ask ourselves, Will any thing but Christian rule, and Christian example and teaching, bring order and prosperity out of such a chaos as a free settlement must in its early life present?

And even thereafter it is most important, to use the words of Lieut. Challice (in a pamphlet in which he advocates a system of Registration of Dhows as the best means for suppressing the trade), "that a future be provided for the negro." We may form some conception of the character of the material to be dealt with from the pages of Mr. Palgrave's work on Arabia. Mr. Palgrave asserts that considerably over a thousand are imported annually into 'Oman alone, and their numbers are now immense, reaching a good fourth of the entire population, but conferring little or nothing in the cause of social culture and advance. In two points alone they maintain a decided superiority, but of evil, the one superstition, the other immorality. Fetichists on their own soil, negroes remain as in Arabia, and with Fetichism they bring all the accompaniments of jugglery, magic spells, poisoning, and the like. In a word, the great prevalence of local and degrading superstitions is ascribed to the influx and contagion of the negro population. Even

with a nominal Christianity prevalent, it is most necessary to secure a form of government adapted to the requirements of the race.

The colony of Liberia has lately been passing through scenes of anarchy and confusion for want of good government, contrasted with which the peace and prosperity of Sierra Leone stand out as a testimony to the wisdom and forethought of its protectors, and pleads for a similar boon for the Eastern negro.

If it is to be British rule *de facto*, why not *de jure?* then will there be no uncertain element to deal with, but rather every thing to encourage; for in dealing with the question we shall not have departed from the noble principle embodied in Lord Mansfield's great judgment, that slavery cannot exist on British ground.

It used to be an old notion that the British flag carried with it the privileges of British soil, and to plant his foot on the deck of an English man-of-war was for the slave equivalent to treading English ground. We have maintained this right for the exile, why not for the slave? And if it is so, what right have we to hand them over to captivity again? In the eyes of the world we have guaranteed their freedom. Let us see to it that we have fulfilled, and do fulfil, our pledge.

We may well recall Cowper's lines:—

> Slaves cannot breathe in England; if their lungs
> Receive our air, that moment they are free;
> They touch our country, and their shackles fall!
> That's noble, and bespeaks a nation proud
> And jealous of the blessing. Spread it then,
> And let it circulate through every vein
> Of all your empire; that, where Britain's power
> Is felt, mankind may feel her mercy too.

India has been called the brightest jewel in the British crown, but we question whether, in the sight of God, the little colony of Sierra Leone does not emit a ray purer and more serene. A humble gem, "black, but comely," it testifies to England's humanity, generosity, and humility, and records the brave self-devotion of her sons, who have gone down into the "White man's Grave," to carry England's freedom and England's Bible to the children of her adoption. In face of these grand facts, let political and economical theories stand aside, let England show that the spirit which won for her the proud place of the champion of the slave, still animates her people on behalf of the down-trodden and oppressed.

For the Society, their course is simple and clear: already has the Committee determined to open a special fund for East Africa. It is not improbable that Mombas may be chosen for a settlement: that Mission is accordingly to be strengthened; it will be a remarkable coincidence if the place at which the Society has been labouring for so many years with so little success, should become the scene of more cheering labours. There is still the veteran Rebmann, a perfect master of all the languages of that part of Africa, and with him are a few converts, whose assistance might be had in commencing operations, while skilled labourers might be imported from the Society's school at Nasik.

In such an enterprise the Committee are treading no uncertain path, nor have they any doubt as to the only principles on which the blessings of civilization can be imparted. They can point to the flourishing settlement of Metlakahtlah, and to the testimony of its founder, Mr. Duncan, that nothing but directly spiritual teaching will lay a foundation to support the artificial superstructure. True it is to all time, "Other foundation can no man lay than that is laid, which is Jesus Christ."

NOTES OF A PREACHING TOUR IN THE NASIK ZILLAH,

BETWEEN JANUARY 9TH AND FEBRUARY 27TH, 1872,

BY THE REV. W. S. AND MRS. PRICE.

Jan. 9—Having made comfortable arrangements with brother Squires for carrying on the duties of Sharanpur, we thankfully embrace another opportunity of going forth to preach the Gospel in the country around. I am accompanied by five Native Evangelists, and our plan will be to go in pairs morning and evening to villages reachable from our encampment, so as to give the people of each place visited an opportunity of hearing the Gospel twice or thrice from different sets of preachers.

Our first encampment is Sindee (ten miles from Nasik). We were here five years ago, when our dear children were with us. On that occasion poor old Yemaji, one of my Native helpers, after a short illness, brought on by exposure to the cold after preaching, entered into his rest.

Jan. 10—An early walk to Pulse (two miles): About thirty men assembled at Marooti's temple, to whom Mahadu and I spoke. They were rather a rough set, and we were disturbed by one or two noisy talkers. In the evening we addressed a large and attentive congregation in Sindee, chiefly Kunbis and Banians.

Jan. 11—Morning to Chinchollee; about forty people. Two sets of preachers were here yesterday, so we cast our seed into prepared ground. The people were attentive and serious. Evening to Chandgir. I was here five years ago, and some of our hearers reminded us of the circumstance. Mrs. Price had a quiet opportunity of speaking to a number of women at the Patil's house. One of our watchmen to night is a most interesting old man, a Mahar, not far short of fourscore years old. It was a rare treat to hear him tell the story of the taking of Poonah, and the scattering of the Peshwa's hosts by a handful of British troops, events which he had himself witnessed. Poor old man, he looks forward to death as in some sort a release from the miseries of old age, but has no hope beyond.

Jan. 13—Went with Mahadu into the Maharwada of Sinnur. We had an attentive congregation of a hundred people. These have heard a good deal about the Christian religion, and two Christian families have been several years living among them. The Mahar population of this place is unusually large, and I think there is preparedness on the part of not a few to declare for Christ. May the Lord open their hearts and quicken them by His Spirit. We are having a taste of one of the plagues of Egypt on a small scale—blains on the legs and feet, and other parts of the body; which produce very uncomfortable sensations. Our Native friends, never at a loss for a reason for things, say it all comes of sleeping under mango-trees. In that case I am afraid we shall not soon get rid of them.

In the evening, Mussulgão (four miles): it happened to be a festival, and so the people were mostly disengaged. We had a quiet, respectable audience of about 100, amongst whom were several Brahmins. There was no controversy. Mrs. Price had an opportunity of speaking to about forty Kunbi women.

Jan. 14: *Lord's-day*—This morning walked to the temple of Govindeshwar. A Brahmin came there to worship, with whom I entered into conversation. He told me that he was the only person who came to perform pujah at the temple, because Government had withdrawn the allowance which used to be made. "Who will come here to worship," he said, "if they get nothing for it?" I endeavoured to show him the folly and sin of idol-worship, but how little effect my words had upon him may be gathered from the fact, that he followed them up by entreating me to intercede with the Collector for the restoration of the temple allowance.

We had morning Marathi service, attended by fourteen Native Christians and six Mahars of Sinnur, and a service in English in the evening, in Col. S.'s tent.

Jan. 15—Drove to Mussulgão, and examined the Government school. The master was away, but the school was crowded with people, Brahmins and others, and I endeavoured to turn the reading lesson to account for their benefit. Mahadu, meanwhile, had a large gathering of Mahars, some of whom were disputatious. After breakfast had a visit from Gunesh Shamrao, a young Brahmin, who was educated at Sharanpur. He said that he goes to see and bow before Ram, and one or two other idols, daily, not because he believes in them, but for fear of the people. This poor lad is a type of thousands, in whom the sense of religion has

been extinguished. They have lost faith in idols, and found as yet nothing in its place. In the afternoon to Hursool (four miles). Thirty people, chiefly Kunbies, assembled, and gave us a quiet hearing. Some of them remembered my visit to them five years ago, and pointed out where I then sat. I took occasion to remind them that some who heard the Gospel then had been called away, and warned them of the uncertainty of life, and the need of attending to the concerns of their souls without delay. Mrs. Price had a good number of women at the Patil's house. The road to this village is execrable, and we returned well shaken and tired.

Jan. 16—To Munegão (four miles). On entering the village only two or three men were visible, but in five minutes we were surrounded by a congregation of about eighty people. The Patil (headman) reminded me of my former visit, and I was glad to find that he and others had remembered something of the message they then heard. It is a somewhat different thing preaching among these people now, from what it was in past days. Many of them know at least what the Gospel professes to be and to do. Our work now is to repeat the old story, and press it home to their consciences.

Jan. 17—Morning to Wudgão (four miles). Unusually cold drive over a bad road. The Patil, a few Brahmins, and about eighty Kunbies assembled at the chowdee. They were for the most part quiet and attentive, but the Kulkurni, a Brahmin, stood up for Toocaram. I told him I had come a long way to tell him and others the way of salvation and life; that there was no time for useless discussion; but that if he or any one had any doubts to solve, or wished to know more of the matter, they might come to me at my tent or bungalow, and I would talk with them as long as they pleased. Street discussion is generally frivolous, and leads to no good result. It is better to deliver our message, and look to the Lord to bless it to whomsoever He will. In the evening paid another visit to Mahar of Sinnur. Many of them profess a regard for the Christian religion, and a disposition to embrace it, but as yet the world has too strong a hold upon them. They have been at feud with the Kunbies of the town for the last twenty years, in consequence of the latter refusing to own their rights, and this chronic state of contention has had a bad effect upon them.. This is our last day at Sinnur, and here it becomes us to raise our first Ebenezer. Hitherto the Lord hath helped us. He has kept us all from sickness, and afforded us opportunities of proclaiming the word of peace and salvation to nearly 1500 poor souls, men and women, who have wandered from the true way. To all appearance they have heard us gladly, and certainly they have almost everywhere received us with respect. May the Holy Spirit cause the seed sown to spring up and bring forth fruit to the praise and glory of God!

Jan. 19—In the afternoon to Macmalabad, four miles from Nasik. We are encamped under a tope of mangoes, surrounded with fields of sugar-cane and chillies. Had an early call from the Government schoolmaster. He was one of Lucas's boys, and has still great respect for his old master. He was anxious for me to examine his school, which I promised to do.

Jan. 20—Mahadu and I went this morning into the town. We had first a congregation of Kunbies and afterwards another of Mahars in their own quarter. Here Poongaji, a Native Christian and an Evangelist, lives. He occupies his own house, which is easily distinguished from all the rest by its cleanly and tidy appearance. He is a good man, of simple faith and Christian conversation. The more I see of this place the more I regret the removal of Lucas. He had won the confidence of many, old and young, of various castes, and the blessing of God was evidently resting on his work. Had he remained it is probable that by this time there would have been a Church, consisting of at least several families, of which he might have been the ordained pastor.

In the afternoon drove to Wurwandee, six miles. We found the village almost deserted, most of the people having gone to Nasik bazaar. With difficulty we mustered seven men, and Mrs. Price had an equal number of women to speak to. It was rather discouraging to come so far and over so bad a road for so small an audience. Happily the grace of God can work independently of numbers, and sometimes is powerful in operation when outward circumstances seem least favourable.

Jan. 21: *Lord's-day*—Our mid-day service was well attended, about twenty Native Christians and inquirers being present.

Jan. 22.—In the evening Brother Squires and several other brethren from Sharanpur came out, and after tea we had a large assembly of people in the town. I had a good fire made before the chowdee, around which were soon grouped about 150, chiefly Kunbies, with a sprinkling of Brahmins and Mahars. Addresses were

given by Messrs. M. Goray, C. Johanies, and Fakira, and by myself, and between each address a hymn was sung by some boys of the Sharanpur choir, who had come over for the purpose. On the whole our audience was kindly disposed, and we were listened to with attention. One or two only were inclined to be noisy and disputatious, but a kind word easily silenced them.

Jan. 23—According to promise I went to examine the school in the town. There were about thirty boys. The last time I examined this school it was conducted by our own Lucas Maloba, and the present master was then a promising pupil in his first class. He appears to be a zealous, hard-working young man, and worthy of higher pay and more support from the Educational Department than he has hitherto received.

Jan. 25—Morning walked to Janooree (two miles), and soon had a respectable congregation of about fifty, among whom were several Brahmins, who behaved well. A young man followed us after our preaching, and walked with us nearly to our camp. He was a Guzerathi Seempee, on a visit to some relatives at Janooree. He had heard the Gospel in his own village and was favourably impressed by it. His remarks indicated seriousness on the subject of religion. He promised to pay me a visit at my tent. Sent two Native preachers to Challares, a village eight miles away, to inquire about a man who is reported as being desirous of baptism. They returned in the evening, but without the inquirer, who had yielded to the tears and entreaties of his wife and children. He promised, however, to seize the first opportunity to come.

Evening to Mohordee (four miles). We had a fair congregation, composed chiefly of Brahmins, who gave us a quiet hearing.

Jan. 26—As this was market-day at Janooree I had planned to go there in full force about noon; but before the time a special message came in bringing a telegram from London, asking if any youths of the African Asylum could join the expedition in search of Dr. Livingstone. There was also a letter from the Bishop respecting a number of inquirers who had been reported to him as being prepared for baptism at Bhagoor. As both matters were urgent, requiring my presence at Sharanpur, I despatched my Native helpers to Janooree, and set out about 3 P.M. I found six good lads ready to join the expedition. They were all steady, well-conducted Christian youths, and physically fitted for the undertaking. I told them it was no child's play, and that they had to expect difficulties and dangers. Their reply was, "Where our master dies, there we will die." I feel confident they will be a most valuable accession to the expedition. They entered most zealously into the enterprise.

Jan. 27—Left early this morning with Mr. Goray for Bhughoor. With considerable difficulty and, after much loss of time, we found the man who professes to have instructed a number of Natives with a view to their being baptized. He said the candidates were at work several miles away, and could not be brought in to day. So I recommended him to take them on an early day to Sharanpur, when Mr. Squires would examine them, and, provided he found them satisfactory, make arrangements for their baptism. This he promised to do.

Jan. 28: *Lord's-day*—Held our morning service as usual. The second lesson, Rev. xxi. 1—8, formed the basis of my discourse. It directed our thoughts to the hope set before us—"the new heavens and new earth"—the holy city prepared as a bride for her husband, and to the time when sin and sorrow and death shall be no more.

The Government schoolmaster called this afternoon. He is a Brahmin, a shallow, conceited individual, whose mind on the subject of religion is simply chaos. I spoke to him long and seriously, but I fear to little purpose.

In the evening we strolled out to an encampment about a mile from our own, consisting of eight or nine straw huts. They were occupied by people of a gipsy appearance, who call themselves Vaidors. They were really native quacks, who profess to be acquainted with mysterious remedies for every kind of disease. They live on crows, jackals, hedge frogs, and other unclean animals. Their process of cooking is a very simple affair. A fire of grass and cow-dung is kindled, and a crow or two, with feathers and all, thrown into it. When the skin is relaxed by the fire the birds are removed, and the largest of the feathers plucked out. They are then placed on the fire again and allowed to remain till done, that is, till they are reduced to a black calcined mass, scarcely distinguishable from the ashes in which they have been roasted. Cooking in this fashion was going on at several fires whilst we stood there, and the sight and smell was rather trying to a squeamish stomach. Another peculiarity in their mode of feeding is, that they never make bread. They said they were

forbidden to do so by their religion. Instead of it they make a sort of thick congee to eat with their dressed meat. In spite of such filthy feeding the women and children hold a remarkably healthy appearance, but the men looked haggard and lean. In this country one is often reminded that man is an omnivorous animal, but tastes differ and *de gustibus non est disputandum*. For my own part I should prefer a tuft of clean grass to an undressed crow. Feeding apart, these poor people appear to be by no means inferior in intelligence to the common run of Natives. In one respect they have certainly an advantage — they are in great measure free from the soul-deadening influence of Brahmins. They listened with attention, making now and then very sensible remarks, as we spoke to them of God's love to the world, and of the great salvation.

Jan. 29—Morning to Khutwud, and evening to Ambee. A fair gathering at each place, both of men and women.

Jan. 30—Walked to Sewnall (three miles), my tanga having gone to Sharanpur for repairs. Unfortunately a Government official had passed through, and most of the male population were gone in his train. We had but a small gathering—two gosavis and five others. In the afternoon several Brahmins came to my tent, including the Patil, the Kulkurni, and an old man, a former agent of the Rajah Bahadur, who is now about seventy-five years of age. I had a long conversation with them, endeavouring to set before them the true God and the remedy for sin. They had not a word to say in defence of their idolatry, except that it was old.

About a dozen boys of the Government school, which I yesterday examined, came for the books which I had promised them. I distributed among them a number of the Tract Society's publications, such as "Conversations on Religion," "The True Atonement," &c. They were well pleased with their presents, and will, I hope, read and inwardly digest them. This is perhaps one of the most hopeful modes of distributing religious tracts. They thus get into houses where there are readers, and their silent testimony is heard where the living preacher cannot come.

Evening to Janooree. On taking my seat at the chowdee I was immediately surrounded by a well-behaved crowd of all castes. My discourse, which was patiently listened to, was followed by a lively yet goodhumoured conversation. A Marwari was chief spokesman, and, as usual with his class, his main point was the sinfulness of taking animal life. I found here, as elsewhere, that so long as I discussed of the one God, the Creator to whom all are subject, and who claims allegiance and worship from all, and of the universality of sin, my words elicited a ready response. It is when we go on to speak of Christ as the only Saviour, and of the necessity of repentance and faith in Him as the one condition of forgiveness and life, that opposition manifests itself, and there is nothing surprising in this. The preaching of the cross is still "foolishness" to many.

Feb. 1.—Afternoon to Palkeir (four miles). We had a small but respectable audience, consisting chiefly of Marwaries and Brahmins, who assented to the truth of our statements, and made no attempt to defend their idolatry.

Feb. 2—Morning to Tamba (four miles). A large and attentive congregation. About noon a special messenger arrived with a telegram from the Secretary to the Royal Geographical Society, requesting me to send six African youths by first opportunity to Zanzibar, to join the Livingstone Expedition.

Evening walked to a temple on the riverside, and entered into conversation with a Brahmin Sadhoo. He seemed a thoughtful old man, and well disposed to listen; but as we were talking some others came up, and among them a young fellow, who began to put foolish questions, and to sing the praises of Tookaram. As a rule, our most violent opponents are such as appear to have no serious thoughts on the subject of religion.

Feb. 3—Morning to Palkeir. About forty people came together, and sat basking themselves in the sun whilst Mahadu and I were doing what we could to convince them of their sins, and point them to the good Physician. Mrs. Price had, as usual, her separate congregation of women. Had some conversation with two men, Gowndies, who came to my tent, and gave to each a small tract, "The True Atonement." One of them had learnt by heart the Marathi first book of the Tract Society, and yet continues a worshipper of idols.

Afternoon to Werlgão, a desolate-looking village, perched on a hill. The Patil, Kulkurni, and some fifteen others, assembled at the chowdee, and were very attentive. Judging from their remarks and appearance, one is forced to the conclusion that these poor simple villagers have very little faith in idolatry, and that they see something to attract them in the Gospel; and one is in-

clined to ask, Why is it that numbers of them do not at once renounce the one and embrace the other? But that is by no means so easy a matter as some may suppose. Readiness to take such a step implies something more than a recognition of the superiority of the Christian over the various Hindu systems. It implies a deep conviction of sin and of the need of a Saviour, and courage to face and to bear "the loss of all things," and none save the Holy Spirit can impart this. "God giveth the increase."

Feb. 4: *Lord's-day*—As I was taking quite a solitary walk this morning I met three Kunbies, to whom I spoke a few kind words. As they went away I heard one say to the rest, "He is an incarnation of God, of that there is no doubt." What a strange people they are. This man spoke as he felt, and yet I could not drink a drop of water from his lota without polluting it. In the afternoon I went with the Native brethren into the bazaar. Five speakers addressed them in succession, and many of our hearers remained to the end. A Patil of another village was present, who manifested more than usual interest, and now and then plied us with questions. Amongst other things, he said, "I also believe in one God, the Creator, who is over all; but as He is invisible, how am I to worship him?" I reminded him that he had never seen the Queen, and yet he was obliged to acknowledge her and conform to her laws. "True," he replied, "I have never seen the Queen, but I have seen her officers. There is the Governor Sahib, the Collector Sahib, the Judge Sahib, &c.; and just as these officials represent to us the Queen, so these idols do the great God whom we cannot see." I took up a large stone which was lying near, and, placing it before him, said, "Now if the Queen were to send you Governor, Collector, and Judges of this description, what would you say, and how would the Government of the country be carried on?" He confessed that it would in that case fare ill with the Ryots, and had nothing more to say in favour of idols. Before coming away distributed a number of useful tracts to such as proved to us that they were able to read.

Feb. 5—Morning to Neelwundee (three miles). Had an attentive congregation of fifty people. Two sets of Native preachers had already visited this village, so the ground was somewhat prepared.

A man, Bhawoo, who heard us preach yesterday in the bazaar, came to-day to inquire more fully about the Christian religion. He belongs to a sect which professes to have renounced idolatry, and to confess and to worship the Supreme only. These men have more in common with us than ordinary Hindus had. Having thrown off the Brahminical yoke, their minds seem more free to receive and consider the doctrines of the Bible; still their creed is little else than a jumble of superstitions. This man, Argoona by name, seems thoughtful and serious, and he promises to come for further instruction.

In the afternoon took up our position in front of a shop in the town of Dindoree. A crowd soon gathered round us of all castes, from the highest to the lowest, who listened without interruption. One young man said, "Tell us the remedy for sin; I don't want to hear any thing else."

We had just finished our preaching when a lot of Byragees, about eight or nine, covered with ashes, and vieing with one another in ugliness, came along the street singing and shouting like escaped lunatics. I asked a respectable-looking man, a goldsmith, what he and others thought of such men. "We regard them as sadhoos" (holy men) he replied, "because they have nothing to do with worldly affairs, and spend their lives in calling the name of God." "And do you really think that God is honoured by having His name irreverently bawled out by a lot of idle fellows, whose lives, as you know, are as vile as their bodies are filthy?" An old Brahmin, who was passing at the time, hereupon turned upon me sharply, and said, "Sahib, if one puts his foot on the fire will he not be burned?" "Well," I replied, "what then?" "Then be sure of this," he said, "that calling the name of God will not be in vain." I suppose he meant to say that the one thing was just as sure as the other. Whatever his meaning, he seemed perfectly satisfied with his conclusion, failing to see that his simile was a most unhappy one for his purpose.

Feb. 7—Mahadu W—— is quite down with the fever, and I am feeling far from well. Unable to go out anywhere to-day. Bad news has come in from Nasik. It is said cholera of a bad type has broken out, and many are being carried off. The good Lord graciously cast His shield over our brethren there, and save them from the pestilence.

Feb. 8—Mahadu W—— and another still very ill. Sent to Sharanpur for medicines.

Feb. 9—Morning to Chunkapur. I had a quiet congregation of twenty-five men, and Mrs. Price about as many women. The latter

were shy at first, but when they heard Madam Sahib speak to them kindly in their own language they mustered courage to gather round her. The Christian message is not altogether new to these people, as Brother Cooke was pitched at Wunnee for some time during last hot season.

Afternoon to Wunnee. An intelligent audience of about forty. Read and based my remarks on the little tract, "The Choice of a Guru." This is I consider one of the best of the Society's Tracts. It is short and to the point, and the subject is one of peculiar interest to the Hindus. Moreover, argument is clearly put, and commends itself readily to the understanding.

Feb. 10—Early morning to Gudree (five miles) by a very pretty picturesque road through the jungle. The village is a mere hamlet, hidden away in a hollow at the foot of Supt Shring. The male population, consisting of ten persons, simple cultivators, who live in their fields and have little intercourse with the rest of the world, came together to listen to the white-faced Guru, who came to tell them of the true and living God, and of the blood which cleanseth from all sin, whilst the women left their mills and gathered around Mrs. Price for the same purpose.

On returning to our tents on the morning of the 10th I went and sat for some time with Mahadu and Keshow, who were just recovering from fever. Very shortly after I began to have symptoms of sore throat, and before night my throat was badly ulcerated.

Fever and headache followed, and for three days and nights I suffered intense pain and had no sleep. The symptoms became more severe, and it seemed doubtful what the end might be. As I lay racked with pain, Gungaram, one of my Native helpers, came and asked if he and the other brethren might come and pray with me. They came, and this man, whom I knew not many years ago as a poor dark heathen, offered up an extempore prayer, which struck me as one of the best I ever heard. It was simple and short, but what I noticed and felt most was its earnestness and reality. God heard it and vouchsafed a gracious answer. He sent us timely help, a friend in our need, in the person of a Native doctor, Ramji Succaram, who happened to be stationed by Goverment at Supt Shring to take metereological observations. This good Samaritan came to see me, and recommended my removal to Supt Shring, a hill sanatarium some six miles distant. Accordingly next day (13th) I was borne away in a zali, a primitive contrivance, consisting of a piece of carpet stretched over two bamboos, affording space to lie down upon about the size of an ordinary tea-tray, and carried up those frightful steeps. Once or twice the ascent was so steep and difficult that I attempted to walk, but strength failed me, and I was compelled to submit to be carried over places which I can now only think of with a shudder. My poor wife, who has had hard work of it the last few days, sallied forth into the jungle, and after considerable trouble found a spot which she had cleared for our tent.

The doctor, with all kindness and attention, visited me frequently, and did all in his power for my relief. He is not a Christian, though some of his early acquaintances are, and he speaks of it as a matter for regret that he did not follow their example. Poor man, he says, "There was a time when I was near to becoming a Christian, but the opportunity has passed away. I am now married, and have entered into new relations, and am altogether too much entangled in worldly affairs." We had much serious conversation with him, which I hope God will bless. How happy shall I be if my illness be overruled to the gathering in of this stray sheep into the fold of the Good Shepherd. I must add that Mr. Ramji declined to receive any fee in remuneration of his kind services to me. He said, "You must please excuse me: I have other ways of getting money, but I regard you as my reverend father, and my conscience will not allow me to receive any fee."

Whilst I was detained at Supt Shring, and daily making progress towards recovery, the Evangelists were occupied by preaching in the villages at the foot of the range of hills of which Supt Shring is a part, whilst Mrs. Price found several opportunities of speaking to some Brahmin women.

1. I have been much struck by the kind reception we met with, I may say everywhere, on the part of the people. They welcomed us as religious teachers, gave us a fair hearing, and very rarely interrupted us with frivolous questions and quibbles. In the course of our tour we freely preached the Gospel to many persons of all sorts, and of almost every caste; yet, with one or two exceptions, none seemed disposed to defend idolatry. It would be wrong to infer from this any decided and general movement towards the Christian religion. It may, however, be taken as one sign, among others, that the Brahminical system is losing its hold upon the people.

The minds of many are unsettled, and though it may never have occurred to them to embrace the Christian faith, they see at least that there is that in the Gospel of Jesus Christ which meets their deepest wants, and they consequently listen to it with less of prejudice and opposition. It would be impossible, perhaps, to say what has brought about this state of mind. Many agencies have been at work, agencies differing widely from one another, which have been brought together, under the providence of God, to produce the result. The occasional preaching of Missionaries in past days; education in Mission and Government schools; the introduction of European improvements, especially those which favour locomotion and intercourse between man and man, such as good roads and railroads; and last, not least, especially during the last few years, the quiet, unobtrusive, yet useful labours of our Native Evangelists. However it be accounted for, of the fact there can be no doubt; and I cannot but regard it as an encouraging sign, and an indication of God's will that we should be up and doing, making more strenuous and systematic efforts for the propagation of the Gospel in the regions around us. "The harvest is great, but, alas! the labourers are few."

2. Another point worthy of notice is the readiness on the part of the women of all castes to listen to the teaching of one of their own sex. Indeed, if anything, they are more accessible than the men. In every village we visited Mrs. Price had no difficulty in collecting around her a goodly number of women; and though some were listless, and others, no doubt, attracted by the novelty of the thing, others were so interested in what they heard as to send for her to come to them again and again. A quite convenient place for meeting was generally found, either at the house of the Patil or of some respectable Brahmin. I have often felt, and I feel it more strongly than ever, that much of our non-success in the past is owing to our efforts having been directed mainly—may I not say entirely?—to the male population. Nothing, or next to nothing, has been done to bring the Gospel to the wives and mothers of the land. It cannot be otherwise regarded than as a radical defect in our Mission agency, and until something is done to remove it I do not think we can reasonably look for any great results. As Indian society is constituted, no doubt whatever is done for the women must be done by female agency; and I see no insuperable obstacles to the organization of such an agency, if only it be set about with a will. In regard to our own Mission, what is wanted is, two earnest-minded Christian ladies, who would devote themselves, in the first place, to train, and, in the second place, to direct and superintend, the labours of a class of Native Christian women. I believe we could easily furnish them with such a class, and in the town of Nasik and surrounding country they would find ample opportunities of proclaiming the Word of Life to many willing hearers of their own sex, and of all castes and classes of Native society.

3. In estimating the forces antagonistic to the spirit of Christianity, I think we have somewhat overlooked the Byragee element. In almost every village and hamlet one or two of these wretched men are to be found. They are chiefly Hindustanis, either from Central India or some part of the North-West Provinces. As a rule, they are dissolute and excessively ignorant; but if they cannot write they can curse, and, as they live entirely by working upon the fears and superstitions of the common people, I believe they exert a greater influence, so far as the masses are concerned, in bolstering up the old system of idolatry than even the Brahmin. It is worthy of consideration whether some special efforts might not be advantageously made to meet this particular evil.

Lastly, I must add a word in regard to our Native Evangelistic agents. I am more and more convinced of their value. Those we have, eight in number are not all equal in attainments or power, but they are all more or less efficient, and they are doing a good work. By their means we are enabled to sow the word of the Gospel, and to water it from time to time over a considerable district, and among a numerous class of Natives, whom it would be almost impossible to reach in any other way. This is a branch of Mission agency capable of almost indefinite extension, and I think we shall do well to make use of it on a much larger scale than we have hitherto done. Of course every care should be taken to admit only men of the right stamp, men, that is, of blameless life, who, as far as we can judge, are themselves taught of the Spirit, and who possess some readiness of speech, and other necessary qualifications. They should also be under the immediate supervision of the European Missionary, whose duty would be partly to instruct them more fully in things pertaining to the kingdom of God, and partly to direct their labours.

In saying this, it must not be supposed that I am not deeply sensible of the need of a *better* class of Native agents, by which I mean, men, who in addition to spiritual qualifications, have received a good education, and who may be better fitted to deal with Brahmins and other educated Natives. We greatly feel the want of two or three such men in order to carry on Missionary operations in the large town of Nasik, upon any adequate scale, and with any degree of efficiency. Neither do I undervalue voluntary effort on the part of our Native Christians whenever it is available, but voluntary agency can only be regarded at present as supplementary, and as it does not admit of organization, it is not to be depended on for sustained and systematic operations.

REPORT OF THE NORFOLK AND NORWICH AUXILIARY ASSOCIATION.

WHEN, sixty years ago, Auxiliary Associations were first formed throughout the country to promote the objects of the Church Missionary Society, the income of the Society was 3000*l.*, and three clergymen were employed in its service. The income of the Society last year amounted to 153,697*l.* 16*s.* 5*d.*, of which 113,492*l.* 12*s.* was contributed by Auxiliary Associations, and the number of the European clergy alone employed by the Society is now 260. The simple statement of such a fact suffices to prove the importance of such Institutions, and ought to be a stimulus to those who manage them, being unmistakeable evidence that their labour is not in vain in the Lord. The large majority of professing Christians recognise the necessity of the diligent raising of means for the promotion of the evangelization of the world, now that extraordinary gifts and miraculous powers have been withdrawn. Believers are conscious that such disposal of the riches with which God may have blessed them is well pleasing in His sight, and that it is through such instrumentality that His purposes are ordinarily wrought out. The question of the Apostle, "How shall they preach except they be sent?" has lost none of its point and force since he uttered it. On the contrary, the import of it is more keenly felt owing to the complications of modern civilization, which make the "sending" something very different to what it was when Paul and his companions undertook their apostolic journeys. As in earthly warfare the success of armies is largely dependent upon the efficiency of the commissariat, so in our modern Missions, when the servants of the Lord go forth among barbarous and uncivilized races, or to encounter the opposition of unsympathizing heathenism, as in India and China, there is needed not only large-heartedness in the supply of funds, but wise dispensation of them, so that he who warreth should not be entangled with the cares of this life. A base of operations adequately furnished is essential in either case, and the neglect of all those means and appliances which are ordinarily requisite for success has on more than one occasion seriously crippled promising endeavours. This department of Missionary work is one much lost sight of: it presents few or no attractions to spiritually-minded men, and yet it would be a grievous mistake to undervalue the devoted and self-denying labours of many who have, by their unwearying exertions in official routine, contributed largely to the success which has blessed the operations of the Church Missionary Society. While, therefore, as might be expected, our pages are mostly filled with intelligence from abroad, it may not be amiss to devote some little space to rescue from the fugitive columns of a newspaper the report of a most notable Anniversary of one of the chief Associations of the Society. It presents matters full of interest to the thoughtful student of Missionary operations. We are led to admire the good providence of God, which, during sixty years has upheld and invigorated the Association, so that it is now fully as prosperous as it was in the past, and can rally around it friends as devoted and influential as it ever had

in former times. We can rejoice in noting the hearty Protestant and Evangelical tone which pervades the language of the speakers, and calls forth the hearty assent of the large assembly. It is evident that there are in our Eastern counties men who are as true as ever to the great principles upheld by the Church Missionary Society, and who have no wish to innovate upon her constitution, or to remove her landmarks. It is clear, also, that notwithstanding the extent to which parochial Associations have multiplied, and have, as a matter of course, absorbed much of the interest formerly manifested at chief centres, yet that hearty friends who will take pains, can still gather a goodly array of friends and supporters interested in Missionary effort. The report, too, contains many most valuable thoughts and suggestions, urged with great ability, which will, we trust, meet with acceptance beyond the limits of the Eastern counties, and serve to awaken fresh interest in the Society's work. It will, moreover, make it abundantly manifest that Evangelical truth is still a living principle in England, bringing forth fruit abundantly. It is a tree which is not dead nor withered, for it has cast forth its roots into the wells of salvation, which feed and nourish it with perennial life: it is a tree whose branches, like those of Joseph, run over the wall: its leaves are for the healing of the nations. Blessed are they who take hold of the boughs thereof! Believing that, for all these reasons, the Report of the Norfolk and Norwich Auxiliary for the present year is not of fugitive and merely local interest, but rather well calculated to enlist sympathy and to encourage both at home and abroad, we submit it *in extenso*, that friends may be cheered, and gainsayers be convinced that Missionary zeal is not a thing of the past, but a present living reality.

The annual meetings of the Norfolk and Norwich Auxiliary were held in St. Andrew's Hall on Tuesday. In the morning the chair was taken by the Hon. and Right Rev. the Lord Bishop of the diocese. There was a good attendance. Among those present were —Canons Nisbet and Heaviside, Dr. Dalrymple, M.P., Lieut.-Colonel Rowlandson, J. Scott, H. Birkbeck, F. E. Watson, J. Betts, E. K. Harvey, S. Blake, G. Christie, E. J. Everson, and J. E. Fraser, Esqs., Dr. Lombe, Messrs. I. W. Caley, G. Bishop, F. P. Hinde, &c., Hon. Canons Ryle, Eden, Lee-Warner, Digby G. King, Patteson, Norgate, the Revs. W. Wells, W. N. Ripley, C. Baldwin, J. Patteson, R. Phayre, C. Jex-Blake, J. Gunton, G. W. Steward, J. D. Ballance, W. W. Andrew, J. C. Girling, R. Kennion, — Browne, A. W. Durdin, T. A. Nash, J. Cooper, W. Hurnard, R. Rigg, A. Roberts, R. T. Govett, J. Owen, C. C. McArthur, Edward Lombe, J. G. Dixon, A. Upcher, A. H. S. Bower, J. Potter, W. C. Johnson, Hugh Hughes, C. Rust, L. Wallich, C. Julius, T. Fulcher, A. Slipper, J. Burt, F. Cavell, A. Barrett, C. Turner, C. Caldwell, R. Wade, L. Roworth, and many others.

The proceedings commenced with the singing of the hymn, with organ accompaniment, "Hail to the Lord's anointed;" and by prayer, said by the Lord Bishop. The following Report was then read by the Secretary, the Rev. E. Lombe:—

"It is a happy coincidence that the Norfolk and Norwich Church Missionary Association in aid of the Church Missionary Society for Africa and the East entered on Sunday last upon her 60th year. Your Committee rejoice with you, thank God, and take courage. Entering upon the close of their sixth decade, your Committee believe that you will heartily reaffirm the Resolution of September 29, 1813, unanimously adopted in this hall—

"'That the object, constitution, and proceedings of the Church Missionary Society for Africa and the East have the cordial approbation of this meeting, it being influenced by a full persuasion that the Society is decidedly attached to the doctrines and episcopal government of the United Church of England and Ireland, and calculated to call into action the zeal of her members for the civilization and conversion of the heathen.'

"Your Committee desire to declare their grateful praises for the sure mercies of their covenant God, who, through evil report and good report, has sustained the Parent Society unswervingly faithful to the genuine Protestant and Evangelical principles of the Church of England, whose handmaid in the Gospel she is among the heathen. Her stability in the simple Gospel of Christ, her strong and ever increasing hold upon the affections of all classes in the Church, her faithful witness for Christ and His truth in the pulpit and upon

the platform at home, and in the strongholds of heathenism abroad, the resolute position held by her in her basis of operations, and her multiplied success granted abroad, demand for our God, and receive, the ready acknowledgment, 'Not by might, not by power, but by Thy Spirit, oh Lord of hosts.' Difficulties must arise, temporary and partial failures occur, the ranks at home and abroad be sometimes weakened and thinned by old age and death, evil men may cast doubts upon work *unquestionably* having the Divine signature upon it, and good men may fail to stand fast and quit them like men, but still the watch word is—

'Onward shall be our course,
Despite of fraud or force;
God is before.'

"As regards local affairs, it is pleasant to report that within sixty years 100,000*l.* has been collected for the objects of this Society in this county; that 470 appeals are now annually made in its behalf within its limits; that more than 90 parishes now remit to the Society which seven years ago contributed nothing; that in the same period the increased average of the annual contributions amounts to 517*l.*; while, looking back twenty years, the number of parishes contributing is treble, the number of sermons preached quadrupled, the number of meetings held *six* times what it then was, while the fund raised is more than double. It is of importance to add, that of the whole work in the county 58 per cent. has been done of late years by local friends, free of expense save that of printing, while of the remainder, 153 engagements have been taken by the indefatigable Association Secretary, the Rev. C. C. McArthur, and 43 of the principal sermons and meetings, but only so many have had the high advantage of advocacy from the lips of Missionaries or other able deputations. But, while grateful for all the past, there is abundant room for improvement in the future. A large number of parishes, still remain unconnected with the great Missionary work of the Church, the number of subscribers does not advance; and in some parishes and even whole deaneries, love is growing cold, and the effort made to stir up Missionary zeal is most inadequate to the importance of the cause. This is no new phase of religious experience. It must be expected as the world grows old in sin, and *must be met* by the redoubled energy of all true-hearted friends. Whatever others may feel and say, *for them at least there can be no doubt.* There is the Saviour's command which must be fulfilled. There is the witness which must be borne. There is the family of Christ which must be gathered in. There are the works of the devil which must be destroyed. For this the Lord graciously commissioned His Church, and she must do it. Your Committee cannot hesitate to urge the question upon the consciences of all, clergy and laity alike,—Are we doing all we can for the glory of Him who has done all He could for us?

"Your Committee deem it incumbent upon them to call attention to the multiplying evidence of the reality and success of Missionary work throughout the world. It is scarcely to be wondered at that now and again the platform and the press cast doubt upon the work of God. It was a Paul, not a Socrates or an Aristotle, whose soul was stirred within him when he saw the city of Athens wholly given to idolatry. And perhaps it ought not to be expected that every special correspondent of the *Times* should have breathing within him the spirit of Claudius Buchanan. It is enough when the former declares his non-disapproval of the Festival of Juggernaut, and his opinion that the pilgrims ought not to be preached to, to go back to the burning indignation of Buchanan, at that monstrous 'tower of indecency,' that 'Moloch of Hindostan;' at the 'obscene stanzas' publicly pronounced upon the car by the idol priest; at the 'shocking tameness' of the vultures feeding upon the corrupting corpses of dead pilgrims; upon the 'sacred bulls,' walking about among the ghastly and famished pilgrims, and feeding upon their ordure exposed upon the sand; enough to remember how the righteous soul of that holy man recoiled from that 'valley of Himmon,' how he declared that 'a history of Juggernaut would be a roll written within and without with blood, obscenity and error.' When even Keshub Chunder Sen avows that 'the root of all the evils which afflict Hindu society, that which constitutes the chief cause of its degradation, is idolatry,' we at least may be content to add with him, 'You must break with it as a dangerous sin and abomination; you must give it up altogether as an unclean thing; you must discountenance it, discourage it, oppose it, hunt it out of your country.' Your Committee know that it is the Gospel of Christ alone which *can* effect this; and of unrighteous, such as once teemed in indolatrous and licentious Corinth, make inheritors of the kingdom of heaven. Are African workers and their work discredited? Your

Committee have not forgotten the reply of Livingstone to Captain Burton and the Anthropologists: 'I have seen the converts and the Missionaries both in South and West Africa, and I have formed a totally different opinion of them from that which has recently been put forth to the world. In my opinion the Missionaries only want an air of antiquity thrown over them, to decide that they are equal to the saints and martyrs of old.'

"Is the work in India called in question, the very remarkable concurrent but independent testimony of Lord Lawrence, while Governor-General, of Lord Napier, Sir Bartle Frere, Sir Donald M'Leod, and Sir W. Muir, Lieutenant-Governors of Madras, Bombay, the Punjab, and the North-Western Provinces, can leave no doubt upon any willing mind as to what Missions are doing in India. Of the contact of Christianity with the Feticists of the world, Sir Bartle Frere spoke recently in striking language to the members of the Christian Evidence Society. 'Christianity,' he said, 'has now been preached to Fetish worshipping tribes in every stage of civilization, from naked savages of the wildest forest to the semi-civilized Fetish worshippers who are mixed up with the settled inhabitants of the cultivated country, and the invariable result has been to show that Christianity has power to prevail against Fetish worship, and that the results of the acceptance of Christianity by the Fetish worshipper are invariably to raise him in the moral and social scale, and to make him a civilized being. I believe there is no part of India in which the power of Christian preaching to attract the attention of Fetish worshippers, to win them from the worship of evil and impure deities to the pure religion of Christ, and to raise them in the scale of humanity, have not been abundantly manifested. It may be truly said that Christianity, as far as its effects have been tried, has proved its possession of the promises of this life as well as of the next. The converts all exhibit a marked improvement in the habits of social life. They are, as a race, more temperate and chaste, more cleanly, more honest, and more industrious than they were before their conversion. The result is, not only a general turning from the god of terror and uncleanness to the God of love, purity, and truth, but a remarkable social change which may hereafter bear political fruit.'

"Our South-Indian work, with its 60,000 under Christian instruction, is happily represented to day by our veteran brother from Palamcotta. No more telling testimony exists than the gratitude of the Native Christians of that station, as expressed in their touching farewell to our beloved brother, if he will repeat it.

"It is difficult to omit North-West America in her jubilee year, Mr. Duncan's *fait accompli* at Metlakahtla, Bishop Crowther's wonderful journey from Lokoja to Bida on the river Niger, and thence to Lagos on the sea coast, provided and guarded by the fostering care of the Mohammedan King Masaba, and the high tribute paid to our Maori brethren in New Zealand, by their admission first to the Lower House, and now, because of their proven value, to the Upper House of the Legislature. The limits of a local report forbid your Committee to do more than indicate these tokens of Divine favour. Church Missionary men, with such facts on their side, can afford to smile at the South-Sea Bubbles of 'The Earl and the Doctor,' and relegate that unhappy brochure to the short-lived emptiness of similar bubbles, only regretting, with the reviewer, that 'the enervating influence of the climate appears to have entered their very soul, till the most shameless indecency appears to have excited no real horror, a boundless and unrestrained sensuality no more than an amiable weakness, and the loss of natural parental affection little more than a joke.' Enough for us, if Lord Cairns at home reckons *them* 'the true heroes of the day,' whom the licentious dare to brand as 'canting sharks,' and Lawrence expresses his confidence in them as 'true men of God, faithful, earnest, able men, many of them of first-rate talents and energy, preaching the Gospel in great simplicity.' Enough if the same authority declares our success greatly under-rated, and the *Friend of India* avows that 'the prospects of the Church in India are brighter than at any previous period,' and that as to success—'If the one stubborn fact of the existence of such a Christian community and Church of 350,000 souls, and its annual growth, have no meaning, argument is at an end.'

"But your Committee turn to other matters—the growing need of means and men. As the world opens—and Japan is an example, now happily opening wide her gates, long closed against Christianity by the unchristian Christianity of Ignatius and the Jesuits—the area of cultivation enlarges, obviously more capital is needed to undertake it; more labour is demanded; and whither can the appeal be made except to the Church at home? It is obvious that the same command which calls for labourers to be sent forth and

work to be done abroad, involves also their support. It is the duty of the Church at home, to send the labourers forth in such numbers as are needed, and it is equally her duty to provide for their adequate support. At the present crisis both are deficient; and, more, of men to organize, to preach, to inform, and plead at home there is an increasing dearth. In this county, at least, increased means must surely be forthcoming. There are but 150 annual subscribers to the funds of this Society among the nobility and lay gentry of the city and county. Doubtless, in many cases gold is given in the 470 plates held at the doors after sermons and lectures, but the list of annual subscribers is thus painfully scanty. There is but one subscriber in the county of 50*l.* and upwards. There are but one dozen subscribers of 10*l.* and upwards; not twenty of 5*l.* and upwards. The produce of sermons and meetings is oftimes lamentably disproportioned to the known wealth of the place. And in every district the landowners and resident gentry are conspicuous by their absence from meetings. And yet it is the work of the Lord who bought us, and His glory is concerned in it It is pleaded that meetings are dull and long. and interfere with the social arrangements of the evening. Are the speakers so dull, or is the audience dull of hearing? Are the meetings long, or those present lacking interest in the Lord's work? Are social enjoyments of necessity to take precedence of the higher duties laid upon us by our relation to Christ? And ought human interest in Divine work to depend upon the amount of power which may be exercised by the eloquence of the pleader, or perchance fall to zero, under the absence of it? Your Committee believe that the cause of this deficiency in interest is to be found in the depressed state of religious life in the individual soul and in the Church at large, and in the lack of appropriate information. The Gospel is not effete, but weak through our flesh. Missionary work is not uninteresting, except to the uninformed and uninterested. What is needed is true revival of Divine life in souls and Churches, and diligent diffusion of existing information. The lack of candidates for the high honour of occupying the Missionary outposts of the Church is due probably to the same and such like causes. Your Committee see the only remedy for this state of things in prayer, and, as has been already said, the careful diffusion of Missionary information. As to prayer—'Is the Spirit of the Lord straitened?' 'Ye are not straitened in me, but in your own bowels.' . . . . 'I, the Lord, have spoken it, and I will do it. Yet, for all this will I be inquired of by the house of Israel, to do it for them.'

"Your Committee believe that these and similar Scriptures indicate the clear need of recourse being had to intercourse with the God of Missions for the outpouring of His Spirit upon the Churches, and for a special revival of Missionary life among believers. They therefore gratefully acknowledge the proposition originally made by the venerable Society for the Propagation of the Gospel, and cordially responded to by the authorities in Salisbury-square, to set apart December 20th as a day of prayer 'for special intercession with God for the supply of Missionary labours in the field occupied by the Church of England, that thus our Church may make a public recognition in the face of the world of the efficacy of prayer, and of the entire dependence upon it for any hope of success of the world's conversion of Christ.' Your Committee trust that every effort will be made in this city and county to observe that day in such a manner as shall be worthy of so high an occasion, and express their hope that it may prove to the Church as the goings in the tops of the mulberry-trees. Prayer is the forerunner of mercy. They venture to renew their solemn request of 1868, that every Saturday at least pleadings may be made in every closet, in every family, and in every prayer-meeting, for the great Missionary cause. Let Loodiana and 1859 not be forgotten, and the memorable words of the Koi Catechist about Tinnevelly may yet be the signature upon many a once fortress of Satan, 'Conquered by prayer.'

"But prayer must be accompanied with information. It is but charitable to believe that the apparent indifference of so many true-hearted Christians to the enlargement of the Redeemer's kingdom is to be traced to their lack of information. It may be their hearts are not cold, but their minds are ill informed. What is to be done? If reports and periodicals remain unread, and meetings are not attended, it seems difficult to suggest a remedy. One thing, however, is clear. The pulpit yet remains a vantage-ground. Let the clergy keep themselves well posted up in Missionary information, periodically preach Missionary sermons, well packed with interesting details, and constantly illustrate Divine truth with appropriate Missionary anecdotes. Let the Periodical Information Meeting, strongly recommended in the Report of the Church Missionary Union Committee upon the state of

Missionary interests in this county in 1866, be extensively adopted and steadily maintained. Let the Christian laity come forward and take their part in giving this information. There is no scarcity of subjects of interest. Your Committee have resolved to take the initiative in Norwich, and endeavour, with the Divine help, to revive the old Periodical Information Meetings, formerly held by the then valued and beloved County Secretary, who now so faithfully and laboriously presides over this diocese. The assistance of the clergy and laity of Norwich and its neighbourhood is earnestly craved to set that once important agency once more upon a practical footing. If the clergy in their churches, and the laity in their homes and houses of business will only give earnest periodical notice of these meetings, *and themselves attend them*, it is humbly hoped and believed that Missionary interest may yet be revived in this city, and new agents called out to help forward the blessed cause.

"In conclusion, your Committee desire to express their unabated sense of the high importance of Missionary labour, and their unfaltering confidence in the Gospel of Christ as the one only means appointed by God for the demolition of Satan's strongholds. We have tried its efficacy upon the Hindu mind, and Hinduism is undergoing a gradual process of disintegration beneath the powerful beams of the Sun of Righteousness. The Rev. Ainala Bushanan, at Masulipatam, once a Brahmin, Noble's child in the Gospel, bears testimony to the truth. The veteran Leupolt is here a living witness from Benares, the citadel of Brahminism, of how the Gospel maintains its ground and advances even there. We have tried the Gospel upon the Mohammedan mind, and the Rev. Moulvie Imaduddeen, once a fierce Moslem fanatic, now the native pastor of an infant Church in Umritsur, the very citadel of Sikhism, is a personal proof of its efficiency. We have tried it in conflict with Buddhism in China, Ceylon, and with Confucianism in China also, and congregations among the Singhalese Buddhists; and the Rev. Wong Kiutaik, in Fuh Chau, bears witness to its value in that huge section of the fallen family of Adam. We have tried it upon the red man; and Henry Budd, with 800 converts gathered in the native congregation of Devon, and Legaie at Metlakahtla, loudly proclaim its mighty power. We have tried it on the Feticists of Western Africa; and the Native Churches of Sierra Leone, Lagos, Abbeokuta, and the Niger, with one voice declare its value. Even the cannibal population of New Zealand yields its tribute of native ministers and congregations, saved through the troubles of colonial mismanagement and the Hau Hau apostacy. And last, not least, we have tried the Gospel upon the Devil worshippers of South India, and the lives and deaths of such men as John Devasagayam, Paul Daniel, and Vedhamanikam Sandosham, native ministers distinguished for their pastoral care, their power in the pulpit, their influence among the people, re-echo with loud acclaim the old Pauline words, 'The Gospel' is 'the power of God unto salvation to every one that believeth—also to the Gentile." Well said the sainted Hugh Stowell in his noble sermon in St. Bride's, in 1842, quoting another Church Missionary father, 'Christ crucified is the great ordinance of God. This is the mighty magnet of the Gospel,—that by which all its moral miracles have been wrought. Take that magnet out of the Gospel, and you abstract the mystic source of all its attractive power. Shroud that magnet in an unhallowed reserve, and you virtually make the Gospel of none effect—it is shorn of its magnetic energy. To that blessed Gospel this Institution owes all that the Lord has accomplished by her. Christ crucified—salvation through His blood and righteousness—salvation through faith, and faith only—effectual to justify, effectual to renovate, effectual to bring forth fruits of holiness, effectual to meeten for the inheritance of the saints in light. This has been the lock of her strength and the talisman of her skill. At the foot of the cross would she spread every trophy,—on the head of the Redeemer would she tremblingly place every crown. Review the records of her history, trace the whole tenour of her work, and you will find that she has been characterized, at home in her conductors, and abroad in her Missionaries, by a spirit of self-renunciation on the one hand, and of affiance in Divine grace on the other. Shaded with however much imperfection you will discern a yearning desire for the honour of Christ, and a godly jealousy for the purity of His Gospel. You will perceive that she has ever manifested a watchful and prayerful solicitude to select for the great work men full of the Holy Ghost and of faith—men determined not to know anything among the heathen save Jesus Christ and Him crucified —men remote alike from sceptical latitudinarianism and superstitious formality. Hence, whatever prosperity has attended her, —hence God, even our own God, has given her His blessing.'"

The Right Rev. CHAIRMAN, upon the conclusion of the reading of the Report, said—My Christian friends, I am sure you have all, with me, listened with deep interest and thankfulness to that Report, and I trust that not only those here present, but others in this county and diocese, may have the opportunity of reading it, because it sets before them very distinctly and very honestly both the purposes and the character of the Church Missionary Society, and also motives by which I trust they may be moved to give a more hearty and earnest support than they have hitherto given to it. My words to you this morning must be very brief. I shall be followed by those whom I am exceedingly anxious to hear myself, and to whom it is due that all the time of this meeting that remains should be given. The Rev. Mr. Marson, who was once our Association Secretary for the metropolitan district, will address you; he will be followed by one who has long laboured in India, Mr. Sargent; and the meeting will be closed by Mr. Ryle. I will, therefore, only direct your attention to one particular point which I think of special importance at this time, not only in reference to this Society, but in reference to the whole work of our Church both at home and abroad. Every Report that we read, every Missionary that we come across, every meeting we attend, and every sermon we hear in reference to this subject, all strike the same note. They all point to one great want, one great lacking: that while God, in His infinite mercy, is widening the opportunity for His Church's labour in all parts of the world, at home as well as abroad—that while His Word is clear and more fully recognized by His Church as warranting and directing her to occupy the whole of that field—that while He has multiplied to her all the means necessary for the support of men to labour for Him—there is everywhere a lack and want of the men. It matters not to what department of the Church's work you go, either at home or abroad, there is the same great want. Now I think it is important for us to remember, that when God bids His Church to do a work for Him in the world, even when He bids us to do our work in that position of life in which it may please Him to place us, He does not send His Church or us to do it at our own charges. He does not leave the whole work in our hands, but He leaves us to expect that a great deal will be done by Him, and for which we must look up to Him. The apostles were commanded to go and preach the Gospel to every creature; but they were to tarry at Jerusalem until they were endued with power from on high. Until then, however much they knew God's will, however full of love they were to Him, however ready to spend and be spent in His service, their work would be without warrant and without effect. They were to depend upon that power from on high. It is right to preach the Gospel at the will and command of Jesus Christ, even to dry bones, and our preaching may produce a visible, evident effect of a particular kind; but there will be no breath, no life, no living fruit; we are still dependent upon the breath of the four winds that will kindle life and cause them to rise up a living host. Now I think it is well—perhaps there are many here present who have found it to be well for them—and it is not only well for individuals, but I think it is often well for a Church, well for a society, in carrying out the Lord's work—to be brought sometimes face to face with a difficulty that is too great for them; to be made to feel throughout their whole work that they are utterly helpless, that they are altogether dependent upon a power without them, and above them, and beyond them; to be made to feel that as far as their effort, their plan, their energy, their means, their wealth, their talent, their skill, they are helpless; and I think that very often the point at which a soul, or a Society, or the Church, is brought to feel, "without Him I can do nothing,"—not only to read it in the Word, not only to profess it as part of their creed, but to feel it in their work; to find it; and to be brought face to face with circumstances in which they are brought to know that they are powerless—is just the point, and sometimes the nearest point, to find that "By His strengthening me I can do all things." If, just at the very point when the Church is led to feel in her work her utter powerlessness and helplessness, she is led not to hang down her hands in despair, and allow her knees to grow weak because of her disappointments and thwarted expectations, but to look up to Him in prayer, nothing is too great for her to expect; nothing is too great for her to look to receive at the Lord's hand. It is on this account I feel so encouraged that the two great Missionary Societies of our Church have combined, with the sanction of the Archbishop of Canterbury, to invite all the members of our Church throughout the world to join on one day in united prayer to the great Head of the Church that He will, in accordance with His promise, and for the furtherance of His kingdom and the promotion of His glory, raise up among us an

increased number of God-fitted men to do His work in the ministry at home and abroad. This is a token that cheers and gladdens my heart. I believe it to be of Him, and therefore I expect it will be attended by a large blessing to us. But let us not forget that if we would have warrant to expect a hearing of Him, our attitude in that prayer must be in accordance with His will. We must bow before Him on our knees, not only pleading His promise with our lips, not only with hearts earnestly desiring that the work may spread, not only giving our subscriptions to this work; but the Church must bow before Him, and we must bow before Him, while we ask Him to do what we cannot do, and give that which is only in His hands to give, with all readiness to go at His bidding, with all readiness to do what He calls us to do, with all readiness to give whatever He calls upon us to give to this work. Let us look at those men who stood upon that mountain with their scanty means but loving hearts, called by the Lord to give out of those scanty means help and assistance to five thousand men, women, and children that were before them. Their means were small, they were called upon to do a work utterly beyond their own power and their own resources, but they were bidden by Him to feed this great multitude. What was the attitude of their mind? Did they look to Him merely to call food from heaven to feed that multitude? No; but the whole of what they had was given up to Him that He might use it if He would for that great opportunity and that great work. They were each before Him with their supplies, whatever they had,—it was but little, miserably little, for the accomplishment of the work to be done,—but the mind which yielded all to Him was the mind upon which honour was placed; it was those men who were ready to give up their all to Christ that Christ honoured by using all they had for the accomplishment of His own great work. Oh! that in this city, in this diocese, in your homes and mine, in your hearts and mine, there might be the same ready spirit found, so that when our knees are bent, if we are spared to that day, in asking God to give us men, to give us His own servants, fitted and qualified by Him to go forth in this great work, we may bow before Him with hearts and hands, saying, "Lord, here am I, what wilt Thou have me to do? Here am I, with what Thou hast entrusted me,—time, talent, substance, influence, energy,—what wilt Thou have me to do?" Just in proportion as we are before Him as a Church, as a Society, as a people, in this spirit, we may be sure our prayer will be heard, and that, having faithfully asked, He will effectually answer by raising up amongst us the men who are wanted to spread His kingdom, and to win to Him the souls of His elect.

The Rev. CHAS. MARSON, of Clevedon, said it was a great encouragement to him, coming from the far West, to see such a hearty Church Missionary spirit as had been displayed that day, for, sad as it was to think of, it was not in every part of England that they had so large and enthusiastic a meeting as this, heard such an admirable Report as that just read, or found an Association with such valued patronage as that headed by his Lordship in this diocese. He would at once, however, invite them to take a survey of Missionary work, and to see whether or no, taking one thing with another, they had any reason to despair, either with regard to the principles on which they were endeavouring to carry out this work, or the results that had hitherto been attained. He was afraid that in Missionary efforts they were apt to be too complacent; they looked at what had been done, and wondered why more results had not been obtained. They could not take up a newspaper or periodical without finding that they were directed to see what England was doing, what the Church of England was doing, in behalf of foreign Missions, and without finding an expression of surprise that so little was done. It was quite a mistake, however, to suppose either that all England, or even the Church of England, was at work in this matter. They knew very well what England might do if she were Missionary. A few years ago she paid down twenty millions to ransom some 80,000 slaves in the West Indies, and with her mighty power one would think she had merely to lift up her right arm and Missionary funds would not be wanting. But England did not concern herself with Missionary work, although individuals did. As a people we could hardly be called a Missionary nation, especially if we looked at our work as a nation in India. Nor could the Church be said to undertake this work. He was glad to hear, as regarded this diocese, that 470 collections were made, but what was that to the number of collections that might be made in the several parishes of the diocese. It was absurd to talk about the Church of England undertaking this work. They knew practically that while, thank God, there were thousands of parishes that had their Missionary meetings and Missionary sermons, there were still parishes where the pastors of a

Missionary Church altogether ignored Missions, and where Missionary collections were never seen nor heard of from one year's end to another. Nor did those members of the Church of England who supported the cause of Christian Missions set to work as they might do. He put it to them honestly whether, upon a review of the past year of what they had spent in necessary things and what they had spent in things not absolutely necessary, they would feel that they were really doing what they might and ought to do for this great cause? It was mere cant to talk about what they were doing when every one of them knew that they might do much better if they chose. They spoke of the noble subscriptions of 50*l.* a-year, but how many 50*l.* a-year might be given and not be missed. And then, when they came to talk of prayer, he had no doubt that most of them made this work of Missions a subject of prayer now and then, but he put it to them honestly whether they really prayed for Missions day by day, and whether they prayed for the work of this particular Society? Why, they all knew perfectly well, if they would speak out, that they did not do it,—that they let days pass without doing it. Well, then, if they were not doing each what they could in its furtherance, what nonsense it was to talk about Missionary work not having the success it ought to have. It was an excellent maxim of old Carey, the Baptist Missionary in India, "Attempt much for God, and expect much from Him." But if they did not attempt much, what on earth was the use of their expecting much? As it was, it was wonderful the blessing they received. It was more than they either desired or deserved. Before they spoke despondingly of Missions let them attempt a little more, and they would find larger results. If they looked at the time the Church Missionary Society had been in existence they ought not to be astonished that the work had not more progressed. She had been at work only seventy years. And then what gigantic superstitions, the institutions of centuries, had to be attacked and uprooted, and this could not be done as easily as uprooting the weeds in a garden. Even in Christian England, with 300 years' teaching of pure doctrine, old superstitious doctrines were still clinging to many. The remnants of old heathenism were a long time dying. It appeared to him that the strongest proof of the Christian religion consisted in this—that with such marvellously weak instruments such astonishing results had been produced. Just let them look at what we were endeavouring to do for the conversion of the world. We posted Missionaries to overturn heathenism and plant the Gospel in the proportion of something like one to a million of people. Suppose a nation like the Chinese were to resolve upon the conversion of England to Buddhism and were to send over here ten Buddhist Missionaries to effect it. Let them imagine one coming to Norwich as such, in Chinese costume, with very broken English, very difficult to understand and to express his own theological ideas in. He came armed with a translation of his own Scriptures, not wholly faultless, and he had bundles of tracts written as the thought in the vernacular, but which would often present inextricable difficulty to the people whom he was to convert. He stationed himself opposite the cathedral on Sunday mornings and entreated all the gentry and commonalty who passed by to remember that the cathedral was a temple of idolatry, that all the priests were simply wrong, that he was right, and that by listening to him salvation only was to be found. Suppose that Missionary found that the climate did not agree with him, and that after staying four or five, or six or seven years, he was struck down with English ailments, so as to be forced to go back to China, and was succeeded by another Buddhist, who had all the difficulties of language to acquire, and to assimilate himself with the habits and character of the people. At that rate, did they believe England would be converted to Buddhism under five thousand centuries? And yet that was just the way in which we proceeded in the evangelization of the heathen. The Missionaries went out with an imperfect, stammering language, and in expressing their theological opinions they would candidly confess that they made mistakes; in some cases they were struck down with sickness at an average of four, seven, or ten years, and they were succeeded by men, however devoted, equally imperfect in their knowledge of the language and the habits and customs of the people. Surely when they reflected upon this, and remembered the utter feebleness of the agents employed, and the difficulties with which they had to contend, almost insurmountable to human thinking, it was marvellous that God should give to those devoted men not one convert only, but hundreds and thousands of converts,—that He should be pleased by their agency to be overturning and undermining superstitions which to all human appearance would last as long as the world itself. This was not only an astonishing proof of Christianity,

but a seal that God was putting upon simple efforts made in accordance with His will. If they thought of the little that had been done let them also never forget, as Bishop Butler had reminded them, that in proportion to a soil that had long been uncultivated and neglected must be the time in which the crops they expected would appear. They might forget all this, but there were certain things they could not forget or deny,—that, notwithstanding all the faults in their agency, its weaknesses and imperfections, there was such a mighty change going on in those places where Missionary work had most abounded as must astonish and confound not only the friends but the enemies to it. He was quite weary of speaking to people of the testimonies of some of our best and greatest Englishmen as to the results of the work in India. We had such names as England was proud of for their other deeds testifying to the reality of the work, and to the real devotion of the Missionary. But he would take them into the enemy's camp, and they should hear what a Positivist and an Atheist had to say with respect to the religious state of India, and what was going on there. Of course this would be chiefly through the agency of Christian Missionaries. In the *Fortnightly Review* of August, a publication too prominent for its advocacy of Atheistic doctrines, an article, written as he had said by a Positivist and an Atheist, appeared on "The Religious Situation in India." The writer said:—

"When the English became lords of India they found no well-disciplined fanatic Monotheism, as was found in Egypt or Algeria, to be dealt with, no great influential priesthood to be managed, only a decaying Mohammedanism that had lost its ascendancy, a degraded and dissociated Polytheism, one or two considerable sects, a great inconsiderable castes, and a tangled jungle of fetish worship .... We are changing the whole atmosphere in which fetish worship and gross idolatry grow and flourish. We may expect that these old forms of supernaturalism will suddenly thaw and subside without any outward strokes upon them, and without long premonitory symptoms of internal dissolution: like icebergs that have at last floated into a warmer sea, which topple over at the invisible melting of their submarine base. At this moment Hinduism overshadows the land in rank confusion; the intricate jungle of monstrous beliefs appears thick and strong as ever, yet to my mind its roots are being effectually cut away. The old order has now changed, giving place to the new.... No more interesting situation has, I imagine, come to pass in modern history; for though it would be most presumptuous to attempt any kind of prediction as to the nature and bent of India's religious future, yet we may look forward to a wide and rapid transformation in two or three generations, if England's rule only be as durable as I believe it to be. I suppose that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a net full of fish lifted up out of the water; that the alteration in the religious needs of such a clever people as the Hindus which will have been caused by a change in their circumstances, will make it impossible for them to find in their new world a place for their ancient deities. Their superstitions will fade and disappear silently as witchcraft vanished from Europe, and as all such delusions become generally extinguished.... One of the earliest symptoms that knowledge and belief are falling painfully out of balance is perceptible in what has been called '*malaise religieux*,' which was seen in the Roman Empire before Christianity cured it, and which we may fancy to be visible in India already. It may possibly be that very 'spirit of unrest' which Dr. W. W. Hunter has detected among Indian Mohammedans, as it is probably at the bottom of that great Mohammedan revival of which Mr. W. G. Palgrave has made a broader observation throughout all Islam. It seems certainly indicated by numerous sectarian advances among the Hindus towards a more spiritual kind of creed; towards mystical interpetations, at least, of substantial polytheism, and towards such an abstract dogma as that upon which is founded the possession of the *Brahmo Somáj*. In the North it is fermenting among the ignorant Kookas; and in the South it appears in the demand recently made by educated Hindus to Government for the reform of their religious endowments—a demand which will carry us far if we attempt to comply with it; for how can any rational being seriously undertake to reform the abuses which have crept into the service of Juggernaut? A communion of high-standing Brahmins will make no reform at all; a communion of educated Hindus will be unable 'to hold their countenance,' and down will go Juggernaut amid irrepressible laughter..... Some great movement is likely to come about in India if only the peace lasts; but what may be the complexion of that movement, and whether it gravitates, is a question which time only can answer....

The general tendencies of modern thought are toward doubt and negation. Conquest and civilization together must sweep away the old convictions and prejudices; and unless some great enthusiasm rushes in to fill the vacancy thus created, we may find ourselves called to preside over a 'spiritual interregnum,' to borrow a term from M. Comte."

Here, then, was the testimony of an adversary to Christianity of the effect produced by the sapping and mining influences which had been going on in India now for nearly a century. No doubt that writer would object to these results being attributed to the effects of Christianity, and would probably ascribe them to England's intellectual light, England's culture, England's science, and the like. No doubt these all formed certain portions of the great work, but after all what was the greatest thing that shaped and influenced the mind of man. Of course, religious sentiment; and as Sir Herbert Edwardes said many years ago, "Whence comes all this light that is spreading over India? From the little feeble tapers that the Missionaries have kindled, each in their several places, so long dispersed, but so powerful in their effects." Yes, when they thought of what God permitted this Society and kindred Societies to do, they ought to feel humbled to the dust, and to hide their face in shame and confusion at their own utter unworthiness. Instead of their looking so complacently upon this subject, and thinking that they had done all that was necessary by contributing their guineas, and that by attending these meetings they had done some Christian act of self-denial that deserved commendation, what ought England's Church to demand for Missions? She ought to demand that our English nobility, gentry, and squirearchy, should feel, when any of their sons were called to enlist themselves as Missionaries, that they were honoured by such a call, instead of now weeping if their best and most accomplished sons were to offer themselves, regarding it as a lamentable disgrace to the family, and a loss to the nation. The Episcopate had set a good example. The son of the Bishop of Durham had accounted it the highest honour to be a Missionary, and was now going out to do God's work as an honourable thing in the heathen harvest field. The people of England wanted to rise to this high view of the Missionary cause. It was a strange thing that the people who had the greatest power to make known God's cause seemed to be the people that were ashamed of Christ's religion. What a lamentable spectacle we presented as a nation! For a long time the Hindus believed that the English nation had no religion at all, and Government seemed inclined to keep up the delusion. It was not until the Missionaries interfered that it was discovered England had a religion; and how, then, did our officials stand by the Missionaries? Why, oftentimes, in old days, the Missionary would regard decided neutrality on the part of the English official as a gain rather than a loss. There were noble exceptions, such as Edwardes and Lawrence; but until all clergymen, military men, and laymen generally, took a hearty part in this work, feeling that it was their own, they must not complain of want of success. Meanwhile, let those engaged in it take heart and go on. By all means let them have their day of prayer, and fasting too,—for if ever they had reason to humble themselves, it was when they thought of this cause,—but let it not only be one day but many days. Let the Missionary work be the work of their life, considering it to be the highest and most honourable in which they could engage, and then God would bless them and His Church, and when He blessed His Church the nations were blessed likewise.

"The meeting having sung 'Thou whose Almighty word,'

The Rev. E. SARGENT, for thirty years a much valued Missionary in Tinnevelly, addressed the meeting. It gave, he said, a man courage and alacrity in any business of importance that he might have to transact when he felt that he was acting with due authority and on correct principles. Now he felt no hesitation with regard to his marching orders as a Missionary that they had the apostolical stamp. When a traveller approached for the first time the river Jordan, and looked upon the last motion of its wave as it reached the sea, if he intended to trace its source and proceeded northward he came to the Sea of Galilee, and there he might say, "Here at last, after all my toil and labour, I have ascertained its source;" but to ascertain its source he must go on until he reached the foot of the Antelibanus. So with the source of this great work. He might be told of the Church Missionary Society, of the good and holy men who, about the beginning of this century, commenced this work, but this would only bring him to the Sea of Galilee; he must go on past the Reformation (all honour though to the good Reformers) until he came to the apostolic time, and heard from the mouth of the Saviour the word, "Go ye into all nations, and preach the Gospel to every

creature." That word of His, echoed from those distant times, was now sounded day by day, and oh that they might not only hear it, but use their earnest endeavours to carry it out day by day, by furthering this good cause! As the Apostle Paul was sent on his work "with many prayers," so the Missionaries sent forth by the Church Missionary Society left these shores with the prayers of many friends, the remembrance of which in the distant lands to which they went, when burdened by the heat and toil of the day, had often been the joy and comfort of their hearts. Again, just as when Paul and Barnabas had come to Antioch "they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles," so when the Missionary abroad spoke of the work to be done, he did not speak of it as his work, but as God's work; he desired to tell the people what God had done, and how He had opened a door of entry unto the Gentiles. It was with regard to the most interesting people of India, among whom he had been labouring for many years, that he proposed to speak to them. Again and again they had heard of "the mild Hindu;" with truthfulness and sincerity he said "the mild Hindu," for he would tell them what heathenism had done for the Hindu. For thousands of years heathenism and idolatry had made the Hindu immolate the widow on the pile of her husband. Heathenism and idolatry had brought "the mild Hindu" to throw himself under the car of Juggernaut. More, heathenism had made the son forget his natural affection for his parents, and to bring down his decrepid, old, and infirm father and mother to the Ganges, there to leave them to perish in the mud of the waters. It had also destroyed the instincts of parents, and led fathers and mothers to yield to infanticide, and to secretly kill thousands of their offspring. Time would fail him to tell them what Hinduism had done for the female; how it had degraded and lowered her in the scale of society. The habits and customs of the Hindus were stereotyped. They were the same to-day as they were hundreds and thousands of years ago. But, to speak of their mental capacity and of their literature, he would observe that the Hindus were given to illustrations in all their arguments. In the course of a few months the Missionaries knew what kind of argument to expect, for they were all stereotyped. No abstract argument told much upon a Hindu; he required to have it illustrated by what he saw around him. They would say to the Missionary, if he went to any of their festivals, "Why do you tell us about your religion? why do you bother us about your Christianity? if your religion is true you ought to stand aside and people will come to you. If you have a tree bringing forth good fruit you have not to call to the squirrels and bats to come for it; they will come of themselves." And the Missionary and catechist to reply to such an argument would say, "True, my good man; but the men who sells you gin and arack and those strong fiery drinks, they stand a little on the side of the room and all who like go in; but the man who sells you milk has to come from street to street and from house to house calling 'Who will buy milk—good milk?" This is what we do. We come to you with the good milk of Jesus Christ; we are not content to stand on one side, but we bring it to your doors, and we wish you to buy it, without money and without price!" But with regard to their illustrations in respect to their literature, they were in many cases very extravagant and always stereotyped—and whilst our English poetry rhymed at the end their poetry rhymed at the beginning, and in some cases in the middle. This, he believed, in some measure accounted for their being able to commit so much to memory, because if anyone was prompted by the first syllable or word the association of ideas helped them on to the end. Mr. Sargent then gave some admirable illustrations of Hindu singing and the character of the language. He cited a number of excellent sayings, which he translated with much interest, such as the following:—"As in all alphabets the letter A stands first, so in all worlds the eternal God is chief;" "what is the use of knowledge if at the foot of Him who is true knowledge we do not bow;" "the loving wife and husband must never disagree in domestic matters;" "the crescent moon, although it has two horns has but one body, and although we look with two eyes the two eyes always look at the same thing;" "the shore of science is boundless, but the scholar's days are few;" "learn to distinguish the properties of things, and like the swan extract the milk and leave the water." Mr. Sargent pointed out this peculiarity in Hindu poetry,—that whereas we always illustrate mental emotions from physical phenomena, the Hindus frequently illustrate physical phenomena by mental emotions. He then turned to the philosophy of the Hindus, asking what it brings a man to—whether it brings him a true suppliant to

acknowledge his Creator? It never could bring a man to the feet of God like a child to its father. The highest condition to which a mind could attain by the use of this philosophy, by the meditations to which he was invited, was to make a man to feel and to assert, "I am a God." A Brahmin once said, "I will tell a great secret: our religion is this—'I am a God.'" What could be more sad than such a belief as this! He would not enter upon the other phases of their worship, —the worship they offered to images, to demons, to devils, to the ghosts of men who had met with an untimely end,—but he would come to what the Gospel of Christ had done for these poor people. Commencing with the establishment of the Tinnevelly Mission, Mr. Sargent observed that about 1808, Missionaries went there for the first time and endeavoured to establish schools wherever they found people ready to receive them. They had schools in so many villages that they occupied almost every day of the Missionaries' time, and frequently these schools were held in the porches to the temples. All the Missionaries could insist upon was that all the books learnt in the school should be Christian books, and, above all, the Holy Bible. As they examined the boys in their reading of the Bible, they indirectly preached to the parents who stood by, and although they did not find all the boys ready as they grew up to receive Christianity, yet they manifested a preparedness for it. The Gospel of Jesus Christ had been gradually spreading. He had gone to a village, and perhaps found only one family professing themselves Christians. As he had gone there and read the Word with them, he had wondered how that one poor family could sustain themselves against the heathen around. But after three or four years he went again, and then he found that family joined by two or three others. This had given him courage, and in twenty years he had found that a whole village had become Christian; the Hindu temple and images had been thrown down, and at the head of the village stood the little Christian church, where they worshipped the one true God and the Lord Jesus Christ. In his own parish of Palamcotta there were 400 or 500 Native Christians who used the same Prayer-book and a similar hymn-book to that used in the churches of England, such hymns as "Just as I am, without one plea," having been translated into Tamil. Of the congregation of 400 or 500, there was an average communion every month of 160 individuals. The Native Christians were also being taught to understand their duty as living Christians—that they could not always be receivers, but that they must learn to be givers. This was what true Christian principle did in every heart that it reached. The Tinnevelly Mission was divided into six or seven districts. In each of these districts there was now a Church Council, consisting of representatives of the clergy and the laity. In his own district the Council numbered fourteen. There were four native clergymen, and, in addition to himself, there were nine laymen. One of these nine laymen was a Brahmin lawyer who practised in the Court there, and who he (Mr. Sargent) believed was a truly Christian man, endeavouring to serve God as he ought. Five respectable Native Christians were in the employment of the Government, and four or five others were proprietors of land. The Council met every two months in his house and, before commencing proceedings, took tea together. To any one who knew the evils of caste in India, the fact that they got Brahmins and aliens to sit down and eat together would be a sufficient proof that a mighty work was being carried on there. This was one of the triumphs of the Gospel, and let them thank God for it. There was a large number of native ministers. It was his pleasure before he left India to sit down with forty-eight native ministers in his house, thirty-five of whom were Missionaries of the Church Missionary Society, and thirteen belonged to the Society for the Propagation of the Gospel. Throughout the Tinnevelly district the Church Missionary Society had about 40,000 Christians, and the Society for the Propagation of the Gospel some 25,000 or 30,000, the former having charge of some parishes and the latter of others. Now that the people were growing into manhood they were expected to do what they could for themselves, and this they were endeavouring to do to the utmost of their power, the self-denial he had seen on the part of many of these people having astonished him. Several instances of extraordinary self-denial were cited by Mr. Sargent, who also mentioned a few cases which remarkably exhibited the power of the Gospel upon the heart and life of the individuals. The Rev. gentleman further spoke of various appliances which were in use for the extension of the work, and said that the native schools had been very influential. Practical proof was given that many of the poor converts are "rich in good works;" and Mr. Sargent, in concluding an interesting address, said he trusted that no true friend of the Church Missionary Society

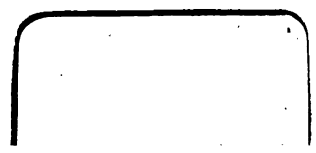
would misunderstand how, in the midst of these pleasures and of this hope, and this good work, he could come away. He had come to recreate for a while in this country. It was allowed the reaper when the day's toil was somewhat advanced, to put down his sickle, to raise himself from his stooping posture, to wipe the sweat from his brow, and to look at the work done that he might take the better heart for the work he had to do. This was the position in which he was. He had given the Church Missionary Society his first days; by God's help he would give them his last; and by His blessing his last days should be His best days—days of humble, faithful, prayerful work for Him, the Great Master, for he desired to take to himself the admonition of the Hindu poet—

> They are lasting! they are lasting!
> Thou say'st of things that are passing,
> But quickly, Oh! quickly
> To that that thou would'st;
> For they are gone: they are gone,
> Fleeting days of thy life,
> And it is come, it is come—even death!

The Rev. J. C. RYLE was the last speaker. He bore his testimony to the majesty of the work taken up by the Church Missionary Society, and to the obligation imposed upon them by the times in which they lived to put their hand to this work more thoroughly than they had yet done. When he heard the Report that had been read, he could not help feeling that they had great cause to be thankful to God for the position in which they stood. He granted that he should like to see things better than they were, to see more parishes coming forward, and putting their hand to the plough in supporting the Church Missionary Society, but still there were two aspects in which to look at that. They might look forward and they might look backward, and compare the past with the present. They must remember that there was a time when they could not find a hundred parishes in the whole of England which supported the Society, whilst now there were more than 300 parishes in Norfolk alone. Let them remember that when William Romaine began this great work he lifted up the light of the Gospel, and held that light burning for many a long year, and the number of men in the ministry of the Church of England who sympathized with him, he said, was so small that he could count up their number upon his fingers. When they considered now how many thousands of men held the same principles, and preached the same Gospel, and worked heartily in the Missionary cause, they ought, whilst being humbled, at the same time to thank and bless God for what they saw and heard. With regard to the application they ought to make to their own souls of the matters they had heard this day, he expressed the hope that they would all go away determined more and more to take up Missionary work as a business, not merely as a recreation. It was time that they changed their line of thought upon this subject. The more they settled it down in their mind the better, that every soul was called to do what he could for the souls of others. Every man and woman who were content to go to heaven alone, and did not care whether other men and women got there, had yet everything to learn in the school of our Lord Jesus Christ. They might leave it to dead creeds to be content with standing still and doing nothing! Who ever heard of Socinians, Secularists, Deists, or Sceptics, sending men up and down the world at the risk of their health, and of leaving their bones in a foreign land, to convert men to their own particular principles? When a Church was dead it did nothing for the souls of others, but a Church in a living state would always take up the grand business of the evangelization of the world, and the more they had of the Holy Ghost the more they would come forward and do the best they could to spread the Gospel of Christ from pole to pole, and from east to west. It would be a bad sign for the Church of England if the Missionary work were to flag. Let their cry, then, be "Forward, forward, onward, onward!" Let them not forget the duty they owed to the souls of others. What was it that made England what she is? What was it that had given her such influence among the nations of the earth? It was the Word of God that had been read and preached in the land, and which was proclaimed by our Reformers 300 years ago,—the Gospel of our Lord Jesus Christ that had been plucked out of the darkness of Romanism, and handed down through our forefathers to this day. It was this that had made England what she is, and if they had a spark of gratitude, if they felt the blessings that they owed to the Bible and the Gospel, they ought to care for those who had no Bible, and to send it to those to whom the Gospel had not been preached. And had we any faith? Faith was wanted sadly in the present day. Our governors wanted to have more faith in the truth of Christianity. The Indian Government wanted to show more faith in the power of the Word of God and the truth of

the Christian religion. No one could read the first volume of that book of Sir Henry Lawrence without feeling that we grievously neglected our duty when our chaplains were not allowed to speak to the Sepoys about their souls,—when we hid our light under a bushel,—when we were ashamed to confess to the world that Christianity had made England what she was. Those were days to be ashamed of. If we believed that the Word of God was the only book of salvation; if we believed that there was a heaven and a hell; that there was but one Saviour, Jesus Christ; but one fountain for all sin, His precious blood; but one rest for the weary, let us prove our faith by our works. The Church of England was never in a more critical state. Without, she was assailed on every side, and within she was torn and rent by dissensions. Were these, then, times when the Church of England should sit still; when they should fold their hands, and be content with their past history? Should they not rather awake, rub their eyes, stir up their heart, and see what more they could do for the Church of which they pretended to be members, but at the same time of which they were not healthy members, unless they wished to promote the Gospel both at home and abroad. If they were to perish amid the crash of falling institutions; if their connexion with the State was to be done with; if they were to pass away, let it be written upon their tomb that they did not die sleeping; let them, like the sentinel at Pompeii, be found standing at their post, doing their duty, doing all they could for the souls of others; so that upon the tomb of the Church of England, if her days were numbered, the epitaph of Sir Henry Lawrence might be written, "Here lies the Church of England, who tried to do her duty."

The Doxology was sung, the Bishop pronounced the Benediction, and the meeting, which had lasted upwards of two-and-a-half hours, terminated.

THE GOSPEL AMONG THE MAHOMETANS.

UNDER the foregoing title we published at page 220 of the present volume a letter from the Rev. J. G. Deimler, of Bombay, containing a very interesting account of a young man baptized by him, who called himself Mirza Suleiman Ali Ghor, a grandson of Bahadur Shah, late king of Delhi. Mr. Deimler has since written, most earnestly requesting that it should be made publicly known that he has been the victim of an accomplished swindler, who, by the use of forged seals and certificates, imposed upon him. He furnishes in detail an account of the precautions which he had used to ascertain the truth of the man's story previous to his baptism, as well as of the probation which he made him undergo. The statement which he has thus supplied shows that he had exercised what, under ordinary circumstances, would have been sufficient prudence; but we cannot help thinking that, in a case where such high-sounding pretensions were put forward, extraordinary pains should have been used to sift the matter thoroughly. It is what might be expected from an honourable and conscientious man that Mr. Deimler would lose no time in contradicting, even at the risk of some impeachment of his own sagacity, statements which subsequent facts have painfully proved to be erroneous. We therefore, at his request, make this public acknowledgement that he was imposed upon by frauds and artifices similar to those which are so constantly practised by dishonest persons in our country. There are probably few humane and charitable persons who have not the consciousness that, even after pains taken in investigating tales of suffering and distress, the ingenuity of rogues has been more than a match for them. We hope that this misadventure will be productive of good results in leading Missionaries to exercise yet greater caution in the acceptance of candidates who wander from place to place: the motives of such persons cannot be too rigidly and perseveringly scrutinized.